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PERIODICAL COLLECTION

THE
MASONIC RECORD:

A

MONTHLY MAGAZINE,
DEVOTED TO THE INTERESTS OF THE FRATERNITY
AND GENERAL LITERATURE.

JOHN FRIZZELL & CO.,
EDITORS AND PROPRIETORS.

VOLUME III.

NASHVILLE, TENN.:
J. O. GRIFFITH & CO., PRINTERS, "UNION AND AMERICAN" OFFICE.

1870.

THE MASONIC RECORD:

A MONTHLY MAGAZINE.

Vol. III.

NASHVILLE, JANUARY, 1870.

No. 1.

HISTORICAL MEMORANDA.

CUMBERLAND LODGE No. 8, NASHVILLE, TENNESSEE.

ANSON NELSON.

At the stated meeting in August, 1822, the committee "who were appointed to inquire into the present state of the cupola of this building, reported that they had performed the duty imposed upon them to the best of their ability, and that, after a most careful examination, they were decidedly of opinion that it should be made water-proof, at least before the approaching winter, if any regard be had to the preservation of the building. They further stated, that, although the subject appeared to be a very difficult one, yet they had no hesitation in believing it to be practicable; and that they would suggest the propriety of having a water-proof floor laid in the inside, at the base of the cupola, with a proper conductor to turn off the water that falls from above."

"Whereupon, by request, they were discharged from any further consideration of the subject, and their report referred to the Building Committee."

"On motion by Brother Duncan Robertson, it was resolved, that the present Building Committee be discharged from the duties which they were appointed to perform."

"On motion by Brother James Roane, it was resolved, that a Building Committee, consisting of five, be appointed, and that

they settle with the former committee, and report to the next meeting. In pursuance of which, the W. M. appointed Wilkins Tannehill, Samuel McManus, Hugh Elliott, James W. McCombs, and Addison East, a Building Committee."

Brother McManus moved that the new committee be instructed to examine into the present state of the cupola and roof of the Masonic Hall, and whether they have been done in a workmanlike manner.

At the next meeting, (September 19, A. L. 5822,) the Building Committee reported that they had been unable to make a settlement with their predecessors, and asked for further time, which was granted. They also reported that the cupola had been executed in an unworkmanlike manner; that they did not deem it necessary to point out particular defects, and that as to how far their brother Architect is responsible in this case, they submit to the decision of the Lodge.

Brother Roane moved that the Building Committee be requested to have the roof and the cupola of the Hall repaired, either by Brother Roland, or by any person they may select.

We suppose that the roof and cupola were satisfactorily repaired, although it was many months after the above action, and the Secretary is silent in the records, as to the time of its completion. At the meeting in July, 1823, a committee was appointed to measure the work done on the Masonic Hall, by Brother Hugh Rowland, make out a bill for the same, and furnish it to the Building Committee. This is the last reference to it we find on the minutes.

Brother Samuel McManus delivered a moral discourse at the stated meeting in August, 1822. He stated, at the outset, that he was neither a writer nor a speaker. His address, however, reads very well, and we copy the closing part, as follows:

"Before I close this imperfect address, permit me to make a few remarks on a subject of vital importance to the preservation of concord, peace, and harmony, not only in this, but in every Lodge working under the canopy of heaven. It is a subject to which I advert with mingled feelings of pain and sorrow, and one in which, I assure you, I feel interested from my heart. I mean the practice of drawing invidious distinctions among our brethren, such as 'Gentlemen's Lodge,' 'Nobility Lodge,' 'Scotch,' 'Irish,' or 'Yankee' Lodge, etc. etc. My brethren, is this correct? Is this consistent with the relationship existing between Masons? Is conduct of this kind calculated to promote the reciprocal interchange of friendly feelings that should always exist

between members of the same family; and who ought to have one common interest, and one common object in view? Are not these distinctions often used among us, and that, too, in such a manner as to excite feelings which, if they should exist anywhere, should never be permitted to enter within the consecrated walls of a just and upright Lodge of Ancient York Masons.

"Attachment to one's native country is, in one sense, a virtue of the highest order, and it is interwoven with our very existence. He who now has the honor to address you ever has, and perhaps ever will, feel its effects. Although long separated from my native State, from its customs and its manners, yet even now, when I meet with one with whom, in infancy, I sported on the blue mountains and shady valleys of Western Pennsylvania, my heart, like the needle, ever true to its kindred pole, is irresistibly drawn to acts of kindness and friendship for him, even if his conduct is such as to meet the censure of my unbiassed judgment.

"These feelings, as I before said, when properly exercised, are worthy of the man or the Mason; but when they operate to the prejudice of our moral and social duties, they become dangerous, and cannot be guarded against with too much vigilance. Well may I here exclaim, with the Poet:

" ' Their gloomy presence saddens all the scene,
Shades every flower, and darkens every green;
Deepens the murmur of the falling flood,
And breathes a browner honor on the wood.'

"And what was the language of the Father of his Country and the pride and boast of this institution? It was this: 'In contemplating the causes which may distract our Union, it occurs, as matter of serious consideration, that any ground should have been furnished for characterizing parties by geographical discriminations, such as Northern and Southern, Atlantic and Western. Hence disagreeing men will endeavor to excite a belief that there is a real difference in interest and views; and this is one of the expedients of party to acquire influence.' By brethren, let us crush it in embryo. If the vigilant eye of Washington could see in it bad consequences to a political institution, for the creation of which he had devoted the services of his life, have we not reason to apprehend danger from this cause to our institution? I think we have. And if I knew that this would be the last time I should ever have the honor to raise my voice within the walls of a Lodge, I would recommend it as the strongest duty, and pray **ALMIGHTY GOD** to eradicate all such feelings and distinctions from

this Lodge, and from every member of the Fraternity, wherever the effulgent beams of the Masonic sun shed their light on man. Let us, my brethren, in conformity to the divine precepts of our institution, extend our usefulness to each other and to the world, and as the Catholic carries with him the sign of the cross to remind him constantly of the duty he owes to his God, and his neighbor, so, in like manner, let us Masons carry in our minds, at all times, those noble implements which are used in the Lodge to convey moral and Masonic instruction.

“Thus let the Entered Apprentice, when he retires from his labors to mingle again with the world, take with him his twenty-four-inch gauge, and his common gavel; let their moral use ever be visible to his mind. The one will teach him so to divide his time that he may discharge his duty to his God and his brother, without interfering with his necessary avocations. The other will serve to divest him of any improper emotions, feelings, or prejudices, so common to imperfect man.

“Let the Fellow-Craft, when he retires from his * * *, take with him the noble implements of his degree. His plumb will remind him of that dignified walk and conversation which he should ever observe toward his God and his fellow-man. His square will be ever ready to apply to his work. If they fit correctly, he may rest assured he is doing well. His level will remind him that humility in this life is an essential virtue, and that although distinctions of wealth, of power, and of genius, may exist amongst men in this world, yet that the time will come, and the wisest know not how soon, when all distinctions but that of goodness shall cease, and death, the great leveller of all human greatness, reduce us to the same state.

“And let the Master Mason, when he retires from the * * *, take with him his trowel, and let its moral implication be ever in his mind, and ever govern his actions. Let it remind him that, in place of going about sowing the seeds of discord and contention among his brethren, that it is his peculiar duty ever to be spreading the cement which unites us into one common band of friends and brothers, with whom there should be no contention, but rather emulation of who can best work or best agree.

“Finally, my brethren, whether, as Entered Apprentices, we are bearing burthens in the forests of Mount Lebanon, or, as Fellow-Crafts, preparing the rough ashlar in the quarries of Zeredatha, or, as Master Masons, standing as watchmen on the walls of our holy Temple, let us all have one object in view—to promote the happiness of each other, and try who can most excel in prac-

ticing, both in and out of the Lodge, those noble virtues so forcibly inculcated by every implement, by every emblem, and by every ceremony, connected with our institution. That, when the evening shades of life are advancing upon us, and the sun of mortal existence, retiring in the west for ever, and the Cassia waving its branches over our mouldering dust, that our immortal spirits may be raised and exalted to that pure and immutable Lodge, where we shall hear the charming accents, 'Well done, ye good and faithful craftsmen, enter and receive the rewards due to a virtuous and well-spent life.'"

At the stated meeting in September, 1822, the Committee on Health reported that Brother Putnam and visiting Brother Dodd had been afflicted with a fever, but both had recovered; that Brother Stacker had been injured by a fall from the bridge, but was recovering; that our venerable brother, Howell Tatem, had paid the great debt of nature; and that our worthy brother, Ephraim Pritchett, had descended to the tomb, regretted as a brother and esteemed as a man.

The summer of 1822 was a "sickly season" in Nashville. The old bridge, connecting Bridge Street with the Gallatin Turnpike, was then in process of erection, and when completed, was the most substantial bridge that ever spanned the Cumberland river. Peyton Robinson withdrew from the Lodge at the September meeting, and was granted a Diploma. Moses Norvell withdrew at the October meeting.

VICTORIA AND EUGENIE.

AN anecdote is related concerning the first interview between the two allies at Windsor. When the French party had retired to their apartments, the Empress remarked that the Queen, making every allowance for the Guelph features, was not at all handsome. Napoleon instantly replied, with sternness, "She has seven children!" At the same time, Prince Albert expressed to the Queen his admiration of Eugenie's beauty, when Victoria, with the pride and dignity of a Queen-mother, gently remarked, "My dear, she has no children!"

GRAND COUNCIL OF TENNESSEE.

At the Annual Convocation of the Grand Council of Tennessee, begun and held at Freemason's Hall, in the City of Nashville, commencing on Wednesday, September 29th, A. D. 1869, Anno. Dep. 2869, there were

PRESENT :

- Ill. Wilbur F. Foster, Ill. Dep. Gr. Master, as *Thr. Ill. Gr. Master*.
 " E. Edmundson, as *Ill. Dep. Grand Master*.
 " John B. Morris, *Grand Principal Conductor of the Works*.
 " Rev. Wm. A. Nelson, *Grand Chaplain*.
 " Wm. H. Armstrong, as *Grand Captain of Guard*.
 " Williamson H. Horn, *Grand Treasurer*.
 " John Frizzell, *Grand Recorder*.
 " George S. Blackie, *Assistant Grand Recorder*.
 " T. Bun. Carson, *Grand Steward*.
 " George Siefertle, *Grand Sentinel*.

PAST GRAND OFFICERS.

John S. Dashiell, P. T. I. G. M. Robert I. Chester, P. T. I. G. M.
 John Frizzell, P. T. I. G. M. William Maxwell, P. T. I. G. M.
 John McClelland, P. T. I. G. M. Wm. H. McLeskey, P. T. I. G. M.
 A. B. Enloe, P. I. D. G. M. Thomas B. Firth, P. G. P. C. W.
 A. S. Currey, P. G. P. C. W. M. Whitten, P. G. P. C. W.

Councils represented, 45. Not represented, 4.

From the Address of the Thr. Ill. Grand Master we make the following extracts :

ADDRESS.

"Through the unavoidable absence of our Thr. Ill. Grand Master, Companion David Cook, Sr., it devolves upon me to perform his duties at the present session of the Grand Council. I join most sincerely, with you, in the regret we must all feel at being deprived of the presence, companionship, and counsel, of our Ill. Companion, and I earnestly beseech your kind indulgence and assistance to enable me to discharge the duties of a position I am so unexpectedly called upon to fill.

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"Another year, with its changes and vicissitudes, has drawn to a close, and we are again convened to take counsel together, and to renew our labors, long since so happily begun, and so pleasantly continued at each annual meeting.

"At this time, we cannot fail to notice the absence of many whose faces were once familiar, and whose words of counsel and advice were always respected. Among those whose seats are now vacant for ever, we must number our Past Thr. Ill. Grand Master, Companion Jonathan Huntington, who passed to the Higher Lodge above, peacefully and quietly, on the evening of the 23rd of this month. May the Grand Master of the Universe, who has 'marked his labors in the Lodge below, spread before him, in the celestial Lodge on high, all the joys and glories of His eternal Sabbath.'

"In many respects, the past has been a year of prosperity in Cryptic Masonry in Tennessee; and by this, I do not refer especially to additions to our select number, but to the increased interest manifested by those who labor in the Secret Vault. I believe that the more we study the beautiful ritual, and the impressive teachings of these degrees, the more we will be convinced of the important position they occupy in Masonic science, and of the indispensable work they have to perform. This opinion is, I think, becoming more and more general, and will, I hope, lead to a still more careful study of the work and ritual.

"At the last meeting of the Grand Council a committee was appointed, whose duty it should be 'to meet and agree upon the work and lectures.' This committee met pursuant to the resolution, agreed upon the work, and appointed Lecturers to disseminate the same. The report of the committee will be submitted at the proper time.

"During the past year I have had the pleasure of visiting four different Councils. Many invitations to visit others I have been compelled to decline, from pressure of private business; but where I have visited, I have found an earnest desire to learn the true work, and perfect themselves in the ritual.

"As the Grand Council, at its last session, adopted the Text-Book of Companion Mackey, entitled 'Cryptic Masonry,' in which the officer entitled Conductor of Council is named, and intrusted with important duties, and as the Committee on Work favored the necessity of such an officer, I would suggest that the Constitution of the Grand Council be amended, by enumerating, among the officers, one to be entitled 'Grand Conductor of the Council.'

"The Thr. Ill. Grand Master has granted, during the past year, the following Dispensations for the formation of new Councils:

Dec. 3, 1868—Adoniram, No. 49, Gravel Hill, McNairy county.

Jan. 15, 1869—Mt. Moriah, No. 50, Chattanooga, Hamilton county.

Feb. 10, 1869—Savannah, No. 51, Savannah, Hardin county.

June 2, 1869—Mansfield, No. 52, Mansfield, Henry county.

"On 23rd April, 1869, a Dispensation was granted to G. O. Buntyn and eight other Companions, at Germantown, to re-organize Excelsior Council, No. 11.

"On 23rd May, 1869, authority was granted to Companion J. M. Gilbert to dedicate and constitute Trezevant Council, No. 47.

"I now desire to return my thanks for the distinguished honor so unexpectedly conferred upon me at the last annual meeting; and I would express the hope that your deliberations at this time may result in permanent and important advantage to the Craft throughout this Jurisdiction, and to your own personal and eternal welfare."

On motion of Companion A. V. Warr, the Address was referred to a special committee of three, which was appointed by the Ill. Deputy Grand Master, as follows: Companions A. V. Warr, Robt. I. Chester, and John McClelland.

The Thr. Ill. Grand Master then appointed the following standing committees:

On Correspondence—Companions John Frizzell, Robert I. Chester, and Alfred Bearden.

On Returns—Companions George W. Jenkins, R. B. Owens, and R. M. Mason.

On Dispensations—Companions R. M. Edwards, J. W. Hughes, Isaac C. Reavis, D. J. Cardwell, and W. B. McKeldin.

On By-Laws—Companions T. A. Thomas, E. Edmundson, John S. Gill, T. G. Boyd, and C. M. Carroll.

On Accounts—Companions John F. Slover, A. V. Warr, and D. P. Rathbone.

The Committee on Work submitted the following report, which, on motion of Companion James L. Sloan, was adopted:

"The Committee on Work, appointed by the Grand Council at its last annual meeting, met at Nashville on the 24th November, 1868, and continued in session during the meeting of the Committee on Work of the Grand Chapter, having been invited to attend the meetings thereof as advisory members.

"Thr. Ill. Grand Master David Cook, Sr., not being present, John Frizzell was substituted in his stead.

"The committee agreed upon a system of work and lectures, and it was agreed that each member of said committees, as custodians of the work, should be authorized to impart the same to such as may be entitled thereto, and that the following Companions be the Grand Lecturers for the State :

Comp. Wm. A. Nelson, Riceville, for East Tennessee.

" Wm. H. Armstrong, Clarksville, for Middle Tennessee.

" A. W. Jones, Jackson, for West Tennessee.

"The system of work and lectures thus agreed upon, has been imparted to most of the Subordinate Councils in the State, and has been well received.

" W. F. FOSTER,

" JOHN B. MORRIS,

" JOHN FRIZZELL."

The Committee on the Address of the Thr. Ill. Grand Master submitted the following report, which, on motion of Companion W. H. Armstrong, was adopted :

"The committee to which was referred the address of the Thr. Ill. Grand Master, cordially endorses the same, and recommends that the suggestions therein be adopted.

" A. V. WARR,

" ROBERT I. CHESTER,

" JOHN McCLELLAND."

On motion, the following Councils were granted further time—until the next Annual Convocation of the Grand Council—to comply with the resolution adopted at the last Annual Convocation of the Grand Council, in relation to arrears due thereto, in compliance with requests to that effect: Washington, No. 8; Brownsville, No. 10; Jackson, No. 13; Caledonia, No. 17; and Yorkville, No. 28.

On motion, the Charter of Denmark Council, No. 19, was declared forfeited, for non-compliance with the resolution adopted at the last Annual Convocation of Grand Council, in relation to arrearages.

On motion of Companion Wm. H. Armstrong, Madrid Bend Council, No. 30, was excused from arrearages, and the Grand Recorder was directed to issue a duplicate Charter to said Council.

On motion, the Constitution of the Grand Council was amended, by striking from the list of Grand Officers the name of "Grand Steward."

The resolution appended to the report of the Committee on Correspondence, was then considered and adopted, as follows :

" WHEREAS, A more intimate communion and fraternal intercourse between the Grand Councils of North America would tend

to strengthen the bond of affection, and promote the unity, tranquillity, and harmony, of the Cryptic Rite, and make stronger the firm cement of friendship and brotherly love; therefore

"Be it Resolved, That the Grand Council of Tennessee do adopt the Representative System, that the Thr. Ill. Grand Master be authorized to issue warrants of authority to trusty Companions at such Grand Councils as have appointed Representatives at this Grand Council, and to appoint others at such Grand Councils as may, in his judgment, seem desirable."

The Committee on Dispensations submitted reports, which were adopted, recommending the issuance of Charters to the following Councils, working under Dispensations:

Adoniram, No. 49, Gravel Hill, McNairy county.

Mount Moriah, No. 50, Chattanooga, Hamilton county.

Savannah, No. 51, Savannah, Hardin county.

Mansfield, No. 52, Mansfield, Henry county.

The Committee also recommended that Charters issue for the formation of the following new Councils, which was done:

Saulsbury, No. 53, Saulsbury, Hardeman county.

Ripley, No. 54, Ripley, Lauderdale county.

Morning Sun, No. 55, Ecklin's, Shelby county.

Goodlettsville, No. 56, Goodlettsville, Davidson county.

Gainesboro', No. 57, Gainesboro', Jackson county.

The Grand Council proceeded to the election of Grand Officers. On counting the ballots, the following Companions were declared to be duly elected:

Comp. Wilbur F. Foster, Nashville, *Th. Ill. Grand Master.*

" Joseph M. Anderson, Lebanon, *Ill. Deputy Grand Master.*

" R. M. Mason, White's Station, *Grand Pr. Con. of the Works.*

" Wm. H. Armstrong, Clarksville, *Grand Chaplain.*

" E. J. Hostetter, Sr., Gravel Hill, *Grand Captain Guard.*

" W. H. Horn, Nashville, *Grand Treasurer.*

" John Frizzell, Nashville, *Grand Recorder.*

" Ben. F. M. Randle, Collierville, *Grand Con. of Council.*

" George Sieferle, Nashville, *Grand Sentinel.*

The Committee on Returns reported that returns had been received from all the Subordinate Councils, except Nos. 19, 28, and 30.

On motion, Article I. of the Constitution of the Grand Council was amended so as to read:

"The Grand Council shall meet annually, on 'Monday' preceding the meeting of the M. W. Grand Lodge, instead of 'Wednesday.'"

The Committee on Accounts submitted the following report, which was concurred in :

"The Committee on Accounts has examined the books and vouchers of the Grand Recorder, and finds that he has received, from all sources, since last settlement, as per Exhibit No. 1, herewith submitted, the sum of eleven hundred and fifty-six dollars and seventy-five cents, which he has paid to the Grand Treasurer.

"The Committee has also examined the books and vouchers of the Grand Treasurer, and finds that he had on hand, at last settlement, the sum of eighty-two dollars and seventy-five cents ; that he has received from the Grand Recorder, as per Exhibit No. 1, the sum of eleven hundred and fifty-six dollars and seventy-five cents, making the sum of twelve hundred and thirty-nine dollars and fifty cents, and that he has paid out, upon proper vouchers, as per Exhibit No. 2, herewith submitted, the sum of five hundred and eighty-five dollars and sixty cents, leaving a balance in his hands of six hundred and fifty-three dollars and ninety cents."

The Grand Recorder announced the appointment of Companion George S. Blackie, M. D., Nashville, as Assistant Grand Recorder.

The Grand Council was then closed in Ample Form.

In the Abstract of Returns, for the year ending September 1st, 1869, we find the following statistics :

Degrees conferred upon	216	Died.....	15
Admitted.....	3	Total Membership	1834
Withdrawn.....	72	Number of working Councils ...	53
Expelled	2	Increase.....	10

The report of the Committee on Foreign Correspondence, prepared by the Assistant Grand Recorder, Companion Blackie, reviews the proceedings of eighteen sister Grand Councils, and we would extract liberally from it, had we the space. The report was presented to the Grand Council in printed form, and was ordered to be published with the Proceedings.

From the Table appended to this Report, we learn that, in the twenty-nine Grand Councils of this country, including New Brunswick, there are 471 Subordinate Councils, and a total membership of 19,058; that the oldest Grand Council is that of New York, organized in 1809; the youngest, those of Kansas and New Brunswick, organized in 1867. The Grand Council of Tennessee was organized in 1847.

The next Annual Convocation of the Grand Council of Tennessee will be holden at Nashville, Tennessee, on the first Monday in November, 1870.

GRAND CHAPTER OF TENNESSEE.

At the Stated Annual Convocation of the M. E. Grand Royal Arch Chapter of Tennessee, begun and held at Freemason's Hall, in the City of Nashville, on September 29th, A. D. 1869, there were

PRESENT:

- M. E. William Maxwell, *Grand High Priest*.
 E. William A. Nelson, *Deputy Grand High Priest*.
 " John W. Hughes, *Grand King*.
 " Alfred P. Hall, *Grand Scribe*.
 " Williamson H. Horn, *Grand Treasurer*.
 " John Frizzell, *Grand Secretary*.
 " George S. Blackie, *Assistant Grand Secretary*.
 " Rev. D. R. Grafton, as *Grand Chaplain*.
 Comp. Wm. H. Armstrong, as *Grand Captain of Host*.
 " D. M. McKnight, *Grand Principal Sojourner*.
 " John W. Paxton, as *Grand Royal Arch Captain*.
 " Robert I. Chester, as G. M. 3rd vail.
 " J. M. Gilbert, as G. M. 2nd vail.
 " M. Drummond, G. M. 1st vail.
 " George Sieferle, *Grand Tyler*.

PAST GRAND OFFICERS.

P. G. S. Perkins,	P. G. H. P.	A. M. Hughes,	P. G. H. P.
J. M. Gilbert,	"	Robert I. Chester,	"
John Frizzell,	"	Townsend A. Thomas,	"
John S. Dashiell,	P. D. G. H. P.	M. Whitten,	P. D. G. H. P.
James McCallum,	P. G. K.	A. S. Currey,	P. G. K.
John F. Slover,	"	J. C. Warner,	P. G. S.
John S. Dickason,	P. G. S.	Robert F. Evans,	"

Sixty-nine Chapters were represented.

The M. E. Grand High Priest announced the following Standing Committees:

On Accounts—Comps. D. P. Rathbone, William Gay, and D. R. Grafton.

On By-Laws—Comps. George H. Prince, H. H. Ingersoll, and H. B. Boude.

On Dispensations—Comps. J. M. Gilbert, W. B. McKeldin, E. Edmundson, J. B. Murfree, and W. H. McLeskey.

On Appeals—Comps. R. M. Edwards, M. Mattill, J. S. Dickason, C. M. Carroll, and D. C. McKelvey.

On Returns—Comps. George W. Jenkins, T. Bun. Carson, and R. B. Owens.

On Unfinished Business—Comps. N. F. Cheairs, J. C. Cawood, and J. T. Irion.

The Special Committee appointed at the last Annual Convocation of the Grand Chapter, to revise and codify the Laws, Regulations, and Decisions of the Grand Chapter, submitted a report, which, on motion of Companion H. B. Boude, was approved, and referred to the Committee on Masonic Jurisprudence to examine, and, if deemed proper, to alter, change, or amend the decisions, etc., thus reported, and report to this Grand Chapter, preparatory to the publication thereof.

A communication from M. E. Thorpe, Chariton, Iowa, was read for the information of the Subordinate Chapters in the State, stating that the Chapter at that place has in its possession some Chapter jewels belonging to Chapters in some Southern State—name unknown—and requesting that inquiries be made among the Chapters in this Jurisdiction, in order, if possible, to find the owner.

Companions A. B. Enloe and A. V. Warr were appointed members of the Standing Committee on Masonic Jurisprudence, in the place of Companions Cochran and Zent, who were absent.

The M. E. Grand High Priest delivered the following

ADDRESS.

"Companions—Another Masonic year has closed, and we are again permitted to meet in these tiled precincts. The past was ours—the future we cannot claim. Our time, our talents, our all, are God's. All the blessings we enjoy are from Him. It becomes us, then, to give our hearts' devotion and thanksgiving to that only true and living God, and ask His blessing upon all we may do and say.

Harmony prevails in our Jurisdiction. Peace is within our borders. No note of discord is heard from within, or cause of unrest from without.

REPRESENTATIVES.

Since the last Annual Convocation, the following Representatives of the Grand Chapter of Tennessee, at foreign Grand Chapters, have been appointed :

California, Lawrence C. Owen ; Canada, T. Douglas Harrington ; Illinois, Ira A. W. Buck, M. D. ; Mississippi, Richard Cooper ;

Indiana, Harvey G. Hazelrigg; Iowa, W. B. Langridge; District of Columbia, B. B. French; Missouri, Martin Collins; Alabama, Peleg Brown; Georgia, Samuel Lawrence; Connecticut, James L. Gould; Scotland, Col. Alexander Houston; South Carolina, Robert S. Bruns; Wisconsin, W. T. Palmer; Pennsylvania, Alfred Creigh; Nebraska, James W. Moore; North Carolina, T. B. Carr, M. D.; Minnesota, W. S. Combs.

Information has been received of the appointment of the following Representatives of foreign Grand Chapters at this Grand Chapter:

Scotland, George S. Blackie, M. D.; Canada, George S. Blackie, M. D.; Alabama, Jonathan S. Dawson; Georgia, Rev. W. A. Nelson; South Carolina, George S. Blackie, M. D.; Indiana, R. M. Edwards; Connecticut, James P. Hanner, M. D.

We hope the time may come when these friendly relations may be universally adopted.

OFFICIAL VISITS.

During the year I have visited, officially, the following Chapters:

Humboldt, No. 76: Constituted Chapter, installed officers, and instructed in work.

Gravel Hill, No. 77: Constituted Chapter, installed officers, and instructed in work.

Dyersburg, No. 42: Installed officers, and instructed in work.

Mount Pelia, No. 54: Instructed in work.

Gilbert, No. 80: The officers had been installed, and some degrees conferred, without the Chapter having been constituted. The Chapter was constituted, officers regularly installed, and the work, irregularly done, formally healed.

Obion, No. 33: Instructed in work.

Dukedom, No. 65: This Chapter had been irregularly at work, as in the case of Gilbert, No. 80, and the same course was adopted in relation thereto.

Eureka, No. 27: Instructed in work.

Morning Sun, No. 36: Installed officers and instructed in work.

Berlin, No. 43: Instructed in work.

Penn, No. 22: Installed officers.

OFFICIAL ACTS.

Authority was granted to Companion J. G. H. Wilson, P. H. P., to constitute Madrid Bend Chapter, No. 53, and install officers, which has doubtless been done.

Some other Chapters received Charters at the last Annual Con-

vocation, which have not been regularly constituted, unless by authority of the D. G. H. P.

Several Dispensations have been granted for the election of officers of Subordinate Chapters, at other than the time fixed by the By-Laws.

In some cases Chapters have been permitted to ballot upon petitions without the usual delay, where the applicants were long and well known, and in order to exemplify the work.

Several applications have been made for Dispensations authorizing substitution, but none have been granted, because of the tenacity with which the Grand Chapter holds to the principle that substitution is improper. Withholding my individual opinion, your attention is called to the fact that but little work is being done by the Chapters in this Jurisdiction. This is, probably, because of the proximity of the Chapters, which divides up the material so that it is found difficult to secure a sufficient number at the same time in any one Chapter. This tends to discourage both candidates and members. Your attention is especially called to this subject.

Since the last Annual Convocation, Dispensations have been issued for the formation of the following new Chapters:

Oct. 6, 1868—Gainesboro', No. 86, Gainesboro', Jackson county.

Oct. 7, 1868—Mount Olivet, No. 87, Sparta, White county.

June 1, 1869—Dover, No. 88, Dover, Stewart county.

These Dispensations were not issued upon the *ex parte* statements of the petitioners, but also upon other evidence, showing that it would be for the good of the Craft.

A petition for the formation of a new Chapter at Cornersville. Giles county, is respectfully referred to the action of the Grand Chapter. This application was refused by me, for the reason endorsed upon the petition.

WORK.

The report of the Committee on Work, appointed at the last Annual Convocation, will be presented at the proper time. None ever labored with more earnestness and zeal than did the members of that committee. The task was found to be one not easily performed. Some of the members of the committee had, shortly before, visited the General Grand Chapter of the United States, at St. Louis, and had given particular attention to the subject, thus greatly aiding the committee in arriving at proper and satisfactory conclusions. The committee, with great unanimity, agreed upon a system of work and lectures, which, it is hoped, will meet with the approval of the Grand Chapter.

Companions Armstrong and Currey, two of the Lecturers appointed by the committee, have, to a considerable extent, disseminated the system of work and lectures agreed upon by the committee, among the Subordinate Chapters, and it has been well received. The reports of these Companions will be presented for your information.

RECOMMENDATION.

I respectfully suggest and recommend that the times of holding the stated meetings by the Subordinate Chapters, be incorporated in the printed proceedings of the Grand Chapter.

JONATHAN HUNTINGTON, P. G. H. P.

While we may congratulate ourselves upon the general good health of our Companions in this Jurisdiction, during the past year, yet the grim messenger has pervaded our midst. Companion Jonathan Huntington, P. G. H. P., is no more. He died on the 23rd inst. He filled many important positions in Masonry. His worth and merit require notice at our hands.

MASONIC RECORD.

We cannot, in justice to the ably conducted enterprise of our companion, John Frizzell, close this address without calling attention to the "Masonic Record," and recommending every companion in the Jurisdiction to become a subscriber thereto. It would doubtless be to the interest of the Craft if the Grand Chapter would adopt it as its official organ, and as a medium through which the opinions of the Grand High Priest could be disseminated.

CONCLUSION.

I now surrender the official position with which, by your partiality, I was invested one year ago. I shall ever feel grateful for the honor thus conferred, and my ardent desire and prayer is, that our noble Order may continue to be sustained and upheld by earnest, faithful, and intelligent Craftsmen.

On motion of Companion H. H. Ingersoll, the address was referred to a Special Committee of three, which was appointed by the E. Deputy Grand High Priest, as follows: Companions H. H. Ingersoll, James McCallum, and John W. Paxton.

The Committee on Dispensations submitted the following report, which, on motion of Companion R. F. Evans, was adopted:

"The Committee on Dispensations has examined the records of the following Chapters working under dispensation, and recommends that Charters be issued to each: Chapel Hill, No. 84; Savannah, No. 85; Mount Olivet, No. 87, and Dover, No. 88.

"Petitions for Dispensations have also been examined for the following new Chapters, which it is recommended be granted: Calhoun, No. 89, Calhoun, McMinn county; White Oak, No. 90, Bethlehem, Stewart county.

J. M. GILBERT,
W. B. MCKELDIN,
W. H. McLESKEY,
E. EDMUNDSON."

The Grand Chapter proceeded to the election of Grand Officers for the ensuing year. On counting the ballots, the following Companions were declared to be duly elected:

Comp. John W. Hughes, Clifton, *Grand High Priest*.

" J. C. Cawood, Dandridge, *Deputy Grand High Priest*.

" E. Edmundson, Pulaski, *Grand King*.

" A. V. Warr, Rossville, *Grand Scribe*.

" Williamson H. Horn, Nashville, *Grand Treasurer*.

" John Frizzell, Nashville, *Grand Secretary*.

" Rev. D. R. Grafton, Chattanooga, *Grand Chaplain*.

" Wm. H. Armstrong, Clarksville, *Grand Captain of Host*.

" D. M. McKnight, Humboldt, *Grand Royal Arch Captain*.

The Committee on Correspondence submitted a report, which, on motion of Companion H. H. Ingersoll, was ordered to be printed with the proceedings.

The Committee on Work submitted the following report, which, on motion of Companion James L. Sloan, was adopted:

"The Committee on Work, appointed by the Grand Chapter at its last Annual Convocation, met at Nashville, Tenn., on the 24th November, 1868. Companions W. H. Armstrong, Clarksville; R. M. Mason, Memphis, and John Frizzell, Nashville, were admitted as members of the committee in place of Companions John W. Hughes, A. J. Wheeler, and James McCallum, who were unable to attend. (Companion McCallum was present two days.)

"The committee remained in session until Dec. 2, 1868, when the following preamble and resolutions were adopted:

"The committee having now agreed upon a system of work and lectures, in the Degrees of Capitular Masonry, and it being the sense of the committee that it has the power, and that it is its duty, to disseminate the same to Subordinate Chapters; therefore,

"*Resolved*, That Grand Lecturers be now appointed—one for each Division of the State—to communicate to the Subordinate Chapters therein the system of work and lectures thus agreed upon.

"*Resolved*, That each member of the committee, with the alternate and advisory members thereof, be authorized, as custodians

of the work, to impart the same to such as may be entitled thereto.

"*Resolved*, That the 'Guide to the Chapter,' by Companions Sheville and Gould, be recommended to Subordinate Chapters in this Jurisdiction, as a manual for their use.

"The committee proceeded to the appointment of Grand Lecturers, whereupon the following Companions were selected, each having been nominated by the members of the committee from their respective Divisions:

Comp. John W. Paxton, Knoxville, for East Tennessee.

" Wm. H. Armstrong, Clarksville, for Middle Tennessee.

" A. S. Currey, Trenton, for West Tennessee.

"The system of work and lectures thus agreed upon has been imparted to most of the Subordinate Chapters in the State, and has been well received.

"The expenses of the committee, in mileage and per diem, were \$931.00.

WM. MAXWELL, *Chairman*."

The Committee on Dispensations submitted the following report, which, on motion of Companion D. R. Grafton, was adopted:

"The Committee on Dispensations, to which was referred the resolution authorizing Beech Chapter, No. 58, to meet alternately at two different points, begs leave to report against the same, as the committee finds nothing in the regulations of Capitular Masonry to give a Chapter this ubiquitous character.

"The committee has had before it petitions for dispensations for the following new Chapters:

Uncle Jack, No. 91—Gleason Station, Weakley county.

Chester, No. 92—Henderson Station, Madison county.

Spring Creek, No. 93—Spring Creek, Madison county.

And recommend that dispensations issue.

"The records of Gainesboro' Chapter, No. 86, working under dispensation, have been examined, and found correct, and a Charter is recommended.

J. M. GILBERT,

W. H. McLESKEY,

W. B. McKELDIN,

E. EDMUNDSON."

The Committee on Unfinished Business begs leave to report, that it finds nothing in the proceedings of the last Annual Convocation, requiring action at this Convocation.

N. F. CHEAIRS,

JOHN T. IRION,

J. C. CAWOOD."

The following resolutions, appended to the report of the Com-

mittee on Correspondence, were then considered, and the same severally adopted, (resolution "D" unanimously):

(A) *Resolved*, That the M. E. Grand Chapter of Tennessee hails, with extreme satisfaction, the establishment of fraternal intercourse and mutual representation with the Supreme Grand Royal Arch Chapter of Scotland and the Grand Royal Arch Chapter of Tennessee, and trusts that the establishment of these relations is but the preliminary to a long series of years of mutual friendship and usefulness.

(B) *Resolved*, That the M. E. Grand High Priest and Grand Secretary are hereby instructed to open a correspondence with the Supreme Grand Royal Arch Chapters of England and Ireland, and to endeavor to negotiate with these august and venerable Bodies the interchange of mutual Representatives and printed proceedings, the Grand Chapter believing that a better relation and understanding between these Bodies and itself would be of lasting benefit to Capitular Masonry in each of the Jurisdictions.

(C) **WHEREAS**, The vexed questions which have lately arisen in the State of Delaware, in relation to a Grand Chapter in that Jurisdiction, have been amicably settled, and the M. E. General Grand High Priest has, in his edict, announced the formation of the Grand Chapter of Delaware and the election and installation of its Grand Officers; be it

Resolved, That the M. E. Grand Chapter of Tennessee hereby extends a cordial recognition to the M. E. Grand Chapter of Delaware, and welcomes her to the roll of American Grand Chapters.

(D) **WHEREAS**, The Grand Orient of France has, by her ill-judged and untimely action of recognizing the clandestine Body styling itself "The Supreme Council of the State of Louisiana," inflicted a wanton insult and deliberate injury on the Grand Lodge of the State of Louisiana; and whereas, it is necessary for all the Masonic Bodies of North America to take prompt and decisive measures to prevent the infringement of their territory by any foreign body whatsoever; be it

Resolved, That all Masonic intercourse and communication between the Grand Chapter of Tennessee and the Grand Orient of France cease, until said Grand Orient shall reverse her action in this matter.

(E) **WHEREAS**, The Most Worshipful Grand Lodge of Tennessee has taken steps to increase her Library, and make the same a valuable deposit for the use of the Masonic student and future historian; and whereas, it is inexpedient that two bodies so

closely allied should endeavor to collect duplicate libraries of the same nature ; be it

Resolved, That the M. E. Grand Chapter of Tennessee hereby donates to the M. W. Grand Lodge all the proceedings of Sister Grand Chapters, and other printed documents in her possession, on the condition that the rights and benefits of the Library be extended to the members of the Grand Chapter.

Companion T. A. Thomas offered the following resolutions, which were adopted :

“ Resolved, That (for this Convocation of the Grand Chapter) an amount equal to ten cents per mile traveled one way by the Representative from each of the Subordinate Chapters represented in this Grand Chapter, be credited to the Chapter from which such Representative comes (and paid to the Representative by his Chapter, if it sees proper,) and the Grand Treasurer will pay to the Representatives ten cents per mile traveled one way.

“ Resolved, That the resolution upon this subject, adopted at the last Annual Convocation, be amended by inserting the words, ‘for dues or returns’ after ‘Grand Chapter,’ and before the words ‘the mileage.’”

The Grand Chapter proceeded to the consideration of the special order, whereupon the following Representatives from other Grand Chapters at this Grand Chapter, were received with appropriate ceremonies :

Comp. George S. Blackie, from Grand Chapters of Scotland, Canada, and South Carolina.

“ William A. Nelson, from Grand Chapter of Georgia.

“ R. M. Edwards, from Grand Chapter of Indiana.

“ James P. Hanner, from Grand Chapter of Connecticut.

Companion Blackie addressed the Grand Chapter as follows :

“ M. E. Grand High Priest and Companions :

“ I have the honor and pleasure of appearing before you arrayed in the clothing of a Representative of the Supreme Grand Royal Arch Chapter of Scotland. This superb clothing has been forwarded to me by the M. E. Grand Principal Zerubbabel, as an earnest of the high consideration entertained for the Grand Chapter of Tennessee, and I have, personally, the highest satisfaction in wearing it, and thus becoming a connecting link between the Supreme Grand Royal Arch Chapter of my native land, and the Grand Chapter of the State of my adoption. I present to you my commission, signed by the M. E. John Whyte Melville, who, as also his successor in office, the M. E. and Right Honorable the Earl of Dalhousie, desires me to express to you the warm feelings

entertained in his Supreme Chapter for you, Sir, and the Companions in Tennessee, and the hope that our intimate union, thus so happily begun, may continue firm and unchanged, until all nations shall have felt the benefit of our teachings, and those days shall arrive when Royal Arch Chapters shall be no more needed. I congratulate the Companions of Tennessee also, that, for the first time in the history of the Royal Craft, American Grand Chapters have been recognized by an august and venerable body in Great Britain, and that South Carolina and Tennessee have been the first recipients of this distinguished honor. I can assure the Companions of the warm admiration and respect entertained by the Masonic Bodies of Scotland for the Grand Bodies of Tennessee, and congratulate them that their past actions, and firm stand in a right direction, have won for them good opinions and honest admiration in both hemispheres.

"I regret to inform you that your Representative at the Supreme Grand Chapter of Scotland was not received at the meeting in May, owing to his severe sickness, but I understand that he has been since recognized, and peculiarly honored, as your Representative.

"I also inform you that His Royal Highness the Prince of Wales, under his Scottish title, the Duke of Rothsay, has been elected the Patron of Freemasonry in Scotland, and is to be recognized as such.

"I have also the honor of appearing before you as the Representative of the Sister Grand Chapters of Canada and South Carolina, and desire thus publicly to express my thanks for the distinguished token of esteem thus tendered to me by these bodies, and to convey to you, Companions, the assurance of the high respect and warm brotherly love entertained for you by the M. E. T. Douglas Harrington, and M. E. Robert S. Bruns, the Grand High Priests of these respective bodies."

The Committee on the Address of the M. E. Grand High Priest submitted the following report:

"The committee to whose consideration was referred the address of the M. E. Grand High Priest, respectfully submits the following report:

"The suggestion of the M. E. Grand High Priest, that the Annual Proceedings of the Grand Chapter should show the time of meeting of the various Subordinate Chapters, your committee considers very timely and valuable, and recommends that hereafter the same be published.

"The committee fully concurs with the opinion of the M. E. Grand High Priest in regard to the value of the MASONIC RECORD, as a means of conveying intelligence and information upon Masonic subjects, stimulating a love for Masonic literature, and 'dispensing the true light of Masonry' among the Companions of this Jurisdiction, and cheerfully recommends that, so far as the same can be done, it be recognized as the official organ of this Grand Body, through which the M. E. Grand High Priest may promulgate such of his opinions as he deems of general interest to the Craft.

"The appropriate allusion to the character and services of M. E. P. G. H. P. Jonathan Huntington, your committee feels sure will be appreciated by all who knew his 'fervency and zeal' for Masonry. The extinguishment of so bright a light deserves more than a passing notice, and the committee recommends that, in the published Proceedings of this Convocation, a memorial page be dedicated to Companion Huntington, to be suitably inscribed by the Grand Secretary.

"The communication in regard to a dispensation for a new Chapter at Cornersville, the committee suggests should be referred to the Committee on Dispensations and Charters.

"The committee agrees that the languishing condition of R. A. Masonry in some parts of this Jurisdiction, is justly ascribed, by your M. E. Grand High Priest, to the great number and close proximity of Subordinate Chapters.

"The removal of the place of meeting by Subordinate Chapters, the committee deems not only very improper, but illegal; and expresses the opinion that after a Charter has been granted to a Subordinate, it does not possess the right to change its place of meeting without permission.

"The committee considers the action of the M. E. Grand High Priest, in constituting the various Subordinate Chapters enumerated in his report, as right and proper, and recommends its approval.

"The recommendation of the M. E. Grand High Priest in regard to the substitution of Companions in the ceremonies of exaltation, meets the views of the committee, and it recommends the careful consideration of the subject by the Grand Chapter. A majority of the committee are of the opinion that the practice of substituting has always been in vogue in this Grand Jurisdiction, till within the past few years, and under such practice the cause of R. A. Masonry prospered. They can see no just and sufficient reason why the same should not now exist, and there-

fore recommend the repeal of the By-Law of this Grand Chapter forbidding the practice of substitution by Subordinates.

JAMES McCALLUM,
JOHN W. PAXTON.

"I cheerfully concur in all of the above report, except so much as refers to the subject of substitution. I cannot think that the path to the R. A. Degree is in anywise too difficult at present, and if it is shortened or facilitated, the result will doubtless be a decrease in the 'fervency and zeal' of individual Companions, and a lower estimate of the value of the Degree by others. Unless some stronger and more persuasive argument than that of inconvenience and difficulty, the one most relied upon by the friends of substitution, can be adduced, I must think that the practice of substitution should not be encouraged, but that the By-Law, whose repeal is recommended, should stand.

H. H. INGERSOLL."

Whereupon, on consideration of said report, the same was adopted by the Grand Chapter, except upon the subject of substitution, as to which, the report of Companion Ingersoll was adopted, and the report of the majority of the committee upon that subject was non-concurred in.

The Committee on Dispensations submitted the following report, which, on motion of Companion Alfred Bearden, was adopted :

"The Committee on Dispensations has had under consideration a petition from a number of Companions at Ebenezer, in Humphreys county, asking for a Dispensation for a new Chapter at that place, to be called 'Big Bottom Chapter, No. 94,' which is found in accordance with the constitutional regulations, and a Dispensation is recommended.

J. M. GILBERT,
W. B. McKELDIN,
W. H. McLeskey,
E. EDMUNDSON."

The Committee on Appeals submitted the following report, which, on motion of Companion John T. Irion, was concurred in :

"The Committee on Appeals begs leave to report, that no appeals from Subordinate Chapters have been presented for its consideration, which is regarded as an evidence of the harmony which has characterized the labors of the Chapters in this Jurisdiction.

"The committee asks to be discharged.

R. M. EDWARDS, *Chairman.*"

The Committee on By-Laws submitted a report upon the By-

Laws of Gainesboro' Chapter, No. 86, which, after having been amended, was referred to the Committee on Masonic Jurisprudence.

The report of the Committee on Masonic Jurisprudence was adopted, as follows:

"The Committee on Masonic Jurisprudence has considered the various subjects submitted to it, and begs leave to report and recommend—

"1. That the 'Rules and Regulations' herewith submitted, as altered and amended by the committee, be adopted and published as those now in force; and that all decisions, rules, regulations, or resolutions, heretofore adopted, in conflict with these 'Rules and Regulations,' be repealed and abrogated.

"2. In the matter of Alexandria Chapter, No. 50, against New Middleton Chapter, No. 55, and Companion J. D. Baird. New Middleton Chapter is charged with having affiliated Companion Baird without a dimit—he having never withdrawn from Alexandria Chapter, at the time of said affiliation being indebted for dues, and that, therefore, New Middleton Chapter is indebted, and should pay said dues.

"Upon examination of the papers in the case, it appears that New Middleton Chapter is not in fault. Companion Baird was affiliated by that Chapter upon a regular dimit, granted by Carrollton Chapter, No. 77, Illinois. It also appears that at the time Companion Baird removed to Illinois, Alexandria Chapter was not working, but dormant—that Companion Baird did all he could to procure a dimit, but, because of the condition of the Chapter, was unable to do so. Not willing to be a drone in the hive, he joined some Companions in Illinois, and obtained a Dispensation for a new Chapter, with which he worked until his return to Tennessee, when it granted him a dimit.

"The committee is of opinion that Companion Baird is justly due Alexandria Chapter whatever amount of dues he was owing at the time it ceased work.

"3. In the matter of Alexandria Chapter, No. 50. The High Priest states that an applicant for the Degrees had been elected, and before the Degrees were conferred, objections were filed with the Secretary to his receiving them, no charges having been preferred. That it has been standing in this condition for several years, and he asks this Grand Chapter to instruct him how to proceed.

"*Answer:* A Companion is not required to prefer charges, because he files objections. An objection has the same effect as a

black ball, and the candidate can have his petition called up at the end of six months, and, at the next stated meeting thereafter, again balloted upon.

"4. The committee recommends the adoption of the report of the Committee on By-Laws, as to the By-Laws of Gainesboro' Chapter, No. 86, as said report has been amended by the Grand Chapter.

"5. The committee has had under consideration the question as to what officer of a Subordinate Chapter should preside in the absence of the High Priest, King, and Scribe, and is unable to find any authority upon the question, except the action of this Grand Chapter, which has been in the habit of approving By-Laws similar to those presented by Gainesboro' Chapter, which authorizes the next highest officer to preside in the absence of the first three officers.

"The committee is of opinion that when a Charter is granted, it is intended to be perpetual, and not required to remain dormant one year at a time, because of the absence, from any cause, of the first three officers. The Charter being granted to the first three officers and the Companions of the Chapter, their rights should not be abrogated by the absence, or failure to act, of the officers.

"The committee is, therefore, of opinion, that the repeated action of this Grand Chapter, in the approval of By-Laws before-mentioned, is correct, and that, in the absence of the first three officers of a Subordinate Chapter, upon the next highest officer present devolves the right, and duty, to preside; but he may invite any Past High Priest, or competent Companion, to act in his stead.

T. A. THOMAS,
ROBERT I. CHESTER,
A. B. ENLOE,
A. V. WARR,
JOHN F. SLOVER."

The report of the Committee on By-Laws, referred to in the foregoing report, was adopted, as follows:

"The Committee on By-Laws has examined the Code of By-Laws offered by Gainesboro' Chapter, No. 86, and recommends their adoption.

GEO. H. PRINCE,
H. H. INGERSOLL."

The Committee on Returns submitted the following report, which, on motion of Companion A. P. Hall, was concurred in:

"The Committee on Returns reports that the following Chapters

have made no returns this year: Nos. 35 and 53. The remainder of the Chapters have made returns, which are now correct.

T. BUN. CARSON,
GEO. W. JENKINS.
R. B. OWENS."

The Committee on accounts submitted the following report, which, on motion of Companion W. H. McLeskey, was adopted:

"The Committee on Accounts has examined the books of the Grand Secretary, from which it appears that he has received from all sources, since last settlement, as shown by Exhibit No. 1, herewith submitted, the sum of three thousand nine hundred and eighty-five dollars and five cents, which he has paid over to the Grand Treasurer.

"The Grand Treasurer had on hand, at the last settlement, the sum of one thousand eight hundred and seventy-nine dollars and five cents, and he has received from the Grand Secretary the sum of three thousand nine hundred and eighty-five dollars and five cents, making the sum of five thousand eight hundred and sixty-four dollars and ten cents. He has paid out, on proper vouchers, as shown by Exhibit No. 2, herewith submitted, the sum of four thousand three hundred and sixty-seven dollars and forty cents, leaving a balance in his hands of one thousand four hundred and ninety-six dollars and seventy cents.

D. P. RATHBONE,
WILLIAM GAY,
J. W. WITHERSPOON."

The M. E. Grand High Priest elect made the following appointments:

Comp. Ben. F. M. Randle, Collierville, Grand Prin. Sojourner.

" Alfred Bearden, Fayetteville, G. M. 3rd Vail.

" A. R. Piper, Jonesboro', G. M. 2nd Vail.

" Geo. H. Prince, Macedonia, G. M. 1st Vail.

" George Sieferle, Nashville, Grand Sentinel.

The Grand Officers elected and appointed for the ensuing year were then severally installed into their respective stations, Companion Robert I. Chester, P. G. H. P., presiding.

The Grand Secretary announced the appointment of Companion George S. Blackie, Nashville, as Assistant Grand Secretary.

The M. E. Grand High Priest announced the following Standing Committee on Masonic Jurisprudence: Companions William Maxwell, Maxville; T. A. Thomas, Nashville; James McCallum, Pulaski; C. M. Carroll, Memphis; and D. R. Grafton, Chattanooga.

Companion T. A. Thomas offered the following preamble and resolution, which were adopted :

"WHEREAS, Uniformity of work in the Degrees of Capitalar Masonry was regarded by the Grand Chapter as of sufficient importance to justify the appointment of a committee from different parts of the State, to meet, confer, and agree upon a correct system of work and lectures ; and whereas, said committee has agreed, and presented the result of its labors to this Grand Chapter, which has been approved with much unanimity, and is hereby adopted ; therefore,

"Resolved, That a Grand Lecturer, or Lecturers, be appointed, with authority to disseminate the same to such Chapters as may desire their services, at such times as may be fixed upon ; and for such services they shall receive such compensation as may be agreed upon between them and the Chapters which may desire their services."

Upon motion of Companion Robert I. Chester, it was determined to appoint one Lecturer for the State, and, on motion of Companion Wm. A. Nelson, the Grand Chapter appointed Companion Wm. H. Armstrong the Grand Lecturer.

The motion of Companion Hall, to reconsider the vote granting a Dispensation to form Big Bottom Chapter, No. 94, was taken up and adopted.

Whereupon, the report under consideration was amended, by fixing the Tennessee River as the line of territorial jurisdiction between said Chapter and Camden Chapter, No. 64, and, as thus amended, said report was adopted.

Companion H. H. Ingersoll submitted the following resolution, which was adopted :

"Resolved, That when any of the officers of the Grand Chapter are not Representatives of Subordinate Chapters, receiving mileage and per diem as such, or are not otherwise paid for their services, they shall receive the same mileage and per diem for attendance at the Grand Chapter, as is paid to Representatives of Subordinate Chapters."

Companion R. M. Edwards offered the following resolution, which was adopted :

"Resolved, That this Grand Chapter will not, hereafter, grant Dispensations, or Charters, for new Chapters, unless upon assurance that the Companions petitioning are *bona fide* residents within the Jurisdiction of the proposed new Chapter, and that the Companions can confer the Degrees and give the lectures in the same."

Upon motion, a duplicate Charter was ordered to be issued to Pearl Chapter, No. 24, in lieu of one destroyed by fire.

Companion H. H. Ingersoll offered the following resolution, which was adopted:

“Resolved, That all applications for affiliation in Subordinate Chapters, in this Jurisdiction, shall lie over from one stated convocation to the succeeding, for consideration.”

On motion of Companion T. A. Thomas, the sum of one hundred and thirty-five dollars and fifty cents was appropriated to Companion Wm. H. Armstrong, for services as Grand Lecturer, the compensation received by him failing, by that amount, to defray his ordinary expenses, and he was also allowed mileage and per diem as a Representative to this Grand Chapter.

No further business appearing, the M. E. Grand Chapter of Tennessee was closed, in Ample Form, after prayer by the Grand Chaplain.

From the “Abstract of Returns from Subordinate Chapters, for the year ending September 1, 1869,” we present the following

RECAPITULATION.

	1868.	1869.
Exaltations.....	451	424
Admissions.....	37	45
Withdrawals	143	154
Suspensions	12	46
Expulsions	5	5
Deaths	38	46
Total Royal Arch Masons	3551	3912

Number of Working Chapters, 83. Increase, 9.

The Report on Foreign Correspondence is a lengthy and able one, prepared by Companion George S. Blackie, M. D., reviewing the proceedings of thirty sister Grand Chapters, and the General Grand Chapter of the United States.

From the very full and satisfactory “Statistical Table” appended to this report, we gather the following information:

Total Number of Members...	84,875	Dimissions	2,210
Exaltations	10,976	Suspensions.....	1,292
Admissions	962	Expulsions	79
Deaths	909	Subordinate Chapters.....	2,198

These statistics are from the proceedings, for twelve months, of forty Grand Chapters, including those of Canada, England and Wales, Ireland, Scotland, beside the thirty-six sister Grand Chapters of this country.

We commend this Report to the careful perusal of our Companions in this Jurisdiction.

The next Annual Convocation of the Grand Chapter will be holden at Nashville, on Wednesday preceding the second Monday in November, 1870.

ORDER OF HIGH PRIESTHOOD.

At the Annual Meeting of the Grand Council of the Order of High Priesthood for the State of Tennessee, held at Freemasons' Hall, in the city of Nashville, October 1, 1869, there were

PRESENT :

M. E. John W. Paxton, *Grand President.*

" George H. Prince, *Grand Vice President.*

" John McClelland, *Grand Treasurer.*

" A. S. Currey, as *Grand Recorder.*

" Wm. A. Nelson, *Grand Chaplain.*

" James McCallum, as *Grand Master of Ceremonies.*

" H. H. Ingersoll, as *Grand Conductor.*

" Joseph M. Anderson, as *Grand Herald.*

" John W. Hughes, *Grand Steward.*

The Grand Council was opened in due form.

The following Companions, having presented the certificates of the Grand Secretary of the Grand Chapter, were severally introduced, and anointed High Priests of their respective Chapters :

Companions George D. Norris, P. G. H. P., Grand Chapter of Alabama ; Thomas B. Firth, Lafayette Chapter, No. 11 ; Henry Bobbitt, Caledonia Chapter, No. 15 ; Thomas E. Loyd, Dresden Chapter, No. 17 ; Alfred Bearden, Union Chapter, No. 18 ; E. Edmundson, Pulaski Chapter, No. 20 ; P. D. McCulloch, Trenton Chapter, No. 31 ; David Campbell, Obion Chapter, No. 33 ; Ben F. M. Randle, Morning Sun Chapter, No. 36 ; Isaac L. McCallum, Lexington Chapter, No. 37 ; R. M. Edwards, Cleveland Chapter, No. 39 ; G. W. Menees, Springfield Chapter, No. 47 ; D. R. Grafton, Hamilton Chapter, No. 49 ; G. J. Coppedge, Charles Scott Chapter, No. 52 ; Richard M. Gowan, Lavinia Chapter, No. 56 ; Thos. G. Boyd, Sweetwater Chapter, No. 57 ; James P. White,

Waverly Chapter, No. 60; J. P. Russell, Ripley Chapter, No. 66; William Gay, Eaton Chapter, No. 67; A. S. Hoffman, Mine City Chapter, No. 69; A. A. Campbell, Mine City Chapter, No. 69; John T. Irion, Mansfield Chapter, No. 70; Thomas G. Shannon, Nolensville Chapter, No. 72; W. B. McKeldin, McMinn Chapter, No. 74; E. J. Hostetter, Sr., Gravel Hill Chapter, No. 77; George H. Morgan, Gainesboro' Chapter, No. 86; W. S. Findlay, Mount Olivet Chapter, No. 87.

The Grand Council then proceeded to the election of Grand officers for the ensuing year. The following Companions were declared to be duly elected:

Comp. J. M. Gilbert, McKenzie, Grand President.

" John F. Slover, Athens, Grand Vice President.

" W. H. McLeskey, Newbern, Grand Treasurer.

" H. H. Ingersoll, Greeneville, Grand Recorder.

" W. A. Nelson, Nashville, Grand Chaplain.

" E. Edmundson, Pulaski, Grand Master of Ceremonies.

" A. V. Warr, Rossville, Grand Conductor.

" W. B. McKeldin, Athens, Grand Herald.

" R. B. Owens, Morristown, Grand Steward.

No further business appearing, the Grand Council of the Order of High Priesthood was closed in Ample Form.

THE HIGHEST AND THE DEEPEST MINES.

THE highest mines in the world are the silver mines of Cerro de Pasco, in Peru, which are 14,396 feet above the sea, and the quicksilver mines of Huancavelica, in the same country, 15,090 feet above the ocean level. The Potosi silver mine, also in Peru, is at an altitude of 11,373 feet, and the famous silver mines of Puno, on the shores of Lake Titicaca, are upward of 13,000 feet above mean tide.

The deepest mine is the new Salz Werk, a salt mine in Westphalia, which is 2,050 feet below the surface of the ocean. It is further asserted that the average depth of the coal mines of Great Britain greatly exceeds that of a like number of any other kind of mines in the world.

GRAND LODGE OF TENNESSEE.

THE Fifty-sixth Annual Communication of the M. W. Grand Lodge of Tennessee Free and Accepted Masons, was begun and held at Freemasons' Hall, in the City of Nashville, on the first Monday of October, being the 4th day of the month, A. D. 1869, A. L. 5869, when there were

PRESENT:

- M. W. Jonathan S. Dawson, Grand Master.
 R. W. John F. Slover, Deputy Grand Master.
 " A. J. Wheeler, Senior Grand Warden.
 " James P. Hanner, Junior Grand Warden.
 " Williamson H. Horn, Grand Treasurer.
 " John Frizzell, Grand Secretary.
 " George S. Blackie, Assistant Grand Secretary.
 " and Rev. Wm. A. Nelson, Grand Chaplain.
 Bro. John C. Read, Senior Grand Deacon.
 " H. H. Ingersoll, Junior Grand Deacon.
 " John T. Irion, as Grand Sword Bearer.
 " W. G. Horton, as Grand Marshal.
 " R. M. Mason, Grand Pursuivant.
 " George W. Jenkins, Grand Steward.
 " George Sieferle, Grand Tyler.

PAST GRAND OFFICERS.

A. M. Hughes,	P. G. M.	John S. Dashiell, P. G. M.
John Frizzell,	"	James McCallum, "
Joseph M. Anderson,	"	James A. Thompson, P. D. G. M.
J. M. Gilbert,	P. D. G. M.	Alfred P. Hall, "
John McClelland,	"	John W. Paxton, "
Francis G. Roche,	P. S. G. W.	Morton B. Howell, P. S. G. W.
John W. Hughes,	"	John M. Seabury, P. J. G. W.
John Norman,	P. J. G. W.	Isaac C. Reavis, "

Two hundred and ninety-four Lodges represented. Twenty not represented.

The Grand Secretary submitted a report, showing the action of the Subordinate Lodges on the "Revised Constitution," from which it appeared that 228 Lodges approved the same, 53 rejected it, and 33 did not report.

Whereupon, Brother John F. Slover offered the following preamble and resolution, which were adopted :

"WHEREAS, Two-thirds of the Subordinate Lodges have 'approved' the Revised Constitution, submitted for their action by the Grand Lodge at its last Annual Communication ; therefore,

"Resolved, That the Revised Constitution thus acted upon, be, and the same is hereby declared to be, the organic law of the Grand Lodge."

The M. W. Grand Master then appointed the following Standing Committees :

On Returns—Brothers John Ainslie, G. W. Cox, and A. R. Piper.

On Dispensations, No. 1—Brothers W. G. Horton, W. M. Clarke, R. W. Mitchell, J. Wade Barton, and J. C. Cawood.

On Dispensations, No. 2—Brothers John Norman, George Melersh, C. W. Cross, David Hart, and J. R. Hibbitt.

On Accounts—Brothers R. H. Anderson, A. C. Robison, and Jas. P. Doss.

On Appeals—Brothers W. R. Ross, D. R. Grafton, H. H. Ingersoll, J. C. Fleming, and George H. Morgan.

On Correspondence—Brothers John Frizzell, J. M. Gilbert, and John W. Paxton

On Masonic Jurisprudence—Brothers James McCallum, T. A. Thomas, R. M. Edwards, William Maxwell, and Charles J. Dupont.

On Ways and Means—Brothers A. V. Warr, H. M. Folsom, John W. Hughes, S. E. H. Dance, and D. M. McKnight.

On By-Laws—Brothers Thomas N. Frazier, George H. Prince, and N. S. Woodward.

M. W. George D. Norris, Grand Master of Masons of the State of Alabama, and the Representative of the Grand Lodge of Tennessee near that Grand Lodge, was introduced, and received with appropriate ceremonies. Brother N. addressed the Grand Lodge in a few eloquent and feeling remarks.

The M. W. Grand Master delivered an interesting Address, from which we purpose making liberal extracts.

On motion of Brother J. M. Gilbert, the address was referred to the Committee on Masonic Jurisprudence.

A Communication was received from the Executor of the last will of the late R. W. Charles A. Fuller, notifying the Grand Lodge that, in pursuance of said will, he had placed in the Grand Lodge Library the "Freemasons' Magazine, consisting of twenty-nine volumes, and such of the Masonic books, papers, and manu-

scripts, of the deceased, as were not retained by his children as keepsakes."

The communication was referred to a special committee, consisting of Past Grand Masters Dashiell, Hughes, and McCallum, who submitted a report, accepting the bequest, and expressing the high appreciation entertained by the Fraternity, of the virtues and Masonic worth of the donor.

A communication was received from the Grand Secretary of the Grand Chapter of Tennessee, notifying the Grand Lodge of the action of the Grand Chapter as to the Grand Lodge Library.

On motion of Brother H. B. Boude, the donation was accepted, and the rights and privileges requested were extended to the Grand Chapter.

The Committee on Correspondence submitted a report, which, on motion of Brother A. V. Warr, was received, and ordered to be printed with the Proceedings.

The Grand Lodge proceeded to the consideration of the resolutions appended to the report of the Committee on Correspondence, when the same were adopted, as follows:

1. *Resolved*, That the M. W. Grand Lodge of Tennessee cannot permit the general expression of affectionate sympathy and sincere sorrow which the entire sisterhood of Grand Lodges in the United States, and several of those of Europe, have conveyed to them on the occasion of the decease of their beloved brother, and late Grand Secretary, Charles Arnold Fuller, to pass without acknowledgment, and that she tenders her heart-felt thanks for the brotherly love and friendly words of condolence which they have, one and all of them, placed upon their record.

2. *Resolved*, That the Grand Lodge of Tennessee views, with sincerest joy, the spread of the Principles and Practice of Freemasonry among the countries of the East, the establishment of the Grand Orient of Greece, the dedication of numerous Lodges on the banks of the Nile, and more especially the formation of a Lodge in Hungary, and regard the said events as an unfailing sign of the progress of civilization in the world, and the coming of those days when universal brotherhood shall reign on earth.

3. *Resolved*, That the M. W. Grand Lodge of Tennessee hails, with proud satisfaction, the establishment of relations of close friendship, amity, and correspondence, with the venerable and august Grand Lodges of England, Scotland, and Ireland, and earnestly hopes that the expression of mutual high consideration and good-will may tend to strengthen the bond of union, and promote the best interests of the Fraternity.

4. *Resolved*, That the M. W. Grand Lodge of Tennessee also acknowledges, with infinite pleasure, the exchange of proceedings with, and the receipt of fraternal and cordial letters from, the Grand Lodge of Three Globes and the Grand Royal York Lodge of Friendship, at Berlin, the Grand Orient of Lusitania, at Lisbon, the Grand Lodge of Sweden and Norway, and the Grand Orient of Italy, and expresses the hope that the most intimate relations may be developed and fostered with all the regular Grand Lodges on the Globe, confidently believing that, in the great design of the Grand Architect of the Universe, Freemasonry is one of

the main implements employed to spread the cement of brotherly love, and bring universal peace among the nations of the earth.

5. *Resolved*, That when the Grand Secretary shall have positively ascertained that the Grand Orient of Belgium has not recognized the so-styled Supreme Council of Louisiana, the clandestine Body lately recognized by the Grand Orient of France, he is empowered to respond favorably to the Decree appointing a Representative of the said Grand Orient of Belgium at this Grand Lodge.

6. *Resolved*, That the establishment of closer bonds of friendship, and the interchange of Representatives with her sister Grand Lodge of Canada, is a welcome and gratifying piece of intelligence to this Grand Body.

7. *Resolved*, That whereas, the difficulties between the Grand Lodge of Virginia and the Grand Lodge of West Virginia have been fraternally and amicably settled, and the M. W. Grand Lodge of Virginia has recommended her sister of West Virginia to all Masonic Bodies in correspondence with her, therefore, the M. W. Grand Lodge of Tennessee cordially greets the M. W. Grand Lodge of West Virginia, and welcomes her into the sisterhood of American Grand Lodges.

8. WHEREAS, The difficulties arising from the recent formation of a Grand Lodge of Nova Scotia have been amicably and satisfactorily settled; and whereas, the said Grand Lodge of Nova Scotia has been dissolved, and a new and independent Grand Lodge of Nova Scotia has been established, with the full concurrence of the Grand Lodges of England and Scotland, and the late Grand Lodge of Nova Scotia; and whereas, there is no doubt of the regularity of the new Grand Lodge, and its cordial recognition by its Parent Grand Lodges; be it

Resolved, That the M. W. Grand Lodge of Tennessee extends a hearty recognition to the Grand Lodge of Nova Scotia, and expresses her readiness to enter into full correspondence with her.

9. WHEREAS, The Grand Orient of France has recognized an irregular and clandestine Body, entitled "The Supreme Council of the A. and Accepted Rite for the State of Louisiana," which arrogates to itself the right to charter Lodges for conferring the first three degrees of Freemasonry, and has thereby wantonly trampled upon the rights of our sister Grand Lodge of Louisiana; and whereas, our vital interests demand that the integrity of the Jurisdiction of the American Grand Lodges must, at all hazards, be preserved; therefore, be it

Resolved, That all Masonic correspondence and fraternal relations between the Grand Lodge of Tennessee and the Grand Orient of France cease, and be discontinued until such time as the said Grand Orient shall reverse her action, and duly acknowledge the dignity and all the rights of our sister of Louisiana.

10. WHEREAS, The Grand Lodge of Hamburg has invaded the territorial jurisdiction of the Grand Lodge of New York, and still adheres to the principle established by her, that her action, under the circumstances, was right and unassailable; be it

Resolved, That the Grand Lodge of Tennessee regrets that the action of the Grand Lodge of Hamburg in this matter is such as to compel her to sustain the action of her Grand Officers, and to suspend all intercourse with the Grand Lodge of Hamburg until she shall have done justice to our sister Grand Lodge of New York.

11. WHEREAS, It has come to the knowledge of the Grand Lodge of Tennessee that frequent applications for help are made by Subordinate Lodges to Lodges or other parties outside the Jurisdiction; be it

Resolved, That no Lodge shall ask for help outside the Jurisdiction, without the consent of the Grand Master.

12. WHEREAS, The Grand Lodge of Tennessee has a very excellent Library,

which requires only to be carefully fostered and guarded to become a possession of great value and historical interest to the Craft; be it

Resolved, That the officers of the Grand Lodge be requested to use their best exertions to procure books and other documents for the said Grand Lodge Library, and each and every Brother is fraternally begged to contribute old Masonic records, charters, warrants, books, diplomas, certificates, Lodge-summonses, circulars, pocket-books, lists of members, correspondence, rituals, seals, ciphers, photographs, and autographs, which may be in their possession, as by means of such objects alone can the future historian of the Grand Lodge of Tennessee hope to make a perfect and valuable record.

Upon consideration of the reports of the Committees on Dispersations, Charters were ordered to the following Lodges working under dispensation: Short Mountain, No. 373; Centre, No. 380; Hillsboro', No. 382; Valley, No. 383; Flat Creek, No. 384; Henry, No. 385; Clay, No. 386; White Bluff, No. 387; Pilgrim Rest, No. 388; Gardner, No. 389; Leadvale, No. 390; W. A. Nelson, No. 391; Kenton, No. 392; Palmersville, No. 394.

Dispensations were ordered for the formation of the following new Lodges:

Connasauga,	No. 396, Fourth Civil District, Polk County.
Bledsoe,	397, Swafford's, Bledsoe
Celina,	398, Celina, Jackson
Zion,	399, Zion Church, Gibson
Sulphur Springs,	400, Oregon, Lincoln
Confidence,	401, Fosterville, Rutherford
McAllister,	402, McAllister's X Roads, Montgomery Co.
Rockwood,	403, Rockwood, Roane County.

The Committee on Appeals submitted a report in the following cases, which was adopted:

Robert McKenna, appeal from action of Albert Pike Lodge, No. 363, expelling him. The committee being of opinion that the offence charged was not sustained by the proof, and that the proceedings were irregular, the action of the Lodge was reversed, and the case sent back for a new trial.

J. S. Maupin, appeal from the action of Libanus Lodge, No. 308, admitting certain testimony on the trial of F. L. Chandler. The committee being of opinion that the action of the Lodge admitting the testimony and acquitting the accused, was correct, the appeal was dismissed.

B. F. Harris, appeal from the action of Morristown Lodge, No. 231, expelling him. Decision of Lodge affirmed.

W. J. Johnson, appeal from the action of Hiwassee Lodge, No. 188, was dismissed.

Addison Locke, appeal from the action of Rhea Springs Lodge,

No. 310. Appellant was acquitted, but appeals upon certain technical rulings upon the trial. The committee held that "where no injury is sustained, no appeal will lie," and the appeal was dismissed.

Eldridge Walker, appeal from action of same Lodge, reprimanding him. Action of Lodge affirmed.

Calvin Wyatt, appeal from action of Decaturville Lodge, No. 218. Because of an imperfect record, the case was remanded, and a perfect record ordered to be sent up to next Grand Lodge.

R. A. Adams was suspended by Farmington Lodge, No. 287, and appealed. The action of the Lodge was reversed, all the resident members of the Lodge not having been notified to attend the trial.

W. S. Findlay, appeal from action of Sparta Lodge, No. 99, refusing to inflict punishment upon a member of the Lodge on trial. The record being imperfect, the Secretary of the Lodge was ordered to send to next Grand Lodge a perfect record.

R. C. Pearce and W. W. Moore, appeal from action of Lavinia Lodge, No. 174. Record imperfect, and appeal dismissed.

S. W. Cochran and R. A. Marshall, appeal from action of Western Sun Lodge, No. 88, in passing sentence of suspension only upon J. P. Sample, found guilty of seduction. The sentence of the Lodge being deemed insufficient, the accused was expelled by the Grand Lodge.

J. J. Lane and others, appeal from decision of W. M. of Eaton Lodge, No. 206, refusing to entertain charges preferred against a member of the Lodge. The appeal was sustained, and the action of the W. M. reversed.

J. J. McKnight, appeal from the action of Mount Moriah Lodge, No. 18, suspending Benj. Wharton and others for non-payment of dues. By the By-Laws of the Lodge, in existence during 1865-6, any member, in arrears for twelve months, was stricken from the roll of membership. The brethren mentioned were in arrears for 1865-6-7-8, and had been without the jurisdiction of the Lodge during those years. On the 5th of July, 1869, under a new code of By-Laws enacted in 1867, they were suspended on motion. Brother McKnight appeals from this action. The committee was of opinion that this was erroneous—that by operation of the old By-Laws these brethren had been stricken from the rolls in June, 1866, and that after that time no dues could be charged against them, and that, having already paid the penalty of their former arrears, they could not be suspended therefor. The appeal was sustained, and the action of the Lodge reversed.

William W. Dean, expelled from Brazelton Lodge, No. 190, in 1860, was restored to all the rights and privileges of Masonry.

L. J. H. Taylor, against action of McCulloch Lodge, No. 189. Action of Lodge affirmed.

A. G. Cooper, against Lewis Lodge, No. 286. Action of Lodge sustained.

W. L. McKnight, appeal from action of Hiwassee Lodge, No. 188. Charges were preferred against Brother McKnight and J. M. Workman, for engaging in an affray. They were found guilty, and Brother Workman reprimanded, while McKnight was indefinitely suspended. Action of Lodge as to McKnight sustained, and Workman suspended for twelve months by action of Grand Lodge.

We copy the closing remarks of the committee, and the resolution recommended, which was adopted :

The Committee cannot close this report, without calling the attention of the Grand Lodge, and, through it, of the Subordinates, to the character of the records sent up here for the action of this Grand Lodge. In some cases, the Secretaries of Subordinate Lodges seem to have taken pains and pride in the discharge of the duty requiring them to prepare and forward a complete record of all the transactions of their Lodges in each case, but the great majority are otherwise. In many cases, the committee have not only found great difficulty in forming its judgment, but even in reading the records, on account of the wretchedly bad writing. Many Secretaries send up the original papers, instead of making copies, and arranging them in an orderly manner. Many records of trials, which occurred months ago, never made their appearance until the arrival of the delegates. In nearly every case presented, we find some irregularity of proceeding, which could easily have been obviated by attention to the forms of proceeding laid down in the "Text-Book." In view of these facts, for the benefit of future Committees on Appeals, your committee recommends the adoption, by the Grand Lodge, of the following resolution :

"*Resolved*, That in all cases where appeals are taken from the action of Subordinate Lodges, the Secretary of the Subordinate from whose action the appeal is taken, be required to make out and forward to the Grand Secretary, immediately, a full, true, and complete transcript of all the proceedings in the case, including the records upon the minutes, and the evidence ; and it is made the especial duty of the Masters of Subordinate Lodges to see that this resolution is strictly conformed to by their Secretaries."

Brother A. J. Wheeler offered the following resolutions, which were adopted :

1. *Resolved*, That Edict No. 45 be so changed as to read "up to the 1st of October," instead of "the 1st of September."

2. *Resolved*, That when persons apply for a Dispensation for a new Lodge within a town or city where more than one Lodge now exists, that it shall be necessary for them to have the recommendation of the oldest and a majority of the Lodges in said town or city.

Brother John T. Irion offered the following resolution, which was adopted :

Resolved, That every chartered Lodge, working under the jurisdiction of this Grand Lodge, be required to procure a suitable seal; and that, hereafter, no returns or other documents, sent to this Grand Body, shall be respected, that has not the seal of the Lodge attached thereto.

On motion of Brother W. A. Johnson, the name of Quincy Lodge, No. 164, was changed to Cageville Lodge, No. 164.

Brother G. W. Richardson offered the following resolution, which was adopted :

Resolved, That Cumberland Lodge, No. 8, Phoenix Lodge, No. 131, Edgefield Lodge, No. 254, and Claiborne Lodge, No. 293, be requested to exemplify the work in the three degrees, on the first three nights of the next Annual Communication of the Grand Lodge, they to use the work adopted by the Grand Lodge.

On motion of Brother E. Edmundson, Edict No. 58 was repealed.

Brother George H. Prince offered the following resolutions, which were adopted :

1. *Resolved*, That in case the following Lodges, i. e., Caledonia, 96; Holly Springs, 146; Baker, 209; and Henry, 385; shall agree upon terms of consolidation, the Grand Lodge hereby pledges itself to ratify and confirm said agreement.

2. *Resolved*, That should said Lodges amicably agree upon terms of consolidation, the Grand Lodge hereby expressly waives its right to the property, of every description, belonging to either of said Lodges.

The Committee on Ways and Means submitted a report, which was adopted, recommending,

1. That the Grand Lodge, not having the funds to justify it, the resolution to make an appropriation to assist in fitting up the new Subordinate Lodge-room in the Masonic Temple, Nashville, be rejected.

2. That the Grand Lodge accept the proposition of the Trustees of Cumberland Lodge, No. 8, giving the Grand Lodge the use of the room lately occupied by Cumberland Lodge, and that the expense incurred in fitting up the same be paid.

3. That Edict No. 1, in consequence of increased representation, be amended so as to read "fifty cents for each Master Mason," instead of "twenty-five cents."

The Committee on Masonic Jurisprudence submitted a report, from which we extract the following decisions, which were adopted by the Grand Lodge :

"Can a member of one Lodge object to a member of another Lodge visiting his Lodge? Can the member thus denied demand an investigation? Or, is it the duty of the Lodge in which the objection was made to prefer charges? And if not, must the first Lodge prefer charges against its own member?"

Answer—Visitation is a privilege, and not a right, and no one is to be held responsible for denying that privilege. Neither Lodge is expected or required to prefer charges.

“A brother having been tried by his Lodge, and suspended, for un-masonic conduct, afterwards charges the W. M. with being responsible for the action of the Lodge, and threatens his life. What course should the Lodge pursue?”

Answer—Prefer new charges against him, and try him on the new charges, and may expel him. (See Proceedings Grand Lodge, 1859, page 174.)

“Has a Lodge a right to prefer charges against a member of another Lodge, and send the charges to the Lodge of which the brother is a member, for its action?”

Answer—It has, if the offence is committed within the Jurisdiction of the Lodge preferring the charges; and if the offending brother resides within the jurisdiction of the Lodge preferring the charges, such Lodge may discipline the offender under Edict 28.

“Can a Senior Warden dimit?”

Answer—Yes, if he applies for the same for the purpose of joining another Lodge, into the jurisdiction of which he has removed, and his office has been declared vacant by the Lodge on account of such removal.

“Is a motion to lay on the table admissible in a Masonic Lodge?”

Answer—In the opinion of the majority of the committee, this may be done in Grand Lodge, but not in a Subordinate Lodge.

“Is it right for a Secretary to grant a dimit to a brother whose dues are paid, without first bringing the matter to the attention of the Lodge?”

Answer—Dimits should be granted only by the order of the Lodge, and the Committee submit the following resolution:

That dimits must be asked for at a stated meeting of the Lodge, and, if his dues are paid, and there are no charges against the brother, the Lodge shall grant it; provided, however, that if any brother wants it delayed one stated meeting, in order to prefer charges, it shall be thus delayed, and not otherwise; and all laws to the contrary are hereby repealed.

“Can a Lodge that has changed its place of meeting, and that would have had jurisdiction before its removal, confer the degrees on an applicant not *now* in its jurisdiction, the application being made in a few weeks after the removal?”

Answer—No; except in accordance with the Edicts.

“Have the Officers of a Subordinate Lodge the right to tell the

brethren, after a ballot upon, and the rejection of, a candidate, how many black balls were cast?"

Answer—While the committee do not believe it strictly un-masonic for the Master or Wardens to inform any brother present, how many negative ballots may have been cast against an applicant, they also believe that no brother can demand such information as a right, and we would advise the withholding of the information.

"Can an officer and active member in a Lodge, also a Charter member in a new Lodge, afterwards made an honorary member in the new Lodge, be elected an officer thereof? Does it not conflict with the 48th Edict? Does the 18th Edict have reference to called, or to stated meetings only?"

Answer—To obtain the requisite number of petitioners for a new Lodge, it has been the usage, in this Jurisdiction, for members of old Lodges, who do not contemplate becoming members of the new Lodge, to unite with the petitioners, and act with them until a Charter is granted, without affecting their membership in the old Lodge; but whenever a Charter is obtained, a brother thus uniting with the petitioners must elect with which Lodge he will hold his membership. He cannot be an active member in both Lodges, nor can he be an active member in one, and hold office, by virtue of being an honorary member, in the other. (See Edict 48.) The 18th Edict applies to stated meetings, also to meetings called by the W. M., or, in his absence, by one of the Wardens.

The committee recommended:

1. That the application of Leila Scott Lodge, No. 289, for a dispensation to ballot again on the petition of an applicant, before the expiration of twelve months, be granted upon the petition being presented in the usual form, at a stated meeting, and lying over one month.
2. That Edicts 41 and 42 be repealed.

These recommendations were adopted, and the Grand Lodge also approved the decisions made by the committee during the recess, and published in the MASONIC RECORD, volume II., pages 47, 240, and 241.

The committee recommended the adoption of the following resolution, which was done:

That no punishment be inflicted upon any brother without due notice and trial, conducted in conformity with the general regulations and Edicts, except to drop a member from the roll of membership for non-payment of dues.

The following are the Grand Officers elected for the ensuing term :

Bro. John W. Paxton, M. D., Knoxville, Grand Master.

" John C. Brown, Pulaski, Deputy Grand Master.

" William M. Dunaway, Jackson, Senior Grand Warden.

" George Mellersh, Memphis, Junior Grand Warden.

" Williamson H. Horn, Nashville; Grand Treasurer.

" John Frizzell, Nashville, Grand Secretary.

The Grand Treasurer and Grand Secretary were reëlected by acclamation, no other nominations having been made.

The M. W. Grand Master elect made the following appointments, who, with the elective officers, were duly installed, M. W. James McCallum, P. G. M., presiding :

Bro. Rev. D. R. Grafton, Chattanooga, Grand Chaplain.

" R. M. Mason, White's Station, Senior Grand Deacon.

" J. M. Gilbert, Jr., Memphis, Junior Grand Deacon.

" William Morrow, Knoxville, Grand Marshal.

" E. Scates, Trezevant, Grand Sword Bearer.

" George W. Jenkins, Nashville, Grand Steward.

" A. R. Piper, Jonesboro', Grand Pursuivant.

" George Siefertle, Nashville, Grand Tyler.

The following Representatives of other Grand Lodges to the Grand Lodge of Tennessee, were received with appropriate ceremonies :

GEORGE S. BLACKIE, for the Grand Lodges of SCOTLAND, ENGLAND, IRELAND, PORTUGAL, CANADA, GEORGIA, and WASHINGTON TERRITORY.

TOWNSEND A. THOMAS, for Grand Lodge of ALABAMA.

JOHN NORMAN, for Grand Lodge of OHIO.

JONATHAN S. DAWSON, for Grand Lodge of NORTH CAROLINA.

JAMES O'CONNOR, for Grand Lodge of NEBRASKA.

WILLIAM A. NELSON, for Grand Lodge of MICHIGAN.

GEORGE MELLERSH, for Grand Lodge of INDIANA.

JOHN B. MORRIS, for Grand Lodge of MISSISSIPPI.

SUMNER KIRKPATRICK, for Grand Lodge of OREGON.

JOHN FRIZZELL, for Grand Lodges of ILLINOIS, DISTRICT OF COLUMBIA, and MISSOURI.

Brother A. J. Wheeler offered the following resolution, which was adopted :

That the law of this Grand Lodge shall hereafter be, that no brother can be elected Master of a Subordinate Lodge, in this Jurisdiction, unless he has regularly served as Warden in some Subordinate Lodge, and that all laws in conflict with this be, and the same are hereby, repealed.

Brother W. F. Foster offered the following resolution, which was adopted :

That Subordinate Lodges amending By-Laws, or adopting new ones, in the interim between the Communications of the Grand Lodge, be required to submit the same to the Grand Master, and obtain his approval of such amendments or new By-Laws, before acting under the same ; and when so approved, they shall be in force.

Brother John W. Boyd offered the following resolution, which was adopted :

That the thanks of the Grand Lodge be tendered to the proprietors of the Republican Banner and the Union and American, for the liberal supply of their respective papers daily during this Communication, and also to the officers of the different Railroads, for returning the members free of charge.

Brother H. H. Ingersoll offered the following resolution, which was adopted :

That the Grand Secretary have printed, and distribute to Subordinate Lodges, such number of the Proceedings of this Communication, not less than three copies to each Lodge, as the funds of the Grand Lodge may justify.

Brother Blackie, on behalf of the Grand Lodge of Ireland, presented to the Grand Lodge a copy of "Constitutions of Freemasonry—Ireland," which was, on motion of Brother T. A. Thomas, accepted, and the thanks of the Grand Lodge returned therefor.

The following resolution, offered by Brother H. H. Ingersoll, was adopted, in pursuance of the recommendation of the Committee on Ways and Means, to which it had been referred :

That hereafter, in case the Officers of the Grand Lodge shall not be Representatives from Subordinate Lodges, or shall not otherwise be entitled to mileage and per diem, or compensation for their services at the Annual Communications, by existing Laws, they shall be entitled to receive, from the Grand Treasurer, the same mileage and per diem as may be paid to the Representatives from Subordinate Lodges.

The M. W. Grand Master announced the appointment of the following Standing Committees, to report to next Annual Communication :

On Masonic Jurisprudence.—Brothers James McCallum, Pulas-ki ; T. A. Thomas, Nashville ; Charles M. Carroll, Memphis ; R. M. Edwards, Cleveland ; and William Maxwell, Maxville.

On Appeals—Brothers W. R. Ross, Dresden ; A. V. Warr, Ross-ville ; J. D. Richardson, Murfreesboro' ; D. R. Grafton, Chatta-nooga ; and A. R. Piper, Jonesboro'.

From an examination of the Returns from the Subordinate Lodges, we gather the following statistics compared with those of

1868. A more careful perusal of the Returns may slightly vary these figures :

RECAPITULATION.

	1868.	1869.	Increase.	Decrease.
Initiated.....	2,060	1,869 ....	....	210
Passed	1,882	1,692 ....	....	190
Raised	1,900	1,613 ....	....	287
Admitted	666	579 ....	....	87
Withdrawals	1,150	1,020 ....	....	130
Suspensions.....	289	360	71	
Expulsions.....	70	69 ....	....	1
Deaths	214	190 ....	....	24
Total "E. A." Masons	1,766	1,776	10	
Total "F. C." Masons	801	841	40	
Total "M. M." Masons.....	16,996	18,471	1475	
Number of Chartered Lodges ...	298	313	15	
Lodges under Dispensation.....	3	9	6	

The next Annual Communication of the Grand Lodge will be holden at Nashville, on the second Monday in November, 1870.

MASONIC ORPHANS' HOME.

DURING the Annual Communication of the M. W. Grand Lodge of Tennessee, (October, 1869,) the following proceedings were had in relation to the "Masonic Orphans' Home":

The Secretary of the Board of Managers presented the following proceedings of said Board:

NASHVILLE, October, 1869.

At the Annual Meeting of the Board of Managers, the following persons were appointed members of the Board of Managers, to fill vacancies: R. M. Barton, Morristown; William Maxwell, Maxville; A. V. Warr, Rossville; and A. J. Wheeler, Memphis.

The following REPORT OF THE PRESIDENT OF THE BOARD OF MANAGERS was read and approved, and the recommendations and

suggestions contained therein adopted and concurred in by the Board :

To the Board of Managers of the "Masonic Orphans' Home" :

For many years past the Masons of Tennessee have felt the necessity for some general medium through which their charities might be made more effectual. Experience had demonstrated the fact that, in the promiscuous distribution of their means, the desirable object was not met. This became the burden of thought with many of our most prominent and zealous Masons. A solution of the important problem was exceedingly desirable. At length it was determined to attempt an *organization*, having for its object the founding of an Asylum, or Home, in which the orphans of every deceased Mason in Tennessee, and the children of indigent members of the Order therein, might receive, not only a good education, as that term is usually understood, but in which they might receive a substitute, as nearly as may be, for that parental training of which they had been deprived by misfortune. The proper basis for such an organization was a matter of serious thought, and was deliberately considered.

Several plans were suggested and discussed. One of the plans suggested was to place the Institution under the control of the Grand Lodge, which should manage it through a Board of Trustees of its own selection. But the failure of the Grand Lodge in an attempt to establish a College, was fresh in the minds of many, and it was agreed that this alone would deter many from lending their aid. Again, it was urged that the Grand Lodge had, for many years, ceased to be a medium for the dispensing of charity—that the Lodges had become thoroughly indoctrinated with the idea that the Grand Lodge should assess its Subordinates an amount merely sufficient to defray the necessary expenses of conducting its business, and that an accumulated fund would be likely to produce discord and confusion. It were even better for Masonry that the enterprise should not be attempted than that the peace and harmony of the Grand Lodge, and, as a consequence, that of the Subordinates also, should be destroyed.

It was also thought inexpedient for any particular Lodge to undertake the enterprise, as that would most likely excite the jealousy of sister Lodges, and thereby produce strife.

Several plans were discussed and abandoned, until finally, with very great unanimity, it was agreed that the plan most likely to succeed, and the one to which the least objection could be made, was to place the Institution under the control of a Board of Man-

agers, to consist of twenty-four Brothers, selected from the body of the Masons of the State, and with a view of representing, in the Board, all sections of the State; in fact, that the entire Fraternity, considered as individuals, might have representative men connected with the Institution. That it should be the enterprise of every Mason in the State, and, to secure the proper management of its affairs, that it should be in the hands of individuals who would be personally responsible for the manner in which its affairs were conducted, and who could be held to a personal accountability to the Fraternity for their conduct.

With this view of the matter a Charter was obtained, very liberal in its provisions, in which a Board of Managers is incorporated, selected from every part of the State, and whose well-known attachment to the Order gives a guarantee of prudent management. These Brethren being, individually and in their associated capacity, responsible for the faithful performance of their duties, makes it a safe enterprise; they being *Masons*, it is an enterprise worthy the confidence of all their Brethren.

Nothing can be done by way of location, as you are aware, until the Endowment Fund, which is so rapidly accumulating, has reached an amount sufficient for its maintenance. When this is done, property is to be purchased, according to the original design. This property will, of course, consist of lands; houses are to be erected, teachers for the various branches, in the sciences and arts, to be employed, and the orphans taken, clothed, educated, trained, and prepared to take a stand in the world, enabling them to properly meet the duties and responsibilities of life.

This is to be what its name indicates—a *Home*—where the boys are to be taught how to work; they are, and ought to be, made practical farmers, mechanics, and business men; and the girls taught how to do everything which devolves upon the house-keeper, the sister, daughter, wife, mother.

You are well aware, my Brethren, that the present system, or, rather, *want of system*, is practically a failure, in meeting the demands of those who have a right to expect, and demand, our sympathy and aid. The *disposition* to meet the demands of our Order is not wanting, but mutual coöperation, concert of action, a united effort, is all that is needed. All this is fully met by the “Home.”

I am happy to say to you, Brethren, that the Lodges and individual members of the Order are responding to our appeals in the most liberal and satisfactory manner, from the Virginia line in the East, to the Mississippi in the West.

In my opinion, owing to the great importance of the enterprise,

it ought to be located just as soon as a sufficient amount of means is realized, and I hope that the Board will take whatever steps may be necessary in this matter.

I would also most respectfully suggest the propriety of giving the "Home" a tri-location; that is, a location in each division of the State. This is not designed to create the idea that there is any difference in Masonry and among Masons, whether they happen to live in what is known as East, Middle, or West Tennessee, but simply as a matter of convenience to all the Lodges. While this plan will be the most convenient, it will, I presume, be even less expensive. Whatever action is necessary in this respect, however, you will take.

I also suggest that you take into consideration, as soon as the Endowment Fund has been raised, the propriety of informing all the Lodges that have assisted, as such, in raising said Fund, of your intention to locate the "Home," and request any or all of them, who may have a favorable location in view, to nominate their site. Then, with all these nominations before them, the Board will not be likely to fail in making judicious locations.

It might also be proper to invite all contributing Lodges to send each an advisory member to the Annual Meetings of the Board, to participate, as such, in its deliberations.

The business of Life Assurance, which is allowed by the Charter, has met with a reasonable degree of success; but, as the Lodges are responding so much more liberally and promptly than the most enthusiastic anticipated, and as an ample Endowment will most unquestionably be raised by donations alone, and as many good and wise Brethren think that it ought to be purely and wholly a free-will offering on the part of the Fraternity, and to avoid the complication of the business, without an absolute necessity for such a course, I respectfully suggest whether it would not be proper and expedient to re-assure the Policies you now hold, in some Company known to be perfectly safe, that does business at the same rates, and that no further risks be at present assumed by this Institution. This course would not cost your policy-holders anything, and would not bring them under the slightest risk. This being a *safe* course, it is for you to say as to its expediency.

The Fraternity are manifesting a zeal in this enterprise, unprecedented.

Your General Agent, and a few other Brethren, have, in the last five months, industriously circulated among the Lodges as far as they have been able to reach them, and solicited donations

upon the ten-year plan. The wisdom of that course will be seen in the fact of their securing pledges to the amount of *Seventy-nine Thousand Dollars*. All this has been pledged with great unanimity by only eighty-four Lodges, showing that, so far, the Lodges have pledged nearly one thousand dollars each, to be paid in ten equal instalments.

This is most gratifying, and should encourage you to redouble your efforts. Every Mason, and every Masonic Body, in the State, ought, and I think will, take an interest in this matter. The necessity is but too apparent, when we remember the hundreds of suffering orphans and weeping widows in our State.

Thirty-five Lodges have already reported, in their several Jurisdictions, fifty widows, and about two hundred and seventy-five orphans, needing assistance. Now, when we remember that there are over three hundred working Lodges in our State, and that this is a report from only thirty-five of them, we may well pause, and ask ourselves if we are discharging our whole duty to the Craft and to suffering humanity.

The twenty thousand Master Masons, now in Tennessee, have it in their power, by contributing annually the small sum of two dollars each for the next ten years, to free every Masonic widow in the State from want, educate and provide a profession for every orphan, and thereby leave a monument to the nineteenth century for good, which has never been surpassed, if, indeed, equalled.

THOMPSON ANDERSON, *President*.

The following resolutions were adopted:

1. That it is the sense of this Board, and its determination, to make locations of "Homes" in each of the three grand divisions of the State, whenever and so soon as a sufficient sum shall have been realized to justify the Board in doing so.

2. That it is the determination of this Board to endow the "Masonic Orphans' Home" in the sum of four hundred thousand dollars, and that when this amount shall be pledged, or whenever the Board of Managers shall be otherwise able to do so, locations shall be made.

3. That so soon as there shall be raised, in either of the grand divisions, the following sums, respectively, the Board will make locations therein; that is to say: In East Tennessee, one hundred thousand dollars; in Middle Tennessee, two hundred thousand dollars, and in West Tennessee, one hundred thousand dollars.

4. That the Executive Committee be instructed to procure such amendments to the Charter as may be proper to make it conform

to the present regulations and determinations of the Board, and especially providing:

First, That the donations shall not be liable for any loss incurred by the business of Life-Assurance.

Second, That the Board may have power to make more than one location.

Third, That the Fund which shall be donated to the Institution shall revert to the donors, should the Institution cease to exist, or fail to carry out the objects of its organization.

Fourth, That vacancies in the Board shall be filled by nominations made by the Board and confirmation by the advisory members.

5. That every Masonic body contributing to the Fund shall be permitted to send, annually, to the meetings of the Board, an advisory member thereof.

6. That the Secretary of the Board be instructed to present a copy of the President's Report, together with the resolutions adopted by this Board, to the Most Worshipful Grand Lodge of Tennessee, now in session, and respectfully ask that Body to approve the same, and order them printed with its proceedings.

The Board proceeded to the election of officers for the ensuing year, which resulted as follows:

Thompson Anderson, *President*.

D. F. Wilkin, *Vice President*.

John Frizzell, *Secretary and Treasurer*.

EXECUTIVE COMMITTEE.

John McClelland,

Anson Nelson,

John W. Paxton,

Jonathan S. Dawson.

Extracted from the minutes.

JOHN FRIZZELL, *Sec'y*.

Upon consideration whereof by the Grand Lodge, Brother J. W. Clift offered the following preamble and resolutions, which were adopted:

WHEREAS, The "Masonic Orphans' Home," whilst it is a chartered Institution, and, as such, is under the control and management of a Board of Managers, deriving their authority from their charter, yet it is, as a charitable Institution, in a peculiar sense, the great Masonic enterprise of Tennessee, and, as such, should, in all suitable ways, be commended to the favorable consideration of every brother; therefore resolved,

1. That said enterprise be, and the same is hereby, approved,

and the Grand Secretary is directed to publish, with the proceedings of this Body, the extracts from the minutes of the Board of Managers of said Institution, presented for the consideration of this Grand Lodge.

2. That the "Masonic Orphans' Home" be, and the same is hereby, earnestly commended to the Subordinate Lodges, and the individual members of the Order, as the object of their concentrated Masonic charity, the Grand Lodge deeming it a high moral and Masonic obligation and duty to make a united effort to put this great enterprise into active and successful operation.

AMENDED CHARTER.

We present the amended Charter, passed by the General Assembly of the State, on the 30th of November, 1869, being Sections 6, 7, and 8, of "An Act to Incorporate the Henderson Male and Female Institute, and for other purposes":

SEC. 6. *Be it further enacted*, That sections one, two, three, and four, of an Act passed 13th February, 1868, Chapter 50, entitled "An Act to Incorporate the 'Masonic Orphans' Home,' and for other purposes," be, and the same are hereby amended, in the manner and form following, that is to say:

I. That Thompson Anderson, D. F. Wilkin, John Frizzell, John McClelland, Anson Nelson, Joseph S. Carels, Horace H. Harrison, William P. Jones, Morton B. Howell, James McCallum, A. M. Hughes, Jos. M. Anderson, Townsend A. Thomas, A. J. Wheeler, John Norman, J. M. Gilbert, Jonathan S. Dawson, A. V. Warr, Alfred P. Hall, William Maxwell, John F. Slover, John W. Paxton, R. M. Barton, and William A. Nelson, and their successors, be, and they are hereby, incorporated, under the name and style of the "Masonic Orphans' Home," with capacity to sue and be sued; to have and use a common seal; to take by deed, gift, demise, or bequest, or to purchase real or personal property; and to erect such buildings as may be necessary and proper for the care, management, and education, of the orphans of deceased Masons in Tennessee, and the children of indigent members of the Order; as well as the care, maintenance and support, of the indigent widows of deceased members of the Order, and the indigent aged and infirm of the members thereof; and to do all things necessary and proper for the well-being of the Institution, and the due management and well-ordering of its affairs, and to this end, they may make locations and erect buildings at one or more places in the State, as they may determine.

II. The Board of Managers of said Institution shall have power to receive, and retain under its control and management, all such

children of the description aforesaid, as may be brought to it for that purpose; and when so received, to detain, educate, and control, until discharged therefrom. They may receive, provide for, and maintain, the indigent widows of deceased Masons, and the indigent and infirm members of the Order, under such rules and regulations as may be prescribed by said Board. Said Board of Managers shall have succession for ninety-nine years, and may appoint such officers and agents as may be necessary for carrying the benevolent objects of the Institution into effect, and the same to remove at pleasure; and it may pass such By-Laws for the regulation and government of the affairs of said Institution as may be deemed proper, not repugnant to the laws or Constitution of the State of Tennessee, or of the United States, and may alter, amend, or abrogate any of said By-Laws, as may be therein provided.

III. That the corporators aforesaid, and their successors, shall constitute a Board of Managers for said Institution, any five of whom shall constitute a quorum for the transaction of business, under such restrictions as may be imposed by the By-Laws. Vacancies in the Board of Managers shall be filled by appointments made by the Board, at any meeting thereof, the persons thus appointed to constitute regular members of the Board, subject, however, to ratification or rejection, by the advisory members thereof. Death, resignation, or removal from the State, shall create a vacancy, and the Board may, for any cause, declare vacant the position of any member thereof. Every regularly constituted body of Free and Accepted Masons, contributing to the Endowment Fund of said Institution, and the contribution of which may be accepted by the Board of Managers, shall have the power and authority to appoint a Representative to attend the Annual Meetings of the Board of Managers as an advisory member thereof, with the privilege, as such, of representing, in such manner as may be prescribed by the By-Laws, the amount which may have been contributed by the Body he represents. Said Board of Managers shall, once in each year, hold a meeting, to be denominated the *Annual Meeting*, at which the election of Officers of the Board shall take place, and the condition of said Institution exhibited.

IV. The corporators aforesaid, and their successors, may endow said Institution in such sum as may be raised for the purpose, and in such manner as may be determined by the Board of Managers, and the amount so raised may be loaned, from time to time, upon such security as the Board of Managers may determine, and the same shall be, as the Board may direct, permanently in-

vested upon mortgages on real estate, with lawful interest, payable as may be agreed upon by the parties. All amounts contributed to the endowment of said Institution, shall revert to the donors, should the Institution, at any time, cease to exist, or fail, as it may have the ability, to provide for the indigent persons hereinbefore mentioned. Neither the contributions made to said Institution, nor any of its property or assets, except such as may be derived from the business of Life-Assurance, shall, in any manner, be liable for any loss or damage which it may incur by insuring lives, or in any transaction growing out of Life-Assurance by said Institution, or the granting, purchasing, or disposing of annuities—the investing of trust-funds, or making insurance against accident.

V. Said Board of Managers and their successors may, under the restrictions and limitations herein contained, exercise and enjoy all the privileges and franchises granted by the fourth section of said Act, and for this purpose it is authorized and empowered to form a joint stock Company, with a capital stock of not less than two hundred thousand dollars, which may be increased to such sum as may be necessary for the prosecution of its business, and upon such terms and conditions, not inconsistent with the provisions of this Act, as may be determined by the Board of Managers. Said capital stock to be divided into shares of one hundred dollars, and each stockholder to be entitled to one vote for each share of stock owned by him or her. Neither said joint stock Company, nor its officers, as such, shall be permitted to exercise any control or management over the affairs of the Institution hereby incorporated, except as to the business of Life-Assurance, and the other franchises granted by said fourth section.

SEC. 7. *Be it further enacted*, That each and every part of the sections aforesaid, inconsistent with the provisions of this Act, be, and the same is hereby, repealed.

SEC. 8. *Be it further enacted*, That this Act take effect, and be in force, from and after its passage.

We invite attention to the following

PROPOSITION.

Why halt we between two opinions? I, in common with thousands of other brethren, believe it a duty to establish the “Ma-

sonic Orphans' Home." Then why not do it at once? I will be one of one thousand Masons, who, in addition to paying my full part of whatever my Lodge may donate, will obligate and bind myself and representatives, to pay TEN DOLLARS per year, for *ten* years, the first payment to be due and payable when the one thousand Masons shall have agreed hereto.

R. M. BARTON, Morristown, Tenn.

Who will respond?

TIDINGS FROM THE CRAFT.

TENNESSEE.

NASHVILLE COMMANDERY, No. 1—We had the pleasure of participating in the interesting ceremonies of a public installation of the officers of this Commandery on the night of the 4th November. Sir Morton B. Howell and an efficient corps of subordinates were installed by the R. E. Past Grand Commander, and the occasion was graced by the presence of a large number of the lady friends of the Knights. But the most interesting part of the evening's performance consisted in the presentation of a Patriarchal Cross, in gold, to the E. Sir Henry Sheffield, P. C., as a mark of the gratitude and respect entertained for him by the members of the Commandery, and of their appreciation of his eminent worth. We are glad to record this interesting event, and feel free to state, that although by no means in favor of the presentation of testimonials for services, yet that, in this instance, the action meets with our highest approbation. Sir Henry was the "right man in the right place," and it is mainly owing to his energy, ability, firmness, honesty, and zeal, that Nashville Commandery, No. 1, is a body of men of which any man might be proud to be elected in command. Personally, we entertain the warmest affection for the Knight, and we have watched his official career with the highest satisfaction and interest, while we sincerely trust that his services are not yet all rendered to his late subordinates.

WEST VIRGINIA.

GRAND LODGE.—The Commission of a Representative of the Grand Lodge of West Virginia, at this Grand East, has been received by R. W. John F. Slover, which honor, together with those he has won in the political field, he bears with his wonted humility, and is "not puffed up."

INDIANA.

GRAND LODGE.—Our R. W. Junior Grand Warden, George Mellesh, has been honored with the appointment of Representative of this Grand Body at his own Grand Lodge. He will represent them with elegance, grace, and talent.

GRAND CHAPTER.—Our valued friend, R. M. Edwards, has been commissioned Representative of the interests of this body here, and the rank of Past Grand King has been conferred on him, on his acceptance of the position. We congratulate him.

MISSOURI.

GRAND CHAPTER.—Met on the 6th of October. Thirty-four Chapters were represented. There are fifty-two chartered Chapters, and four continued under dispensation, in the Jurisdiction, with a total membership of 2,500. The election of officers, held on the 7th, resulted thus: M. E. John F. Houston, of Richmond, Grand High Priest; R. E. W. E. Glenn, Deputy Grand High Priest; R. E. Wm. M. Rush, Grand King; R. E. Alex. M. Dockery, Grand Scribe; E. John D. Daggett, of St. Louis, Grand Treasurer, and E. Geo. Frank Gouley, of St. Louis, Grand Secretary.

GRAND COUNCIL.—This Body met on the 8th October. The seven Councils of the Jurisdiction, whose membership is 375, were all represented. Martin Collins, of St. Louis, was elected Most Puissant Grand Master; John G. Fass, of Hannibal, Deputy Grand Master, and Geo. Frank Gouley, of St. Louis, Grand Recorder.

GRAND LODGE.—The Annual Meeting was held on October 10th and following days. There was an unusually large attendance, and a full representation. The matter relating to the property known as the Freemasons' Hall, was adjusted. The Grand Lodge assumes the payment of the bonded debt on the property, amounting to about \$200,000, and assessed an annual tax of one dollar on each Lodge member in the State for that purpose. This payment, it was ascertained, could be accomplished in eight years, and give the Grand Lodge the controlling interest at the end of that time. There were 160 Lodges out of 300 represented at

the Communication. Twenty-seven new Charters were granted. Nine Dispensations for new Lodges were ordered, and six were continued. There is now a membership of 16,500 in the Jurisdiction, which includes the Territory of New Mexico. The business was closed on the 13th, by the installation of the following officers elected for the present year: Wm. D. Muir, Booneville, M. W. Grand Master; Thos. E. Garrett, R. W. Deputy Grand Master; Alex. M. Dockery, R. W. Senior Grand Warden; Saml. H. Owens, R. W. Junior Grand Warden; Wm. N. Loker, St. Louis, R. W. Grand Treasurer; Geo. F. Gouley, St. Louis, R. W. Grand Secretary. There are forty-one District Deputy Grand Masters.

ILLINOIS.

GRAND LODGE.—The Annual Grand Communication was held at Springfield, on October 5th, 6th, and 7th. The following officers were elected and installed: M. W. H. G. Reynolds, Springfield, Grand Master; R. W. Dewitt C. Cregier, Deputy Grand Master; J. A. Hawley, R. W. Senior Grand Warden; George E. Lorensbury, R. W. Junior Grand Warden; M. W. Harrison Dills (Past Grand Master,) Grand Treasurer; R. W. Orlin H. Miner, of Springfield, Grand Secretary. Our friend R. W. J. G. Reynolds, was appointed Deputy Grand Secretary. When we last heard from him, he was "fagged to death" with the work of the senior. We are much pleased to see that his father was honored by a reelection.

WISCONSIN.

GRAND CHAPTER.—Companion Joseph E. Carels has been complimented with the honor of being selected as the Representative of this distinguished Grand Body in Tennessee. The Grand Chapter has reason to congratulate itself on having obtained the services of one of the most devoted and faithful members of the Craft to guard its interest.

GEORGIA.

GRAND LODGE.—The Annual Grand Communication was held at Macon, on the 26th of October. The M. W. Samuel Lawrence, of Marietta, and R. W. J. Emmet Blackshear, of Macon, were re-elected Grand Master and Grand Secretary. R. W. James H. Dunham was elected Senior Grand Warden, and our old friend David Mayer, of Atlanta, was elected Junior Grand Warden. The last we heard of him, he was at New York, and Grand Representative of his State. R. W. Joseph E. Wells, of Macon, was elected Grand Treasurer.

MINNESOTA.

GRAND COMMANDERY.—Eminent Sir George Mellersh has been selected as the Representative of this Illustrious Body, near the throne of the Grand Commander of Tennessee. We have received the photograph of this distinguished Frater, and can assure the Knights of Wisconsin that, if good looks will help the office, it is wonderfully well filled.

MASSACHUSETTS.

GRAND LODGE.—At a Quarterly Communication of the M. W. Grand Lodge, held at Boston on the 9th of June, a report on the complaint of the Grand Lodge of Louisiana against the Grand Orient of France, was submitted by Brother C. Levi Woodbury. It is a lengthy and able document, and concludes with the following resolutions, which were adopted :

“1. That the pretended Supreme Council of Louisiana for the Ancient Accepted Scottish Rite, is a spurious non-Masonic body ; and that no person, claiming to have been made a Mason through its authority, has any right to the fraternal privileges of Freemasonry.

“2. That the Grand Lodge of Louisiana has been wounded and injured in her just and lawful prerogatives and relations, by the decree of the Grand Orient of France.

“Your Committee further remark, that, if their conclusions are acceptable to the Grand Lodge, a Mason of this Jurisdiction cannot sit in any Lodge of the Grand Orient's Jurisdiction where any person, claiming from the pretended Council of Louisiana, is present. They have forborne to recommend, at this time, the absolute discontinuance of intercourse with the Grand Orient, because, presuming that Body to have been misled in some important particulars, they cherish the hope that she will magnanimously disclaim the hostility towards Blue Masonry in the United States which her attitude evinces, and reconsider the step which has provoked the just umbrage of the Masonic powers of the United States.”

We trust that this, and other similar actions, will bring the Grand Orient to its senses. Every Masonic authority here will oppose a route on which the first step is to destroy the authority of our Grand Lodges, the next to ruin our harmony, and the last, like the Grand Orient's, may be on the wreck of our own freedom.

FRANCE.

GRAND ORIENT.—We have received the issues of the *Bulletin* for

June, July, and August. That of July, being mainly devoted to the proceedings of the Annual Communication, contains the action of the Grand Orient on the complaints of the Grand Lodges of Louisiana and New York. There is no sign of contrition for a grave error committed, nor evidence of the slightest intention to retrace a fatal step. On the contrary, in the most grandiloquent and excited manner, the Masons of France confirm their former action, and, with shouts and applause, adopt a resolution, couched in the most irritating and high-flown language, declaring the Grand Orient to be the champion of civil and religious freedom, and uttering a blast of contempt on those who oppose it; while, at the same time, the real question at issue, the rights of American Grand Lodges in preserving the fidelity of their own Jurisdiction, is sedulously and persistently disregarded. We consider the matter so important, however, that we have translated all the "tall talk" made on the subject, and should space permit, will present it as a separate article in this issue. If not, we will publish it in a subsequent number. At the same meeting, a considerable amount of the time of the Grand Orient was occupied with another troublesome question—the Pope, and the Ecumenical Council. It seems that His Holiness purposes to follow up his Bull of Excommunication, issued two years ago from the Vatican, and directed against our Fraternity, with the promulgation of a ferocious dogma of the church infallible, which is to devote to eternal damnation all the noble Craft, along with the English and American Bible Societies, and some other institutions which poor benighted Protestants verily believe are calculated to do good to our race, both in time and eternity. Although the bull referred to has been nothing more than a laughing-stock to the world, as yet, the Grand Orient views the acts of the Council as important enough to demand some recognition from them. They have, therefore, issued an order to all the Masons of France, to meet in solemn communication, at Paris, on the 8th of December, the same day that the great council is to be held at Rome, and then and there publish a manifesto to the universe, declaring the real uses, teachings, and results, of Freemasonry. We do not like the action. It is paying too much attention to a tottering monarch. Far better have let his thunders roll disregarded by, and have treated them with silent contempt. The Truth cannot be crushed. It is great, and will prevail.

The August *Bulletin* contains a notice of the decease of Brother James Buchanan, Ex-President of the United States, and the resolutions of the Grand Lodge of New York on the subject.

Since the meeting of the Grand Lodge we have received a copy of a decree of the Grand Master, Mellinet, appointing Brother George S. Blackie as the Representative of the Grand Orient of France, in succession of our late Brother Fuller. Under the existing circumstances, Brother Blackie could not accept the proffered honor, but has firmly, though courteously declined it. His action will doubtless be mortifying to the proud body which has meant to honor him, but it will receive the full approval of our Grand Lodge. We have never raised the questions of Nationality, Religion, Politics, or Color, and the action of the Grand Orient in recognizing a clandestine body, (whose chief she had expelled because he had refused to disband these very bodies,) is only exceeded, as an error, by her subsequent action in persisting in her previous error; worse still, her reply ignores the real question, and is a puerile excuse, beneath the dignity of a Grand Body.

RHODE ISLAND.

GRAND LODGE.—We have received a pamphlet of eight pages, which was published by the Grand Secretary on the 30th of September. It consists of Extracts from the Proceedings of the M. W. Grand Lodge, from the 24th of June, 1841, to June 24th, 1842, and is published in order to complete the files in the Library of the Grand Lodge.

EXPULSION.—We have also received from the Grand Lodge, with a request to circulate the information, a notice to the effect that, on the 14th of October, Sylvester B. Attwood was expelled by Mount Vernon Lodge, No. 4, Rhode Island, for gross un-Masonic conduct.

LOUISIANA.

GRAND CONSISTORY.—We had the honor of receiving an invitation to be present at a "Grand Lodge of Sorrow," which was held at New Orleans on the 10th of November, in the Church of the Messiah. It was a grand and solemn occasion, and the ceremonies were conducted in the most impressive manner, with the accompaniment of touching and exquisite music, and oratory of the highest order. Ill. E. Salomon, 33°, was Grand Master of Ceremonies; Ill. Samuel M. Todd, 33°, Commander-in-Chief, and Ill. Albert Pike, Sovereign Grand Commander, were present, and an immense concourse of Thirty-thirds, Sublime Princes of the Royal Secret, and lesser dignitaries, graced the occasion with their presence. No fewer than thirty-six names were on the roll of the illustrious dead, over whose ashes eulogies were pronounced

by Ill. Brethren J. P. Horner, H. R. Swasey, Wm. R. Whitaker, Achille R. Morel, and James B. Scot, of the 32nd and 33rd degrees. The members of the Fraternity all appeared in black, with the insignia of their various grades, and the assembly was a striking and long to be remembered occasion.

NEW BRUNSWICK.

GRAND COUNCIL.—The Annual Convocation was held at St. John's on the 12th August, 1868, M. P. Robert Marshall, Grand Master. The Grand Master's address is mainly occupied with the question of Representation. He gives a list of twenty-seven Companions whom he had appointed at the various Grand Councils of the United States. Among them we notice the name of our eminently worthy Companion, John McClelland, as Representative at Tennessee, with the rank of P. M. G. M. He recommends that steps be taken to secure unity and conformity in conferring the degrees, and gives a favorable account of the prospects of the young Grand Council. The returns show that there are 3 Councils, with 18 "passed the circle," 3 dimitted, and 1 died. Representatives were received and accredited from the Grand Councils of Florida, New York, Arkansas, and Connecticut. The Report on Foreign Correspondence reviews pretty fully the proceedings of nineteen Grand Councils, not including Tennessee. M. P. Robert Marshall, of St. John, was reëlected Grand Master, and R. P. D. R. Munro, of Portland, Grand Recorder.

GRAND LODGE.—The M. W. Grand Master has honored our R. W. Brother Dr. Blackie with a Commission as the Representative of this Grand Body in Tennessee, and the Grand Lodge, in confirming the appointment, has elected our Brother a permanent member of the Grand Lodge, with the title of Past Grand Deacon.

CANADA.

GRAND LODGE.—A communication of the 25th of October, from R. W. Brother T. B. Harris, Grand Secretary, warns us of the existence of a rebellious faction among the Masons of the Dominion. Jealousy, and the desire to multiply titles and obtain clandestine power, has induced some mal-content brethren, in the province of Quebec, to enter into sedition, with the object of establishing a second Grand Lodge within the territorial jurisdiction, the supreme control over which has been recognized and extended to the Grand Lodge of Canada by every Grand Lodge in the world. These rebellious brethren, many of whom, we are

informed, are under suspension, called a convention, which met in the city of Montreal on the 25th instant, at which gathering about twenty, or one-half of the Lodges of that district, were represented, as also two suspended Lodges, and formed a so-called Grand Lodge. We have the names of the so-called Grand Officers, but do not intend to honor them by the publication in our pages. The Grand Lodge of Canada is preparing a circular, which will contain full information on this most un-masonic action. Meanwhile, it expresses the hope that no Grand Body will recognize the clandestine organization. It may assuredly count on the Grand Lodge of Tennessee, which will never desert a friend. We hope to see the disaffected brethren crushed by the strong arm of Masonic right, and meanwhile refer our brothers to the prompt and successful action of the Grand Master of Kentucky a year or two ago, and bid them look to the West for an excellent example. We assure our Canadian brethren of our sympathy with them in their trouble, and will have much pleasure in serving them in any way which may lie in our power.

NOVA SCOTIA.

GRAND LODGE.—We have received the official report of the third and last year of the late Grand Lodge of Nova Scotia, and the narrative of the amicable settlement of all difficulties with the Grand Lodges of England and Scotland, and the consequent establishment of the independent Grand Lodge of Nova Scotia, the Body recognized at the last Communications of the Grand Lodges of Tennessee and Scotland. We have no further intelligence to glean from it, beyond what is already before the Craft in the Annual Report on Foreign Correspondence of the Grand Lodge of Tennessee, but simply to place on record that the Hon. Brother A. Keith is the Grand Master, and Brother C. J. McDonald, Grand Secretary of the old Grand Lodge, is the Substitute Grand Master, while Brother H. C. D. Twining, of Halifax, is the Grand Secretary.

IRELAND.

GRAND LODGE.—At the Quarterly Communication, held on the 1st of July, the Order was made, that from and after the 24th of June, 1869, Past Masters shall not be entitled to vote in Grand Lodge, or in any Provincial Grand Lodge, until duly registered as Past Masters, and their certificates as such taken out; and that the Book of Constitutions be altered accordingly.

ENGLAND.

GRAND ENCAMPMENT.—We have received the Calendar of the Masonic Knights Templar of England for the year commencing May 14th, 1869. Sir Knight William Stuart is again elected the Most Eminent and Supreme Grand Master, and there are no fewer than seventy other officers enumerated. There are now one hundred and ten Encampments, about one-third of which have Priories of the Order of Malta attached. During the year, no new Encampments have been formed, nor old ones dropped. The total number of members is 2,302, being an increase of 211 since last report. The increase in the numbers of existing Encampments is wisely regarded as a surer index of prosperity than the formation of new bodies. New steps have been taken by which more responsibility has been thrown on the Provinces, and the expense of management at Headquarters lessened, while the old system of absolute centralization is being gradually done away with. A Convention with the Liston Grand Encampment of Ireland, similar in nature with that we reported a few months ago, as having been concluded with the Grand Priory of Scotland, has been signed, and will come shortly into operation. The decease of Sir Knight Burchell Herne, one of the oldest and most attentive members of the Body, is announced. An error in the rubric of the ritual of the Order of Malta, has been corrected, and the office of Eminent Commander of the Temple and Prior will now run *pari passu*. Formerly the Eminent Commander was elected annually, and the Prior for two years, so that it occasionally occurred that an E. C. was not a Prior. The amendment makes each office elective annually.

BRAZIL.

GRAND ORIENT.—We have a communication of the 29th of April, stating that this Grand Body held an extraordinary session to fill the vacancy of Grand Master Adjunct of the Order, occasioned by the resignation of the Illustrious and Honorable Viscount de Inhauma, when the Illustrious and Honorable Councillor Dr. Antonio Felix Martius was elected to the office, and the Illustrious Dr. Domingos de Azeredo Continho de Duque Estrada was elected Grand Master by the Representatives in Grand Council. Dr. Tito Franco de Almeida was continued as Grand Secretary, and Dr. Luiz Pientzenauer, Assistant Grand Secretary.

CHILI.

GRAND LODGE.—We have received a request for an exchange of

Proceedings with this Grand Body, dated September 6th, 1869. We are informed therein that the Report for the present year has been forwarded to us, but as yet we have not received it. Brother Jose Maldonaldo is the Grand Secretary, and he has the courtesy to get up an English circular for his foreign correspondence. We are anxious to hear more from him.

VERMONT.

GRAND COMMANDERY.—This Grand Body has been pleased to forward a Commission to R. E. Sir John Frizzell, as their Representative at the throne of the Grand Commandery of Tennessee, and to confer on him the rank of a Past Grand Generalissimo.

NEBRASKA.

GRAND CHAPTER.—The Annual Convocation was held on the 24th of October, and the following Grand Officers were elected and installed: M. E. R. C. Jordan, Omaha, Grand High Priest; M. E. E. A. Allen, Deputy Grand High Priest; R. E. John Reed, Grand King; R. E. J. F. Gardner, Grand Scribe; R. E. Geo. B. Graff, of Omaha, Grand Treasurer; and R. E. Robt. W. Furnas, of Brownville, Grand Secretary.

A PROMISING CHILD.—A child, on being shown a picture of "Daniel in the Lion's Den," was affected to tears. "Don't grieve, Pet," said the mother; "he was not devoured." "I'm not crying for that," was the reply; "but do you see that little lion in the corner, mamma? Well, I'm afraid he won't get any, for Daniel is so small he won't go around."

A BRIGHT IDEA.—Two countrymen went into a hat-store to buy one of them a hat. They were delighted with the sample, inside the crown of which was inserted a looking-glass. "What is this glass for?" asked one of the men. The other, impatient at such a display of rural ignorance, exclaimed: "What for? Why, for the man who buys the hat to see how it fits him!"

BABIES are the coupons attached to the bonds of matrimony. The interest is due at random.

OUR NEW VOLUME.

WITH the present number we commence a new volume, and also our second year's operations. We have been greatly encouraged in our efforts, and we confidently look for a manifestation of that interest, in the future, which has sustained us in the past.

We know that times are hard, money scarce, and crops short, and we fully appreciate the difficulties attending the publication of an enterprise of this character, but we feel that our friends will come to the support of the RECORD in a liberal manner.

We are anxious to extend our circulation, and to accomplish this, we propose that for each list of TEN SUBSCRIBERS, sent from any Lodge, to furnish for the Lodge ONE COPY GRATIS.

We purpose using our utmost endeavor to make the MASONIC RECORD a periodical which will give satisfaction to its friends.

We will have, as heretofore, the assistance of our Worshipful Brother George S. Blackie, M. D., whose "Tidings from the Craft" and "New Books" articles have added so materially to the interest of our pages. We shall avoid the discussion of impracticable questions, and shall ignore all wranglings with our contemporaries. Our relations with the Masonic press has been of the most pleasant character, and we shall carefully abstain from everything likely to mar these relations, or cause our brethren of the press to complain of our course. We shall act independently on all questions, giving our own views whenever we may deem it proper, and shall cheerfully award to all others a like privilege.

Our enterprise must fail without the countenance and support of our brethren. We have enjoyed this for a twelvemonth. Shall we have it in the future? We answer, Yes, if the RECORD continues to merit that countenance and support; and we intend it shall.

How many of our good brethren will send us a New Year's present of ten subscribers?

A happy new year to all!

May brotherly love prevail, and every moral and social virtue cement us.

THE
MASONIC RECORD:
A MONTHLY MAGAZINE.

Vol. III.

NASHVILLE, FEBRUARY, 1870.

No. 2.

HISTORICAL MEMORANDA.

CUMBERLAND LODGE No. 8, NASHVILLE, TENNESSEE.

ANSON NELSON.

At the stated meeting in November, 1822, a committee, consisting of Brothers John W. Overton and W. Tannehill, was appointed to wait upon Brother Sam. Houston, and request him to deliver an oration on the 27th of December. The invitation was accepted by Brother Houston, who delivered an oration on St. John's Day, after prayer by the Rev. Mr. Dabbs, pastor of the Baptist Church.

At the election of officers, on the 19th of December, Brother Wilkins Tannehill was duly elected W. M.; Samuel McManus, Senior Warden; Thomas Welch, Junior Warden; Joseph Heron, Secretary; Addison East, Treasurer, and James Irwin, Steward.

On St. John's Day, at the installation of these officers, the W. M. appointed A. S. Hoggatt, S. D., and the S. W. appointed Jacob Gingry, J. D. The W. M. appointed S. Chapman, Tyler.

At the stated meeting in January, 1823, Brothers Gingry and Currey were appointed lecturers for the Lodge for the ensuing six months.

A vote of thanks was returned to Brother Sam. Houston, "for the very able and eloquent oration delivered by him on the anniversary of St. John the Evangelist."

"On motion, resolved that the Steward be requested to furnish

this Lodge with coffee or tea, with suitable eatables for refreshment, at their several meetings, and that the Steward be prohibited from bringing spirituous liquors into this Lodge in future."

At the stated meeting in February, committees were appointed to inquire into certain reports affecting the character of two of the members; and subsequently, H. D. Parrish was suspended for three months.

At a called meeting on the 9th of April, 1823, the Lodge was called from labor to refreshment, and joined in procession with the Grand Lodge of Tennessee, and proceeded to the Baptist church, where an appropriate discourse was delivered by the Grand Chaplain. Nashville Lodge, No. 37, also united in this celebration by the Grand Lodge.

Brother Solomon Clark presented the Treasurer's receipt for all dues to date, and was permitted to withdraw.

Brother B. F. Currey offered a resolution at the stated meeting in March, "That all petitions for initiation, passing and raising, shall, in future, be acted on in a Master's Lodge." This resolution was discussed at the April meeting, when it was determined by the Lodge that the former practice be adhered to, which was for petitions to be acted on in the E. A. Lodge.

At the meeting in May, a motion was adopted, inviting Nashville Lodge, No. 37, to appoint a committee to meet with Cumberland Lodge, No. 8, for the purpose of selecting some brother to deliver an address on the 24th of June next.

Brother Francis Campbell was raised to the sublime degree of M. M., on the 17th of May, 1823.

At the semi-annual election in June, 1823, the following officers were chosen :

Samuel McManus, Worshipful Master.

A. S. Hoggatt, Senior Warden.

Addison East, Junior Warden.

A. W. Johnson, Secretary.

Hugh Elliott, Treasurer.

Joseph Gould, Master of Ceremonies.

Joseph Heron was appointed Senior Deacon.

Henry Long was appointed Junior Deacon.

Samuel Chapman was appointed Tyler.

J. W. McCombs and James Irwin were elected Stewards. The Master was installed in a Past Master's Lodge, according to custom.

Brother Moses Stevens delivered a moral address, in accordance with one of the by-laws.

R. L. Duff was raised on the 21st of June, 1823.

On the anniversary of St. John the Baptist, at the installation of officers, the Lodge was called off until 2 o'clock p. m., at which hour it re-assembled, "formed in procession, and marched to the Baptist church, where an appropriate and very learned discourse was delivered by Brother Thomas A. Duncan, and a sermon by the Rev. Brother Dabbs; after which, the brethren returned to the Hall, and partook of a dinner prepared for the occasion. They again met in the Lodge-room at 5 o'clock, p. m., when Brother Thomas Claiborne offered the following resolution, which was unanimously adopted:

"Resolved, That Cumberland Lodge, No. 8, and Nashville Lodge, No. 37, do tender their thanks to Brothers Duncan and Dabbs, for the discourses delivered by them in commemoration of this day, and that Brother Duncan be requested to furnish a copy of his oration for publication."

Brother J. Heron, of Cumberland Lodge, No. 8, and R. T. Walker, of Nashville Lodge, No. 37, were appointed a committee to carry the foregoing resolution into effect.

The two Lodges were called together on the morning of the 29th June, 1823, for the purpose of attending the funeral of their deceased brother, Robert Sample. The procession marched "to the residence of Felix Grundy, Esq., and thence conveyed the corpse to the late residence of the deceased brother, where the remains were interred with all the solemnities of the Order." The Lodges returned to their Hall, and resolved to wear Masonic mourning for the space of thirty days.

At the stated meeting in September, a lengthy report was submitted in relation to Brother Charles McClarahan, who was charged with whipping and abusing his wife, and the said brother was suspended from all the privileges of Masonry for the term of twelve months.

Joseph S. Hamilton received the degree of M. M. in October, 1823.

The Mayor and Aldermen of the City of Nashville desired to buy the rear portion of the lot owned by the Lodge, for the purpose of erecting a reservoir for the Water Works, and addressed them a communication on the subject, which the Lodge took into consideration on the 22nd of October. After much debate on the subject, the following resolution was adopted:

"Resolved, That this Lodge deem it inexpedient, at this time, to dispose of any part of the lot of ground on which the Masonic Hall stands."

At a called meeting, on the next night, the following resolutions were adopted :

"Resolved, That a petition, signed by the officers and at least a majority of the members present of this Lodge, be forthwith presented to the General Assembly of the State of Tennessee, now in session, praying for authority to sell and convey, by deed, to the corporation of the town of Nashville, a part of the lot of ground on which the Masonic Hall is erected.

"Resolved, That in case the prayer of the petitioners above mentioned be granted by the General Assembly, then, and in that case, this Lodge shall and will convey, by deed, to the corporation of the town of Nashville, a part of the back ground of the lot No. 77, on which the Masonic Hall stands, beginning on the alley at Josiah Nichol's corner, thence at right angles with said alley, and along said Nichol's line, fifty feet; thence southeast, at right angles, forty feet; thence northeast, at right angles, fifty feet; thence, with the alley, forty feet to the beginning. Provided said corporation comply with the following conditions, to wit: that they pay five hundred dollars for said ground, and that they will erect nothing thereon, except a reservoir for the Water-Works."

The W. M. appointed Brothers Duncan Robertson, A. East, and A. W. Johnson, a committee to carry the foregoing resolutions into effect.

The work done by Brother Roland, on the cupola and roof of the Hall, seems to have been a source of constant trouble and irritation, and at the stated meeting in November, 1823, the following resolution was adopted :

"Resolved, That the Building Committee be directed by this Lodge to procure a bill of the work done on the Masonic Hall, by Brother Roland, of him, and that they hand the same to Brothers Brookshire and Welch, for examination; and the said committee make a report on this evening two weeks. But if Brother Roland will not furnish a bill, that they proceed to have the work measured as heretofore directed."

The Building Committee presented their reports in the cases of "Settlement with the former Building Committee," and "Brother Hugh Roland," at the stated meeting in November, which were ordered to lie over till the next stated meeting for further consideration, at which time the reports were taken up, which showed that Brother Roland had done work on the Hall, amounting in value to the sum of \$2,023.96, and that he had been paid, at different times, the sum of \$2,700.00, leaving him in debt to the Lodge, \$677.04.

The following resolution was then adopted by the Lodge:

“Resolved, That Brothers Roane and Tannehill be a Committee to frame a complaint against Brother Hugh Roland, relative to his conduct in the work done on the Masonic Hall, and lay it before Nashville Lodge, No. 37, for their investigation.”

At the stated meeting in January, 1824, a resolution was adopted, that if Brother Roland shall settle his accounts with the Building Committee before the next stated meeting of Nashville Lodge, No. 37, the committee who preferred the charges against him, are authorized to withdraw the same.

The minutes are silent in regard to any future action of the Lodge, and we suppose the matter was satisfactorily settled.

ALLEGORIES OF MASONRY.

It is usually said, “That Masonry is a beautiful system of morality, veiled in allegory, and illustrated by symbols. When we inquire, What is morality? we take a step forward, and find that it is “the conformity of an act to the divine law.” To be moral, is to conform to God’s laws, enunciated to govern man in his relative duties to his fellow man, and his absolute duties to himself. Obedience to God’s laws governing man in his relative duties to his Creator, is piety. The full attainment of obedience to this last is only accessible through the power of the Lion of the Tribe of Judah. Of this I do not purpose to speak in this paper.

What I design in this article is, to call the Craft back to landmarks, and ascertain what they really are. We have said that we would maintain and defend them. Do we really comprehend what are the landmarks? The landmarks of Masonry are those which define and limit its boundary. It may be, and perhaps is, true, that ancient rules, governing the admission of profanes, are entitled to be called landmarks. But the great landmark and corner-stone of Masonry is God’s law—the Holy Bible.

The great leading truth taught in the Bible, is, that man, by sin, has fallen from the estate of purity and holiness in which he was created. It is taught that man was created in the image of

God. He walked with God, and fully comprehended the laws of his own existence, and of all created things. This great truth is taught in Genesis ii. 19: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

If Adam had not known the organism of matter, he could not have known the proper names of created things; nor could he, had he been deficient in the comprehension of truth, have been a fit companion of God; he could not have been in his image. God made him in his image, and placed him upon, or in covenant relations with himself.

Withholding all thoughts upon the various theories of churches as to the fall of man, only announcing that the Bible teaches that man fell, and in the fall lost his communion and fellowship with God; lost salvation, and no longer stood upon ground upon which God would enter into covenant relations with him, until, in divine mercy, a new and more perfect way was provided—I proceed to an examination of the teachings of our allegories, that we may learn their real origin and purpose.

I would briefly premise that, in an examination of the ancient mysteries, it will be found that the acme of all supposed good was to attain to the knowledge of the true pronounciation of the name of the great First Cause, or Creator. It was taught by the Magi, that he who had that knowledge, had the power of the divine Being, and was freed from all the ills of this life. Another form of the same error was the search for the philosopher's stone. Could man but find that stone, he could touch the arcana of divine knowledge, truth would be unfolded to him, and immortality and all power thus attained. Hence, the end of all allegorical and mythological teaching, was to attain to a true knowledge of God's laws. This was, and is yet, the object of all allegorical and symbolical teaching.

Then, if the true knowledge of God was lost by the fall, if man lost his covenant relation, if the law, which was made to work life, has, by reason of its violation, worked death, and if death is the wages of sin, and life only the fruits of obedience to the law, to which man cannot attain of himself, and if the law is to be fulfilled by a Messiah that has come, or is yet to come, then the knowledge of God is lost, the communion, the true worship, is lost, and there must be a substituted worship until the fulness of time, when the mind of man shall be prepared to receive again

the name and the knowledge of, and to practice the true worship of God.

To this end we find Abraham, who had walked one hundred and fifty years with Shem, and been instructed of him in the knowledge of God's laws, as taught to Noah by Lamech, Methusaleh, Jared, Mahalaleel, Canaan, and Enos, who had all lived with and been instructed by Adam, is called to be the head of a distinct and separate nation, who are to be the custodians of God's revealed laws, and are to practice a substituted typical worship of God, until the mind of man shall be prepared to receive that which was lost.

At the very threshold, Abraham is taught an important lesson; he is childless, and his wife past the age of life. God tells him that he is to be the father of a great nation, and he believes God. This belief is accounted to him for righteousness; that is, it had, through the divine economy, the same power that his perfect obedience to the law would have had, and secured to him eternal life. Isaac is born, and, when grown, God tells Abraham to go to Mount Moriah, (which was the Mount upon which God afterwards directed Solomon to build the Temple,) and there to offer up Isaac as a burnt offering. It is said, and truly, that this command was given to try Abraham's faith; yet there was a more important lesson. Abraham lived in the days of idolatry, surrounded by idolators, who sacrificed their human victims to their idols. Abraham was to be taught that the sacrifices offered by man were, and could only be, typical, and that hence man must not dare to shed human blood, as a type of the divine sacrifice to be made for man. Hence the mysterious command, and the miraculous interposition of the ram, which, in the further development of the Levitical ritual, was declared to be the only type of the atoning sacrifice.

I do not purpose entering into an analysis of all the sacrifices of the Jewish economy; it is sufficient for my purpose to say, that all the sacrifices may be grouped into three classes—expiatory, self-dedicatory, and eucharistic. Expiatory—sin-offerings, and trespass-offerings, represented the covenant between God and man, as broken, and as knit together again by God's appointment, through the shedding of blood. Self-dedicatory—burnt-offering, referring to, and including the idea of, expiation,—was mainly to represent the dedication of the sacrificer, or worshipper, soul and body, to the service of God. Eucharistic—meat-offerings and peace-offerings—the type of thankful hearts and active Christian charity.

We have a ritual, so had the children of Abraham. If true Israelites, they did not worship their ritual; they worshipped God by faith, through their ritual. Their ritual teaches that something was lost—the knowledge of God; and in that loss man is ruined. In process of time, God gave them the Book of the Law, ordered a house to be built, and the sacred book to be placed therein, and, for the time, overshadowed it with his presence. By their wickedness, His protecting care was withdrawn, and the book was lost. Again, He stirs up the heart of Josiah to cause the House of the Lord to be repaired, and the book was found.

These things were permitted, and brought about, to furnish the means of teaching the great abstract truths that otherwise would be incomprehensible—that by sin we have fallen from covenant relations with God, and can only be restored by faith. We may find that which was lost, not by works, but by faith, with faithful Abraham. Hence, in our search for light, all our allegories and symbols were selected and arranged, by our ancient brethren, with a view to lead to a true knowledge of God's law, and, so far as allowable, of God.

If, therefore, any symbol or allegory is used in the Lodge, that conflicts with the teachings of the Bible, it is not Masonry. The Bible is the gift of God to man. It is the consummation of wisdom, goodness, and truth. On its veracity, our holy religion must stand or fall; our hopes of salvation anchor upon it, as on a rock, which can never give way. Its author is Jehovah himself. It is perfect and complete. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book."

Let us, then, look through our allegories, to the moral truths intended to be taught, and not commit the great error of supposing our ancient brethren to have been guilty of attempting to supply historical facts by tradition.

Many of our allegories are beautiful—some grandly sublime,—well calculated to stir all the powers of the soul, and lift man's thoughts to God, and lead him to the practice of all those social virtues so impressively enjoined in our obligations. But, if we trifle with them, in our work, as a mere pastime, then the effect is precisely the reverse.

It were better that the man who habitually follows profane swearing, evil speaking of his neighbor, lying, uses false balances,

oppresses the poor, makes widows and orphans by placing the intoxicating bowl constantly in the way of the weak husband and father, had never entered the sacred precincts of the Lodge. There was never a corner-stone planted beneath the gambler's saloon, the grocery, or the brothel. These lay beyond the precincts of Masonry. Within her landmarks are found the territories of truth, temperance, fortitude, and justice, and the habitation of charity, the home of the widow and the orphan.

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LODGE MEMBERSHIP.

WHAT shall be done with the Entered Apprentices and Fellow-Crafts upon our Lodge-rolls? This question has been propounded by the Secretary of one of the Subordinate Lodges in this Jurisdiction, and it is a matter of practical interest and importance to the Fraternity in this State. From the returns of the Subordinate Lodges, it appears that, on the 1st of September, 1869, there were, in this State, under the jurisdiction of the different Lodges, 1,776 Entered Apprentices, and 838 Fellow-Crafts, making a total of 2,614. Most of these brethren have been continued upon the rolls, from year to year, for a long time. A small number have been rejected upon applying for advancement, but nearly all have neglected to prepare for advancement, and having now lost interest in Masonry, are of little or no practical benefit to the Institution.

The subject is of sufficient interest to justify a thorough investigation, and we invite the attention of the Fraternity in this Jurisdiction to the matter, with the hope that its discussion may lead to practical good results.

Can these brethren be stricken from the roll, under the resolution of the Grand Lodge? This course is only to be pursued as to the members of the Lodges against whom dues are charged, because it is arrearages of dues which, under the resolution, authorizes this course to be taken. In nearly all the Lodges in this State, Entered Apprentices and Fellow-Crafts are not subject to

payment of dues, and it is a matter of serious doubt whether it is proper to charge this class with dues, under the regulations of the Grand Lodge; and it would certainly be a great hardship to require the payment of dues, and at the same time prohibit these brethren from participating in the ordinary business of the Lodge. In other words, they should not be required to take upon themselves the responsibilities of membership, unless they also enjoy its benefits and privileges.

Can they be suspended or expelled? Certainly, if they be guilty of a Masonic offence; but the failure to prepare for advancement is not an offence. Masonic affiliation is voluntary; hence a brother may always remain an Entered Apprentice, if he sees proper, and he is guilty of no violation of Masonic law in doing so.

There is no doubt, we apprehend, but that the seeming want of interest, and the apathy, manifested by this class of Masons, is mainly attributable to the fact that, when they enter the Lodge, they find themselves placed in a position of tutelage, not even permitted a voice in determining the least important questions of business which may come before the Lodge. They are not permitted to assist in determining who shall be admitted. The members of the Lodge admit the initiates, and place them upon an equal footing with the Entered Apprentices, without the latter having been even consulted, and no opportunity is given them formally to express their dissent. Many good men have, no doubt, been driven from our Lodges on this account.

It is within the memory of comparatively young Masons when, in this State, the ordinary business of the Lodge was transacted in the Entered Apprentice's degree. In fact, it was never otherwise, until after the meeting of the National Masonic Convention at Baltimore, in 1843. The views of that body are embraced in the following report of a committee:

"The impropriety of transacting Masonic business in Lodges below the degree of Master Mason, except such as appertains to the conferring the inferior degrees and the instruction therein, is a subject which has recently been presented to the consideration of the Grand Lodges of the United States, by the M. W. Grand Lodge of Missouri, and, in the opinion of the committee, ought to be adopted. Entered Apprentices and Fellow-Crafts are not members of Lodges, nor are they entitled to the franchises of members; to prevent, therefore, the possibility of any interference in, or knowledge of, the transactions of the Lodge, the confining of all business to the Masters' Lodges will be found most

advantageous, and, undoubtedly, is the most correct course of practice."

With all due deference to the worthy and intelligent brethren who composed that Convention, and to the action of the Grand Lodges in this country adopting the course suggested and recommended by the Convention, we insist,

1. That the statement, "Entered Apprentices and Fellow-Crafts are not members of Lodges," was erroneous at the time it was made by said Convention. Up to that time, so far as we know, very few, if any, of the Grand Lodges of this country had so determined. Grant the proposition thus made, and it follows, as a necessary consequence, the Entered Apprentices and Fellow-Crafts are not "entitled to the franchises of members." This conclusion needs not the endorsement of the Convention, for, admit the premise, and the question is settled.

2. Under the "General Regulations," compiled by Dr. Anderson, in 1721, which, we believe, are now generally conceded to contain the laws of a general nature which were intended to be permanent in their character, Entered Apprentices and Fellow-Crafts were not only members of their respective Lodges, but were permitted to participate in all its business, even that of electing a Grand Master. That the degrees of Fellow-Craft and Master Mason were at that time conferred by Grand Lodge, can make no difference. The transfer of this power to Subordinate Lodges could not interfere with the rights of Entered Apprentices and Fellow-Crafts. An examination of these General Regulations will satisfy the candid enquirer that it is a violation of their plain provisions, to deny to this class of brethren the rights of membership.

This will clearly appear by reference to the 6th of these Regulations, which provides: "But no man can be *entered* a Brother in any particular Lodge, or *admitted* to be a member thereof, without the unanimous consent of all the members of that Lodge." * * * And this is declared to be an inherent right, not subject to dispensation.

We believe the trouble now existing, upon the subject, would be obviated, in a great measure, if not entirely, by the adoption of a plan providing,

1. That all petitions or applications for the various degrees, and for affiliation, and the action had thereon, shall be the work of Lodges opened on the degree for which application is made.

2. That the conferring the third degree, and instructions there-

in, and all appropriations for Masonic charities, be done in Lodges opened on the third degree.

3. That the conferring the second degree, and instructions therein, shall be the work of Fellow-Crafts' Lodges.

4. All other business shall be transacted in Entered Apprentices' Lodges.

The adoption of such a plan would restore Entered Apprentices and Fellow-Crafts to their former position as members, and authorize the imposing upon them of all the responsibilities pertaining to that position. It would add largely to the revenues of the Order, and increase its capacity for good, by promoting its ability to contribute to charitable objects. It would increase the interest felt by those brethren in the Institution, cause them to attend Lodge meetings, participate in the transaction of business, and, as a consequence of this increase of interest, cause them more certainly to prepare for advancement. And what is of more consequence, it would restore the ancient customs and usages of our beloved Order. In this respect it would be doing, practically, what we all admit theoretically, to be more desirable than all things else.

We bespeak for this subject the earnest consideration of our brethren, and would be glad to have an expression of opinion from some of the older Masons.

**BIOGRAPHICAL MEMOIR OF THE HON. MRS. ALDWORTH,
OF NEWMARKET, COUNTY CORK, IRELAND.**

In the absence of exact information with respect to dates promised by relatives of the Doneraile family, the following is offered to show, as near as possible, the precise time of the initiation of the Honorable Mrs. ALDWORTH.

She was the youngest child and only daughter of the Right Honorable Arthur St. Leger, created first Viscount Doneraile, June 23, 1703, and Elizabeth, daughter and heiress of John Hayes, Esq., of Winchelsea. His Lordship died in July, 1727, and was succeeded by his eldest son, brother of the subject of our notice.

From all the circumstances that have come under our observation, we are inclined to fix the period of her initiation as late as 1739, and to believe that she was a little older than nineteen.

The Honorable Elizabeth St. Leger was married to Richard Aldworth, Esq., of Newmarket, County Cork, who was son to Sir Richard Aldworth, Provost Mareschal of Munster.

We have it from undoubted authority, that the occurrence took place when her brother was Viscount, *i. e.*, after the death of her father.

So far facts. Now suppose the occurrence took place within a year or two (it may be more) after her brother succeeded to the honors of the viscountcy, say 1730, and the period of her birth about 1713; but from all we can learn, her initiation took place much later than 1730, and until we get from the authenticated records of the family the exact periods of birth, marriage, and death of this very celebrated lady, the dates must be a matter of supposition.

The principal reason we have for doubting, amongst others, that she was not initiated so early, is a communication received from the son of a Brother who witnessed the ceremony, and all the attendant circumstances, in which he states "That the Honorable Mrs. Aldworth was initiated at Doneraile House, and in Lodge '44' of Ireland, the Warrant of which, though dormant, is in the hands of the writer of the letter." This writer is Richard Hill of Doneraile, and son of Arundel Hill, Esq., (since dead,) who witnessed the initiation, and who lived to a very old age, and was not unknown to our biographer, who, in his younger days, was frequently in his company.

We will now proceed to give the following facts of the case in all its bearings, and authenticate the Portrait.

The Warrant of Lodge "44" was issued in 1735. It was what may be called an Aristocratic, or at least a highly respectable, Lodge, including all the *élite* of that very populous and delightful country around Doneraile, and held generally in the town; but often, under the presidency of Lord Doneraile, at his residence, as in the instance about to be related.

It happened on this particular occasion, that the Lodge was held in a room separated from another, as is often the case, by stud and brickwork. The young lady being giddy and thoughtless, determined to gratify her curiosity, made her arrangements accordingly, and with a pair of scissors (as she herself related to the mother of our informant,) removed a portion of a brick from the wall, and placed herself so as to command a full view of

everything which occurred in the next room ; so placed she witnessed the *two* first degrees in Masonry, which was the extent of the proceedings of the Lodge on that night. Becoming aware, from what she heard, that the Brethren were about to separate, for the first time she felt tremblingly alive to the awkwardness and danger of her situation, and began to consider how she could retire without observation. She became nervous and agitated, and nearly fainted, but so far recovered herself as to become fully aware of the necessity of withdrawing as quickly as possible ; in the act of doing so, being in the dark, she stumbled against and overthrew something, said to be a chair, or some ornamental piece of furniture. The crash was loud, and the Tyler, who was on the lobby or landing on which the doors both of the Lodgeroom and that where the Honorable Miss St. Leger was, opened, gave the alarm, burst opened the door, and with a light in one hand and a drawn sword in the other, appeared to the now terrified and fainting lady. He was soon joined by the members of the Lodge present, and luckily, for it is asserted, that but for the prompt appearance of her brother, Lord Doneraile, and other steady members, her life would have fallen a sacrifice to what was then esteemed her crime. The first care of his Lordship was to resuscitate the unfortunate lady without alarming the house, and endeavor to learn from her an explanation of what had occurred ; having done so, many of the members being furious at the transaction, she was placed under guard of the Tyler and a member, in the room in which she was found. The members re-assembled and deliberated as to what, under the circumstances, was to be done ; and over two long hours she could hear their angry discussion, and her death deliberately proposed and seconded. At length the good sense of the majority succeeded in calming, in some measure, the angry and irritated feelings of the rest of the members, when, after much had been said and many things proposed, it was resolved to give her the option of submitting to the Masonic ordeal, to the extent she witnessed (F. C.), and if she refused, the Brethren were again to consult. Being waited on to decide, Miss St. Leger, exhausted and terrified by the storminess of the debate, which she could not avoid partially hearing, and yet, notwithstanding all, with a secret pleasure, gladly and unhesitatingly accepted the offer. She was accordingly initiated.

We may remark that the inmates of the house, save those referred to, were in perfect ignorance of the transaction.

Thus vanishes the story of the Clock Case, with all its romantic appendages ; thus Cork and Newmarket are deprived of the

honor of her introduction into Masonry—the latter town, indeed, may almost claim her as its own, as it was the scene of her Masonic acts and benevolence. Placed as she was, by her marriage with Mr. Aldworth, at the head of a very large fortune, the poor in general, and the Masonic poor in particular, had good reason to record her numerous and bountiful acts of kindness. Nor were these accompanied with ostentation; far from it: it has been remarked of her, that her custom was to seek out bashful misery and retiring poverty, and, with a well-directed liberality, to soothe many a bleeding heart. “She was the best and kindest of women.” A single glance at her portrait will exhibit a woman of strong mind, inflexibility of purpose, and rectitude of life, whilst we have the record of numerous acts demonstrating that she possessed, most fully, all those tender sensibilities of heart, which it has pleased the Great Architect to implant in woman.

In the year 1807, a respectable tradesman, who kept a looking-glass and picture-frame manufactory in the north main street of Cork, conceived the idea of publishing prints of the Honorable Mrs. Aldworth; he carried his intention into effect, as may be seen by the old prints. For this purpose he procured the only portrait that has been known to have been taken during her life. With the prints he published a short memoir, in a pamphlet, the substance of which is here given, for the materials of which he was principally indebted to the late Arundel Hill, Esq., of Done-raile, before mentioned, and whose authority on the subject, even unsupported by contemporary evidence, is most indubitable. So much for the facts of the genuineness of the print and history.

We have said something of the goodness of this gifted and illustrious lady. She was strictly religious, as well as punctual and scrupulous in her Masonic duties; in all the relations of life, whether as wife, mother, relative, friend, or mistress, she stood preëminent. One circumstance, as necessary for our proof, must not be omitted: Mrs. Aldworth took a fancy to a young relative named Margaret Philpot, to whom she became so attached, that, with the consent of her father and mother, she determined on bringing her up, and having her constantly with her. This lady was her confidant and bosom friend, and corroborated the truth of the pamphlet, when published. When the *protégé* was married, as she afterwards was, to Mr. Newsom, of Cork, Mrs. Aldworth presented her with her portrait, amongst other gifts, as a memorial of her friendship and affection, and from this portrait the

Cork prints were engraved.* Thus we may say that both the narrative and the authenticity of the likeness are substantially proved to be correct.—*Selected.*

C H E S S .

THE royal game of chess is firmly established in the affections of the world. It has a history, a literature, a science, and a fellowship of its own. It is the last remnant of feudalism and chivalry; and will survive when the thrones, the mitres, the castles, the tourneys, and the serfdom which it symbolizes, shall have been obliterated and forgotten. It presents the poetry and glory, without the tyranny, ignorance, and misery, of the romantic past. The cavaliers of old did not so devotedly surround and defend their king, as do the warriors of the chess-board. No men-at-arms ever advanced so bravely, or stood their ground so firmly, as the well-played pawns of Philidor. Napoleon, offering the noble Josephine to his ambition, was mean and vulgar; but Mac-Donnell's famous sacrifice of his queen, followed by checkmate in nineteen moves, was purely sublime. In this microcosm of society, rank exists without jealousy; every individual has a part to play, and every part is important. Manhood is respected. The proud knight retires from his most audacious position when attacked by the humble peasant; the crafty, far-planning bishop, finds the sturdy opposition of the common people too much for him, and even royalty itself is not beyond the reach of bold reproof, retires with grace when checked, and has the wit to give up the game when he can no longer move; a virtue which kings seem to have lost, if they ever had it. The common peon, fighting his way through opposing hosts, may be knighted on the field, or receive the highest offices in church or state. Many philosophers have said, "Life is like a game of chess." We can only reply, would it were so!

The qualities necessary to form a good chess-player have been often enumerated. We do not propose to inflict upon the reader

* These prints are now so rare, that from three to five pounds have been given for a copy.

the well-worn passage from Benjamin Franklin, which the votaries of the game delight to quote. In our opinion, there is no set of faculties to be enumerated which would quite cover the case. Great generals are popularly supposed to be, as a matter of course, fine players; but history does not substantiate the claim. Military heroes are very apt to be fond of chess, to think they play well, and to be mistaken. General Scott was an indefatigable third-rate player. Bonaparte was beaten by the Automaton, (which never played a really first-rate game in its life,) and overthrew the board in his rage. Philidor, MacDonnell, La Bourdonnais, Morphy, Von der Lasa, and Staunton, are not names of war-like renown. The verdict of experience is, that, whatever one's profession, to be a good chess-player, it is only necessary to play well! No other game or exercise is so perfect a test of character. It is mind against mind. There are cheating and luck in cards; there is scratching in billiards; there are plenty of excuses for defeat in boat-racing, prize-fighting, cricket, and ball; but the verdict of checkmate is ideal justice, unimpeachable, irrevocable. In a world full of triumphant mediocrity, crowned deceit, and merit unappreciated, it is a boon from heaven that we have one sphere in which success must be deserved, and, when deserved, is sure.—*Manufacturer and Builder.*

THE THUNDERSTORM.

At last it came, as from earth's bursting heart,
 A groan of thunder; then the coal-black cloud
 Split open, belching fire, and flooding rain
 Poured down a deluge, splashing fierce and loud.

The kitchen-door stood open, on the threshold stone
 The big drops danced and leaped. How fresh and cool
 The smell of the wet earth came from the garden-beds—
 The ducks raced joyous round the farm-yard pool.

Yet this was but a foretaste; darker still
 The sky grew—swift the archangel brand,
 Whose blade's the lightning, flashed and struck the fire—
 Swift as God's wrath upon a guilty land.

The lightning beat and splashed upon the pitch,
The blue flame shone upon the gate and road,
The firs, low groaning in their pain and travail,
Bowed writhing underneath their dripping load.

It seemed to echo from the right-hand walling,
It shot in pulses, throbbing to and fro,
Now dark as hell's antipodes to heaven,
And then a blaze with daylight's fullest glow.

Volleys of growling thunder rolled and bellowed,
Enough to split the welkin overhead,
Driving down rain in fierce and fiercer deluge,
Beating the fruit down on the garden-bed

As it would rain for ever, or as if
All rain that heaven held were now released,
Turning the limes to water-falls, the poplar-trees
To silver-melting columns, oaks to water-flowers,
Another clap roared out before the last one ceased.

The roof-tiles ran like spouts, the sluicing rain,
In savage, eager wrath, raged devil hot,
The thunder-cannon volleys burst and split,
You saw no inch of sky where light was not.

Look through the dark doorway, a sudden torch
Burnt blue and spreading, as a flame were lit;
Look through the window, and you saw a roof
Of lightning, and the tree is splintering smit.

And now, as children hid their frightened eyes,
And women prayed, a lull came down like dew,
So soft and soothing; flickering now and then,
The distant fields and vineyards came to view.

Bentley's Miscellany.

ANECDOTE OF SHERIDAN.—“How is it,” said a gentleman to Sheridan, “that your name has not an O attached to it? Your family is Irish, and, no doubt, illustrious.” “No family has a better right to O than our family,” said Sheridan, “for we owe every body.

PHENOMENA OF RAIN-DROPS.

No water, no vegetables. No vegetables, no animals. No animals, no men.

The due irrigation of the earth is a point of vital importance in the adjustments of creation. The machinery by which this is accomplished is complex, and in many respects extremely recondite; but viewed as a great apparatus for pumping up water and sprinkling the surface of the planet, it is impossible to conceive of a happier or a more effective contrivance.

For the better comprehension of the subject, let us venture on a trifling supposition. In the interior of some continent, just on the spot where an old map-maker would have planted an elephant and castle for want of true topographical materials, there lies a farm, which is far removed from lake and river, and at best but stingily supplied with springs or wells. There has been no rain for several years. How is the poor proprietor to keep it in cultivation? Noted as the agricultural mind is for discontent—always complaining of meteorological hardships and indulging in philippics against the skies—he would doubtless avail himself of his privilege of grumbling to the fullest extent, and might perhaps be disposed to abandon his ill-used freehold in despair. To dig a long canal for the purpose of conveying water from the nearest stream, and then to furrow his fields with innumerable little channels for its distribution, would be as tedious and elaborate a process as it would be to plow up all the corn-fields of Great Britain with penknives, or reap them with scissors. It would be ridiculous to think of moistening his acres by means of watering-carts, and insane to attempt it by means of gigantic squirts. Not many days ago, we watched a man who was watering a spacious area in a fashionable town with a view to subjugate the dust. He had a force-pump mounted on wheels, with a stumpy barrel to hold the fluid, a stumpy hose to direct the stream, and a stumpy lever to expel it from the machine. Stationing his apparatus at a particular point, he slowly scattered the liquid over the ground within range of the jet, and then shifting his quarters, proceeded to operate on a new space, until a gurgling in the tub announced that the receptacle was exhausted. Away he trudged to a cistern, dragging his engine after him; and then with some

effort—we thought a little groaning—drew fourteen big pails of water, with which he replenished his reservoir of rain. Returning to the area, our Aquarius executed a little more irrigation, but it was obviously as poor an apology for a shower as a peal of sheet-iron thunder at a theatre is for one of those echoing crashes which seem to tear the firmament asunder. By the time that one portion of the ground was syringed, another was nearly dry; here and there were streaks and patches which had been left untouched; in fact so superficial was the sprinkling the place had received that Beau Brummell, who professed to have caught cold when shut up into a coffee-room with a *damp* stranger, might have bivouacked on the spot without incurring a twinge of rheumatism. Toiling at this rate, thought we, if the whole population of England were converted into drawers of water and workers of pumps, they would scarcely suffice to souse a single county and maintain it in a state of vegetable prosperity.

Now nature takes all this trouble off our hands. Whilst the owner of our imaginary farm is puzzling his brains to discover how he shall procure the fertilizing fluid—comforting himself meanwhile with many agricultural growls—she is preparing for him a rich and gratuitous supply. Far off—it may be hundreds or thousands of miles away—vapor is ascending from some great expanse of liquid, or from some humid tract of land. Water is the life's blood of the world. To keep it in circulation is not less needful for the health of the planet, than is the flow of the red rivers through our veins for the health of man. But as the fluid always seeks its level and finds it in the ocean, how is it to be brought back and scattered over the high grounds, or hoisted to the summits of the mountains? How, too, shall it be freed from the salts and other ingredients it may have imbibed in the soil, or found in the sea, and thus return to its duty in a pure and uncontaminated condition?

The magnificent process of evaporation is the first step which is taken for the farmer's relief. Since water is a fluid of considerable gravity, being eight hundred and sixty times heavier than air. (at a temperature of sixty degrees at the level of the sea) it is necessary that it should be rendered portable through the atmosphere. This object is accomplished by converting it into vapor through the agency of heat. The ocean has in fact been called a great still, and the sun may be regarded as the great distiller. But because water when placed in a pan over the fire does not pass into steam, properly so called, until it reaches a temperature of two hundred and twelve degrees, we must not suppose that it

refuses to volatilize at all lower degrees of the thermometric scale. On the contrary, it gives out vapor at every stage, though at a tardier rate, and of feebler tension. Even ice and snow will waste away in an atmosphere cooled below the freezing point; for Boyle found that an icicle weighing two ounces, when poised in a balance in the evening, lost ten grains by morning; and Howard ascertained that a circular patch of snow, five inches in diameter, threw off one hundred and fifty grains—equal to a thousand gallons per acre—in the space of a single January night.

Of course the great sheets of water on the globe are the reservoirs from which our supplies of vapor are primarily extracted. Dr. Halley calculated that the quantity brewed by the Mediterranean alone, during twelve hours of a summer's day amounted to not less than fifty-two hundred and eighty millions of tons. The moisture exhaled from the land must necessarily vary with the humidity as well as the temperature of the spot; but from experiments tried under different circumstances, Dr. Watson estimated that a British acre yielded from two to three thousand gallons in twelve hours. In hot countries, after the soil has been refreshed by showers, the emanations will of course be much more copious. And not only does the ground perspire thus freely, but it must be remembered that vegetables, as well as animals, are constantly discharging their moisture into the atmosphere. The former are extremely sudorific. The aqueous matter transpiring through their pores may sometimes be seen hanging in drops often mistaken for dew, at the extremities of their leaves. The rate of exudation with them must also be controlled by the warmth and humidity of the air, but Dr. Hales found that some cabbages which were subjected to experiments gave off one pound three ounces during the day, whilst some sun-flowers, which are still more famous hands at perspiration, threw out one pound four ounces during the same interval. Men, too—we dare not say ladies—are extremely prone to this process. Not less than two pounds of moisture are daily expelled from the skin and lungs of most individuals; and if a person happens to be flung into a particularly deliquescent mood by stress of heat and exercise, he may contribute five pounds to the atmosphere within the four-and-twenty-hours. Were this rendered visible, every one would appear to be enveloped in a little cloud. "I remember," says Watson, "having been greatly heated and fatigued in ascending the ladders from the bottom of the copper mines at Ecton. When I got to the top, I observed by the light of a candle a thick vapor reeking from the body, and visible around it to the distance of a foot

or more." Yet such is nature's wonderful alchemy, that these same effusions—the sweat of sea and land, of herb and beast and man—may shortly reappear as the tender dew, the fattening shower, or the limpid gush from the mossy fountain. Reckoning the mean annual evaporation all over the globe at thirty-five inches, it has been computed that the total quantity of water poured into the air would fill a cistern ninety-four thousand four hundred and fifty cubic miles in capacity. This estimate, however, founded upon Dalton's data, is assuredly too low, for the mean annual issue of rain from the clouds all over the earth is now calculated at five feet.

But, secondly, the simple rise and fall of these exhalations on the spot where produced would do nothing for our impatient farmer in the interior. The aqueous particles must be conveyed from the seas, and set down at his very threshold. For this purpose the atmosphere is traversed by winds which load themselves with moisture, and hurry it off in various directions. A ship freighting itself with merchandise at a foreign wharf, a train starting with luggage from a rail-way station, a water-cart filling with liquid at some reservoir, is not more explicit in its mission than the current of air which takes in a cargo of vapor at a great ocean tank, and hastens into the heart of some continent to deposit its beneficent burden. There are winds, like the *Harmattan* of the desert, which seem to go forth only to wither and destroy. These greedily suck up all the moisture they can collect from the land, blighting the foliage so that it crumbles to dust, fissuring doors and furniture, opening great seams in the sides of vessels, starting casks of liquids and spilling their contents, and parching the human body as if intent upon reducing it to a state of mummy. But the sea-winds come charged with rich stores of humidity, and hence those which visit the western shores of Europe from the south-west, and the north of Europe from the north-east, are the bringers of rain and the givers of fertility.

Thirdly, however, a mass of moisture floating at a height of from two to four or five miles in the air would be of as little service to yonder anxious farmer as a diamond mine in the moon to a jeweler. How is he to get it down from the skies? Now the quantity of water which can be sustained in the air in an elastic, invisible form, is proportionate to the temperature. The higher the thermometer, the greater the priming of moisture required. Treating the vapor-atmosphere which surrounds the globe as a distinct envelope, its pressure may be expressed in mercurial inches—that is, by the amount of quicksilver it will support in the barometric

tube. If our seas were all on the boil (212°), the steam produced would poise a column of about thirty inches; but at 80° —the temperature of the ocean in the equatorial regions never mounting much above this figure—the dose of vapor which the air will carry is only sufficient to balance a single inch. At 71° it is equal to three-quarters of an inch, at 59° to half an inch, and at 39° to a quarter of an inch. If, therefore, any current of air heated to 80° should start on its journey with a full cargo of vapor, and be deprived of about nine degrees of caloric, it must throw overboard one-fourth of its load, or if reduced by twenty-one degrees, one half. Its tonnage, we may say, is lessened by every decrement of heat. The discarded moisture will then appear in a visible shape, and if sufficiently condensed, may descend in the form of rain. In fact, whenever a humid current encounters a colder stream of air, or enters a chillier tract of sky, or whenever the atmosphere is in too watery a mood to receive further accessions of vapor, the surplus will be rejected, and must manifest itself either as mist, fog, cloud, dew, rain, hail or snow.

But, fourthly, when moisture thus transported from a distant sea has been reconverted into a liquid, it is necessary that its precipitation should be conducted with considerable caution. As a cloud is a great cistern containing thousands of tons of fluid, it is clear that if this were all liberated at once it would inflict serious damage upon the vegetation below, and might probably drive the farmer to distraction. No crops could withstand such a local deluge. They would be beaten to the ground at a stroke. The leaves would be stripped from the trees, and a forest left standing under bare poles like a ship whose canvass has been wrenched from its masts by an unexpected gale. The soil itself would be plowed up and washed into the nearest stream. In cities, too, as well as in the country, the approach of a nimbus would be eyed with suspicion, and men would have to fly to buildings for shelter, since umbrellas, though made of sheet-iron, would afford but doubtful protection. There are cases of violent discharge which show that mischief might constantly ensue were not the breaking up of a cloud regulated with consummate nicety. Land-spouts, for example, occasionally make their appearance. One swept over a moor near Colne, in Lancashire, in 1718, and tore up the ground down to the very rock, some seven feet below, making a deep gulf for above a quarter of a mile, as Dr. Richardson describes, and destroying ten acres by the flood. "The first breach where the water fell," says he, "was about sixty feet over. The ground on each side the gulf was so shaken that large chasms appeared at

about thirty feet distance, which a few days after I observed the shepherds filling up, least their sheep should fall into them." Far more frequent, however, are hail-storms; and in some parts of the globe, particularly in the south of France, these visitors constitute a fearful scourge. Pebbles of ice, weighing sometimes as much as half a pound, and often so dense and elastic that they rebound from the pavement, are showered upon the earth, ruining the vines, crushing the corn, snapping the branches from the trees, killing poultry, lambs, dogs, possibly deer; and, worse still, breaking human heads, or even destroying human life. In a tempest of hail near Offley, in 1767, a young man was left dead, one of his eyes being struck out, and his body blackened all over with the blows he had received. In 1788 a storm traversed nearly the whole length of France, mapping out its course by a deposit of large hailstones, and battering the unhappy provinces beneath with such fury that the soil was changed into a morass, the fruit-trees demolished, and the country turned into a comparative desert, in the space of a single hour. On the 1st of August, 1846, the English metropolis underwent an icy bombardment. The crashing of windows and skylights was terrific. Seven thousand squares of glass were shattered at the House of Parliament, a still greater number at Broadwood's and other large manufactories, and in some streets scarcely a sound pane was left. Our European stones, however, are not always to be put in competition with the formidable grapeshot which is now and then rained down from an Indian sky. In 1855, Dr. Buist communicated a paper to the British Association, detailing a variety of storms in Hindostan, in some of which lumps as big as pumpkins, and in others masses of still greater dimensions, had been hurled to the ground or driven through the roof like cannon-balls. Bullocks were not only felled and men severely injured, but on the 12th of May, 1853, it is said that eighty-four human beings and three thousand cattle were killed in a tempest of hail in the Himalayas north of the Peshawur.

Happily, however, these are exceptional modes of discharge. Profitable as they may be to glaziers when they do occur, they can not fail to be intensely distasteful to the proprietors of houses and farms. Vastly more gentle and graceful is the process by which the contents of an ordinary cloud are conveyed to the soil. Instead of descending in a sheet, the water trickles through the air in tiny drops, each about a quarter of an inch in diameter, as if it had passed through some finely-perforated sieve. The fluid is powdered, so to speak, in order that it may scatter itself over

a large area, and alight without ruffling a leaf or crushing a blade of grass. Softly the work commences, softly it continues as the cloud-cistern sails slowly over field after field, leaving no part untouched, but moistening every vegetable, from the idle thistle to the kingly oak. Who would not be in raptures with the process, if, possessing sufficient intelligence to comprehend the wants of the soil, and sufficient experience to appreciate the difficulty of meeting those wants by artificial means, he stood and watched the disburdening of one of these ships of the sky for the first time in his life?

But, however delighted our imaginary farmer may be with this particular supply, he would doubtless resume his murmuring habits, after a few days had elapsed, unless assured that clouds would be periodically raised and dispatched for his benefit. There are some tropical tracts where it never, and others where it rarely rains. In the land of the Pharaohs, and in certain portions of the country of the Prophet, a shower is almost as great a curiosity as a land spout or a fall of meteoric stones would be with us. In Peru you need never unfurl an umbrella except perhaps once or twice in a long life-time. When a nimbus does visit the latter region and spill a few bucketsful upon the ground, we think it extremely likely that reporters of the phenomenon post off to the "oldest inhabitant" in order to brush up his memory and profit by the genuine antiquity of his reminiscences in any comparisons they may institute. When *la serenidad perpetua* of the district was disturbed by rain in the earlier part of the eighteenth century, so little did it agree with the people, that an epidemic broke out amongst them; and when a single shower descended upon the town of Lembeyeque, in 1790, it brought down several of the houses, which are so slenderly built, that a French or an Indian hailstorm would pulverize a city in a trice.

There have also been seasons of protracted drought in various quarters of the globe. In the days of Ahab the land of Israel lay withering for a time under the spells of Elijah, for "he prayed that it might not rain, and it rained not on the earth by the space of three years and six months." Between 1827 and 1830 a great water-dearth occurred in the Pampas. During this *gran seco* (according to Sir F. Head) all vegetation failed, the country assumed the appearance of a dusty high road, the soil was so blown about that landmarks were obliterated, and numerous disputes afterwards arose respecting the boundaries of property; cattle perished on every side for want of food and drink, one proprietor alone at San Pedro losing 20,000; and such was

the rush of animals to the river Parana that several hundred thousand were supposed to have died in the stream, either from excessive potations, or from inability to crawl up the muddy banks.

Still, deducting these local or transitory cases, our farmer will find that Nature has provided for the due watering of the earth according to the requirements of climate and geographical position. As a general principle, the quantity of rain increases as we advance from the poles to the equator. In the regions where the sun is doing the greatest stroke of business in the evaporating way we may expect that a shower will be a very emphatic production. "A black cloud which had formed suddenly," says Mr. Burchell, "in an instant, without perhaps more than a minute's notice, emptied its contents upon us, pouring down like a torrent and drenching every thing with water. The parched earth became in the short time of five minutes covered with ponds." Some of these tropical effusions, indeed, might best be described in the graphic though inelegant language of a man who, in referring to an English storm, informed Mr. Rowell that the clouds seemed so near the earth that he could scarcely get under them: "it did not rain at all, it came down any how." Indeed, you might fancy that Kuhleborn, the water-demon of Fouque's beautiful tale of *Undine*, was abroad with particular diluvial intentions, if these sudden cloud-ruptures were not usually as brief as they are passionate.

It is another general law in hygrometry that the fall of rain decreases as we leave the shores of a continent and travel into the interior, because we are continually receding from the Great Nursery of vapor. For the same reason the Western Coast of our Island receives a more liberal soaking than the Eastern: the huge Atlantic producing a larger amount of vapor than the petty German Ocean. At North-Shields the fall is twenty-five inches in the year; at Coniston, on the opposite shore, though in nearly the same latitude, it is eighty-five inches, or more than thrice as much. The tears annually shed by the sky in the oriental half of Great Britain attain a depth of twenty-seven inches only, whilst in the other moiety of the kingdom they are gauged at fifty or fifty-five inches.

In a mountainous region the precipitation of moisture increases from the plain to the peak. Why it does so has been the subject of much discussion. Some ascribe the result to the low temperature of the hills; others treat it as a mechanical consequence arising from the arrest of the vapors; but Mr. Rowell seems to look upon

the rocky spires as great lightning-rods which plunder the clouds of their electricity, and compel the watery globules to sink by depriving them of their sustaining element. Be this as it may, the mists which wrap themselves round the heads of the hills are phenomena of daily occurrence, and the lachrymose state of craggy spots has been tested by repeated observations. Thus, in the year 1845, whilst the clouds deposited about twenty inches of moisture at Durham, twenty-five at Leeds, thirty-one at Carlisle, and thirty-four at Liverpool, the quantity which tumbled amongst the mountains of the Lake district amounted to eighty-seven inches for Buttermere, one hundred and nine for Wastdale Head, one hundred and twenty-one for Grasmere, and not less than one hundred and fifty-one for Seathwaite in Borrowdale. The latter place, therefore, received from seven to eight times as copious a dousing as the staid old city of St. Cuthbert, so renowned for its mustard and old maids. Still these British outpourings are far inferior to the furious downfalls of Hindustan. Colonel Sykes reports that at Malcompait, on the Mahabuleshwar Hills, the annual evacuation of rain from the atmosphere is three hundred and two inches, and that at Cherraponjie, in the Cossya Hills, it amounted, in 1851, to the astounding quantity of six hundred and ten inches, or fifty feet ten inches! Singularly enough, too, a slight difference in locality will sometimes produce a great difference in humidity. There is a farm-house, about a mile and a half from Ennersdale Lake, at which there falls only as much rain as descends at the lake itself. Even forests have influence in drawing out the moisture from the air, for, when extensive woods have been reduced or destroyed, as at Marseilles, a notable decline in humidity has ensued. It is also an interesting, and to many may seem a paradoxical fact, that rain appears to increase in quantity as it approaches the earth; so that, if a series of pluviometers were stationed at various elevations, as if on the staves of a ladder, the lowest would exhibit a greater charge than the highest. There is, in fact, generally more rain at the foot of a tower than at its top. Nor is the difference trifling; for, whilst one of Dr. Heberden's guages on the roof of Westminster Abbey indicated a fall of 12·099 inches, another at the base showed a depth of 22·608 or nearly twice as much.

In similar experiments by Professor Phillips and Mr. Gray, at York Minster, a deposit of 14·903 inches was chronicled at a height of two hundred and twelve feet, whilst 25·706 inches of fluid were found in a guage on the ground. A difference in altitude of seventy yards thus made a difference of seventy per cent. in the

amount of rain. To explain this curious circumstance it is generally supposed that the drops, which are exceedingly small at the commencement of their journey from the cloud, are augmented by the condensation of vapor, or that they pick up moisture as they tumble through the humid strata they must necessarily traverse. It should be observed, however, that the quantity of rain precipitated in any particular region may be great, whilst the number of rainy days is comparatively limited. Within the tropics, where the clouds are most prodigal in their effusions, there are regular seasons of dryness, when the natives can not reasonably expect any showers; but in the temperate zones, an almanac-maker might book one for any day in the calendar without appearing to violate a single meteorological law. In England it seems that you ought to be waterproof on an average for one hundred and fifty-two or one hundred and fifty-five days out of the three hundred and sixty-five; in the Netherlands for one hundred and seventy; and in the east of Ireland for two hundred and eight. In other words, it rains every other day with us, whilst in Siberia it rains only one in six; and in the north of Syria, about one in seven. High as this estimate may appear, we have particular places in our island where it is far exceeded. There is Manchester for example. What a terrible city is that for people who love fine weather and brilliant sunshine! For six days in the week it is reputed to be in a state of melancholy drizzle; and though there may be much malice in the assertion, no one can doubt that the place is excessively addicted to sky-weeping. Its atmosphere is generally dripping with grimy tears, and the streets are lavishly laved with a strong solution of soot. In fact the mere mention of a visit to the metropolis of cotton may elicit an exclamation similar to Fuseli's, when proceeding to inspect some humid paintings of a brother artist: "Give me my coat and umbrella: I am going to look at Mr. Constable's pictures."

Sometimes, however, showers of an anomalous description have been known to fall. Our agriculturist would look rather blank if he discovered that his rain was salt. Not wishing his farm to be put in pickle, he would decidedly object to a precipitation of brine. When such cases have occurred, the trees have been found whitened by the crystals, and the herbage has become so pungent that the cattle could not touch it until compelled by hunger; and though there could be no difficulty in ascribing the origin of these saline particles to the sea, whence they had doubtless been whirled by high winds, yet a storm of chloride of sodium has been experienced in Suffolk, at a distance of twenty miles from the ocean.

Or what would our farmer say to a shower of ashes or dust? In Zetland, a dark powder was once rained from the heavens, and grimed the faces of the people as if it were lampblack. Heavy drizzles of sand or ashes, the former whisked from the desert, the latter ejected from some volcano, have frequently been encountered at sea; and so thickly has the material strewn the decks of passing vessels that it was necessary to shovel it away like snow. The dust-storms of India are quaint productions. "The sky is clear," says Mr. Baddeley, "and not a breath moving; presently a low bank of cloud is seen in the horizon, which you are surprised you did not observe before; a few seconds have passed, and the cloud has half-filled the hemisphere; and now there is no time to lose—it is a dust-storm and helter-skelter every one rushes to get into the house in order to escape being caught in it." It is, in fact, a revolving spout or shower, with dust for its burden instead of water.

As little would the gentleman be pleased with a fall of "sulphur." Yellow rains have happened in certain quarters of Europe; and from the color of the substance as well as the readiness with which it inflamed—matches, it is said, having been produced by its means in Germany—the good people assumed that it must needs consist of genuine brimstone. These effusions, however, are now known to be botanical. The pollen of the flowers of the pine, birch, alder, and other trees is a light, yellow material, which may be easily transported by the breezes, and deposited in the form of a gamboge shower.

More appalling still are the red rains, which have been mistaken for blood. Imagine the consternation of weak-minded people in the palmy days of superstition, when there was a witch in every hamlet, and a specter attached to every hall, if the heavens began to distil gore! In the year 1608, great red drops were observed upon the walls of various buildings at Aix and the vicinity; and the event so shook the nerves of the neighborhood, that the very husbandmen—fellows whose sensational fibers were probably as tough if not as thick as cart-ropes—ran from the fields in order to escape the sanguinary shower, believing it must have originated with Satan, or some of his myrmidons at least. Peiresc scrutinized the marvelous occurrence with some care, and found that it was due to a butterfly, which, on passing from the chrysalis state, discharged a ruddy substance not very dissimilar in appearance to blood. In other instances of red rain, the peculiar hue has been traced to infusoria, or to the minute cells of certain vegetables. The red snow of the mountain regions is tinged with the

Hæmatococcus nivalis; the green snow with the *Protococcus viridis*. Perhaps, however, our farmer might be better pleased if the skies were to secrete a sort of "butter!" Such was the case, we are assured, in many parts of Munster and Leinster in the year 1695-6. According to the Bishop of Cloyne, the substance was so called from its consistency and color, being soft, clammy, and of a dark yellow; it fell in lumps, often as large as the end of a finger; the cattle did not reject it, but fed in the fields where it lay; and country people who had sore heads anointed them with it, declaring that it healed them. This greasy exudation was supposed by some to have been chemically elaborated in the air, though it is much more probable that it was an animal product, like the honey-dew which is excreted by certain insects.

But better things than ostensible butter have been reported in the meteorological way. "On Saturday last," so runs a letter communicated to the Royal Society in 1661, "it was rumored that it *rained wheat* at Tuchbrooke, a village about two miles from Warwick. Whereupon some of the inhabitants of this town went thither, where they saw great quantities on the way, on the fields, and on the leads of the church, castle, and priory, and upon the hearths of the chimneys of the chambers. And Arthur Mason, coming out of Shropshire, reports that it hath rained the like in many places of the county. God make us thankful for this miraculous blessing." But the learned Society, instead of being grateful for the substance, concluded that it was nothing more than the seeds of ivy-berries conveyed to the spot by starlings.

Many, however, are the illegitimate forms of rain with which that poor agriculturist might be puzzled or tormented. He would feel quite cross with the world if his lands were visited by a shower of grubs or worms such as appeared in the Government of Tver, in October, 1827; or a rain consisting of herrings, such as happened at Ula in Argleshire, in March, 1830; or falls of fish of other kinds, such as have occurred in India and many parts of the world; or, worse still, by outpourings of frogs, such as have been experienced in France. In 1804 a cloud burst near Toulouse, and a host of these reptiles came pattering to the ground, covering the fields so thickly, that in some places there were three or four living layers, and paving the high-road so profusely that the diligence crunched its way through their bodies for a considerable distance, and thousands were slaughtered beneath the horses' hoofs. Could the atmosphere well be in a more diseased condition, even if it were to indulge in that oft-quoted but rarely-witnessed phenomenon—a rain of cats and dogs?

But leaving our fancy farmer in the enjoyment of a genuine shower, let us briefly advert to the theory which Mr. Rowell so ably but so modestly supports. This meteorologist has quite a passion for rain. He fell in love with the phenomenon whilst a mere boy, and his affection appears to have ripened into philosophical *furor* before he became a man. From his earliest days there seems to have been for him a peculiar charm in a shower, and a fearful fascination in a thunderstorm. He thought of them whilst walking, dreamt of them whilst sleeping, and in seasons of sickness, when the body was incapable of effort, the mind was busily employed in the study of his favorite meteor. Fearing that the scientific sprite which had taken possession of his brain would exert a mischievous influence over his health, he made strenuous efforts to exorcise the intruder, but to little purpose; for a single gleam of lightning, or any passing oddity in the weather, was enough to rekindle the passion of this cloud-haunted man. Now, familiar as we are in practice with the subject of rain, the theory is surrounded with a number of difficulties—so much so, that in the opinion of many, perhaps, we may well wonder how it could ever rain at all. Seeing that water is many hundred times heavier than air, by what means, it has been asked, does it climb into the atmosphere and continue floating in the thin altitudes which the cirrhi undoubtedly attain? How is the vapor condensed into particles which become visible to the eye, and compose the various species of cloud? Are these particles simply drops of diminutive size—mere water-dust, if we may so speak—or are they vesicular, that is, little balloons, consisting of an aqueous film with air or vapor inclosed? What is it compels them to condense and occasionally to descend in torrents, accompanied by fearful explosions of electricity, or to freeze into lumps of ice as large as oranges or pumpkins?"

These, with many other questions, have been thorns in the sides of meteorologists, which theorists have endeavored to extract with various degrees of skill. Descartes supposed that the vesicles were little spheres of water rendered buoyant by the *materia subtilis* of space. Dr. Halley suggested that the rise of the vapor-atoms might be due to a "flatus or warm spirit, or perhaps to a certain kind of matter whose *conatus* might be contrary to that of gravity." Franklin contended that moisture was dissolved in the atmosphere as salt is dissolved in water; but that when repudiated, the aqueous particles still remained in suspension by adhering to the molecules of air. Mr. Rowell's hypothesis is: "The atoms of water being so minute, are, when completely envelop-

ed in their natural coatings of electricity, rendered so buoyant as to be liable, even when in their most condensed state, to be carried off by slight currents of air ; but if expanded by heat, their capacity for electricity being increased by their increase of surface, they are then rendered buoyant at all times, and are buoyed up into the air by their coatings of electricity : when, if condensed, they become positively electrified, but are still buoyed up by the electricity, till, on the escape of the surcharge, the particles fall as rain.' In other words, the water-atoms are enabled to rise when their electric charge is augmented by heat, but compelled to fall when the surplus is withdrawn. If the vapor, when condensed by cold, should be in a position to part with a portion of its electricity, the particles will approach each other by virtue of their natural attraction, and thus become visible as clouds ; but if the surcharge totally escapes, they will unite into large drops, and descend as rain. To explain the peculiarities of a thunder-cloud, Mr. Rowell says that it may be regarded "as a vast mass of electricity interspersed with minute particles of water, the former being in the proportion of not less than one thousand to one of the latter. Let us consider what would be the consequence of a formation of rain in such a cloud. If but a few particles of vapor coalesce and form one drop, they would be no longer buoyant, and the drop in falling through the dense vapor would increase in bulk from contact with other particles. Now, as the electricity set free by this agglomeration of particles would instantaneously pass away, either to the surface of the cloud or by dispersion amongst the particles composing it, a vacuum or rarefied space would result on the instant of the formation of rain, when the sudden pressure of the surrounding portion of the cloud into the space would bring more particles into contact, and more rain would be formed."

Now, we make no attempt to appraise the exact quantum of originality which belongs to this theory. It is true that the doctrine of electrical atmospheres has been asserted in one form or another by Eeles, Monge, Eason, and other writers, and that the influence of electricity upon the phenomena of rain has been maintained by Dr. Thomson and several eminent men ; but we can readily believe that Mr. Rowell has worked out the hypothesis from his own observations, and purely by the aid of his own intellectual funds. And a neat, handy hypothesis it certainly is. It satisfies many conditions, and harmonizes with various well-known facts. Volta, for example, discovered that when water was converted into vapor it carried away electricity ; and it has

been clearly ascertained that if a vessel be insulated, the quantity of moisture evaporated in a given time is much less than if it were in free communication with the earth. When this vapor again is condensed into mist, we know, from Mr. Crosse's prying into a November fog, that under certain circumstances it bristles with electric fire; and when it is suddenly precipitated, as in a thunder storm, we find the angry fluid passing from cloud to cloud in blinding flashes, or returning to the earth in death-dealing bolts.

Facts like these must necessarily afford considerable countenance to the theory. That it is free from difficulties Mr. Rowell himself would not wish to assert. With regard to the buoyant power of vapor, we think that the demand for electrical coatings is overestimated. The well-known law by which one æriform fluid spreads through the interstices of another, as if the space were vacuous, though at a slower rate, strips the question of ascent of much of its mystery. Water-vapor is lighter than air—lighter even than the vapor of such volatile liquids as muriatic or sulphuric ether. It not only rises eagerly, therefore, in the atmosphere, but, in the opinion of Sir John Herschel, carries up with it much of the air with which it is intermixed, disengaging itself no doubt from it in its upward progress, to become entangled, however, with fresh particles, which again it "carries upward to abandon them for others." In like manner, when the risen vapor undergoes condensation, we are inclined to believe that if it molds itself into true bubbles or vesicles, it does so by settling upon the particles of air and imprisoning them within a watery shell, and these, increasing in weight by further accessions of moisture, will sink to the earth when they become too ponderous for the medium in which they swim. But as the included air will expand if heated by the sun, we see why a cloud may rise, or its upper and exposed portion may disappear after the fashion which these nebulous masses are known to affect. Should the particles, however, instead of being vesicular, prove to be solid, as Dr. Waller and others have endeavored to show, still the minuteness of the spherules may be sufficient to explain their suspension as clouds, whilst their increase in size and weight by further condensation should account for their fall as rain.

Mr. Rowell's theory does not, and indeed can not, dispense with the agency of heat. To spiritualize the water into vapor, heat must be absorbed; to secularize it into rain, heat must be discharged: 960° F. of latent caloric must be received in the one case, rejected in the other. It is by augmenting the temperature of the liquid atoms that they are expanded, and their capacity for

electricity enlarged ; it is by lowering that temperature that they are subsequently brought into a state of surcharge. The question is, therefore, whether we acquire any very substantial leverage after all by assuming the existence of "coatings"—for the point does not yet admit of proof—particularly as the materiality of the electric fluid, and therefore its buoyant qualities, have never been established. On the other hand, Mr. Rowell has a right to say that, if the changes through which vapor runs, in its circulation from earth to heaven and heaven to earth, can be accomplished by the fluctuations of caloric, as the ordinary theories imply, may they not be much better effected through the combined agency of heat and electricity ?

From this theory a curious corollary may be deduced. An interesting but somewhat quixotic question has occasionally been asked—Can we produce rain at pleasure ? In Africa we know there are Caffre conjurors who profess to perform this feat. With them rain-making is as much a business as the manufacture of umbrellas or waterproof clothing is with us. You want a few showers ? certainly ! They can be had for a satisfactory fee. Hasten to the dwelling of the magician, carrying with you the most seductive presents you can command, and if your terms are liberal, the cloud-compelling man will execute a variety of incantations, and then dismiss you with instructions to return in perfect silence, never once looking back, but constraining every person you meet to turn on his steps and accompany you home. In case these injunctions are obeyed, your lands will be speedily gladdened by a rich effusion from the sky. What may be the price of a good nimbus does not exactly appear, but doubtless there are people in Europe as well as in Africa who would pay a handsome sum if a really superior article could be procured whenever they wished.

The Caffre rain-doctor, however, does not pretend to work on philosophical principles. Others, more learned and intelligent, have proposed to accomplish the same end by strictly scientific means. Several years ago Mr. Espy of the United States suggested that clouds might be produced by kindling large fires, and inducing the air to ascend in huge columns, which would draw in vapor and insure a precipitation of moisture. This opinion was supported by the fact that where large prairies have been set alight as in Louisiana, or extensive forests burnt as in Nova Scotia, heavy discharges of wet have invariably resulted. For the same reason great battles and sea-fights are said to produce rain, though Arago's observations on artillery-practice by no means favor

the conclusion ; and the tall chimneys of manufacturing towns may likewise tend to excite a drizzle such as that for which Manchester is distinguished. Mr. Rowell, however, considers that a stratum of moist air may be tapped by withdrawing its electricity, and for this purpose he suggests that conductors should be raised to the clouds by the agency of balloons. In confirmation of his views he quotes Mr. Weekes, of Sandwich, who states that on several occasions, whilst operating with electrical kites under a light fleecy cloud moderately elevated, after a current of sparks had passed from the apparatus for ten or twelve minutes, he found himself bedewed with a fine misty rain, and on looking up to the cloud, he discovered that it was greatly reduced in its dimensions. Of course, if we adopt Mr. Rowell's theory of rain, there can be but little difficulty in admitting that masses of vapor may be broached like beer-barrels, and, as a matter of philosophical experiment, it might be very delectable to create a gentle though a transient mizzle in the time of obstinate drought, but as a practical question we fear that, if the smoke of a great conflagration is necessary to extract the electricity of the vapor *le jeu ne vaudra pas la chandelle*, seeing that we have no spare forests to burn ; or if the rain-making is to be accomplished by such conductors as balloons can carry, we could scarcely expect the drenching received by the soil to be either extensive or profound.

Looking, then, at water as the great agent of fertility, as the chosen element by which the world is kept sappy and verdant, we ask whether the arrangements made for the regular distribution of this fluid are not singularly felicitous ? Long ago the land would have been totally drained, and every river would have run itself dry, had there been any flaw in the machinery by which the floods are uplifted from their beds, and restored in needful quantities to the soil. But nature's gigantic water-works are never at fault. Every year whole lakes are hoisted into the atmosphere and lowered with such exquisite precision that seed-time and harvest, the former rain and the latter rain, are certain to arrive in due succession. The sea is ever laboring for the land. The traffic between the billow and the furrow is conducted by the ministry of the clouds. Pleasant to think of these beautiful carriers of moisture ! Filled as it were by invisible hands at the store-houses of vapor, they catch the breeze, and make for the shore, where they deliver their load, some on the plains, that the fields may rejoice in the refreshing shower, some on the mountain slopes, that the brooks and streams may be fed ; and then the surplus food which the ground rejects is rolled off to the ocean only

that in may return with generous obstinacy, and thus pursue its never-tiring rounds. By the same means, too, the heat and electric fire which the vapor abstracts from the surface are transported into the upper regions of the air, and thrown out in the colder strata where some equalizing process is required. And not less useful is the rain in scouring the atmosphere, dissolving foreign ingredients, sweeping down impurities, and cleansing the ground itself from much that is feculent and unhealthy. Nor is it to be forgotten that this mild gentle meteor is an active agent in the great geological operations by which the level of land and ocean is altered, and the very aspect of the planet remodeled, during the long run of ages; for the soft water-drops are chisels in the hand of Time with which he indents the vales, seams the sides of the hills, and even abrades the granite rocks, and, where accessible, lowers the pride of their craggy crowns.

Spite, then, of all the discomforts which are incident to turbid skies and muddy paths and splashy streets, let us admit that rain is one of the finest and most fascinating phenomena in the universe. Touching, as well as beautiful, was the dying request of Saint Swithin, Bishop of Winchester in the reign of Egbert, who departed this life in the year 836: "Let me," said he, "be buried where the rain-drops may water my grave." For a hundred years, accordingly, the clouds were permitted to weep freely over his resting-place; but at the expiration of that time the monks resolved to convey the defunct prelate into the interior of the church. It was an honor for which the episcopal shade had no desire. Dead as he was, he took measures (so the tradition runs,) to frustrate the pious scheme, and at the period appointed, the fifteenth of July, the floods began to descend so lavishly, that the work of exhumation was postponed. Next morning, when the attempt was renewed, the clouds gave out their contents as before. For forty days did the windows of heaven continue open; until at length, discovering that the good saint entertained a strong objection to the translation of his remains, the monks were fain to abandon their project, and leave him to his rainy repose. And if there *could* be any sense of poetry in the tomb, would it not be sweeter to rest where the clouds might cast their shadows on the grassy grave, where the showers might softly descend like the tears of lamenting friends, where the smiling sunshine might gild the fallen drops, as Faith alone can gild the griefs of life, where the winds might come and go, whispering peace, and murmuring their gentle dirges for the dead—sweeter far, we say, thus to lie, than to be imprisoned in lonely state in a splendid mausoleum,

like a captive lodged mockingly in some dark dungeon of marble?
—*British Quarterly.*

TIDINGS FROM THE CRAFT.

TENNESSEE.

GRAND LODGE.—The Most Worshipful Grand Master has been pleased to appoint M. W. Brother M. S. Adams the Grand Representative of the Grand Lodge of Tennessee, near the Grand Lodge of Kansas.

GRAND COMMANDERY.—Right Eminent Sir Joseph Megowan Towler has been pleased to bestow the honors of Grand Representative of the Grand Commandery of Tennessee near that of Mississippi, upon Sir David Nye Barrow, of Jackson, a zealous and accomplished Frater, who will make it a pleasure to serve our interests in his Jurisdiction.

OREGON.

GRAND LODGE.—The Most Worshipful Grand Master has appointed R. W. Brother Sumner Kirkpatrick his Representative at this Grand East. Brother "Kirk" is a truly excellent man, and an indefatigable Masonic worker; and not in the Lodge alone does he practice the virtues he so ably inculcates. We are truly glad to see honors so well bestowed.

OHIO.

GRAND LODGE.—At the session of the Grand Lodge held at Cleveland, on the 19th to the 21st of October last, the following official action was taken in regard to the Grand Orient of France. We suppose this Grand Lodge has not yet established close relations with the Grand Orient, or the action would have been stronger:

"*Resolved*, That this Grand Lodge again recognizes the Grand Lodge of Louisiana, as the supreme authority over the Symbolic Degrees within its territorial jurisdiction.

"*Resolved*, That the establishment of an Order, within the territorial limits of the Grand Lodge of Louisiana, which claims to work the Symbolic Degrees without, and in violation of, its authority, is an unwarranted proceeding, revolutionary in its character, and should receive the prompt condemnation of this and every other Grand Lodge in this country.

"*Resolved*, That the members of the Fraternity in Ohio are hereby positively prohibited from holding any fraternal relations or Masonic intercourse with those who claim to have received the Symbolic Degrees by or through the Supreme Council of the Ancient and Accepted Rite of the Sovereign and Independent State of Louisiana.

"*Resolved*, That the Grand Secretary be and he is hereby directed to transmit to the M. W. Grand Lodge of Louisiana, duly certified copies of the foregoing resolutions, immediately after the close of the present session of this Grand Lodge."

LOUISIANA.

GRAND LODGE.—Brother Francis G. Roche, who, for upwards of ten years has represented this Grand Lodge at our Grand East, has tendered his resignation to the Grand Master of Louisiana. In accepting the same, the M. W. Grand Master has expressed his regret at thus severing the ties which have so long bound this very worthy brother to his Jurisdiction. He has been faithful and prompt in representing the claims of the Body he has represented. His successor has been chosen, in the person of our old, tried, and valued friend, Henry L. Claiborne, (the first W. M. of Claiborne Lodge, No. 293, now again called to preside over it, and the famous Commodore of the *immortal* "Blue-Bird Club,") whose capacity for ably performing the duties, which the present prominent position of the Grand Lodge of Louisiana will entail upon him, is so well known as not to need our endorsement. The appointment is one which gives unfeigned pleasure to many others than the recipient of the compliment, a man we all respect and love.

GRAND COMMANDERY.—The R. E. Grand Commander has been pleased to confer the position of Grand Representative, with the rank of Grand Generalissimo, upon Sir A. D. Sears, of Clarksville, a reverend and revered Frater, whose talents, virtues, and chivalric courtesy, have made his name beloved in all our frontiers.

IOWA.

GRAND CHAPTER.—It has pleased the M. E. Grand High Priest

to appoint Companion W. H. McLeskey the Representative of the Grand Chapter of Iowa in our midst. It is well done. He is a High Priest indeed, of the order of Melchisedec, and who loves virtue and hates iniquity. "His sweet savor smells in the gate."

GRAND COUNCIL.—The Annual Assembly was held in Mount Pleasant, on the 21st of October, Ill. B. Crabb as M. P. Grand Master. Seven Councils were represented. Companion Jos. A. Hursch, the M. P., who was unavoidably absent, sent an affectionate and brief address. The affairs of the Jurisdiction are prosperous, and the number of Councils not augmented. As the Grand Chapter of the State has rescinded all its actions looking to a withdrawal from the General Grand Chapter, and since the General Grand Chapter has positively declined all connection with Cryptic Masonry, the Grand Council resolved to abandon all its proceedings in relation to turning over the control of its Degrees to the Grand Chapter. The report on Foreign Correspondence, by Companion Langridge, is brief, and expresses general satisfaction, but no original opinions. Ill. Companion Benj. Crabb, of Washington, was elected M. P. Grand Master, and Ill. W. B. Langridge, of Muscatine, Grand Recorder.

GRAND COMMANDERY.—The Annual Conclave was held at Mount Pleasant, on the 19th of October, 1869, Sir R. F. Bower, R. E. Grand Commander, presiding. Fourteen Commanderies were represented. During the year, the R. E. Grand Commander had issued four Dispensations for new Commanderies. A number of Representatives at foreign Grand Commanderies were received and appointed. Among these we have the pleasure of noticing that our old and worthy friend, Sir John S. Dashiell, Past Grand Master, has been appointed Grand Representative, with the rank of Past Grand Generalissimo. His commission has not yet arrived, but we can congratulate him on the certainty of its being soon here. The Grand Commander commends very warmly "Myers' Templar Manual." So do we, in all but its price, which, in the present days of cheap literature, is somewhat extravagant. He decides that voting on ordinary business must be done by extending the sword-arm. Also, that the use of wine at our banquets is not essential, but not open to objection, as custom has sanctioned it. We fear it is open to objection. It is placing temptation in the way, mayhap, of a weak brother, and should assuredly be avoided, when not employed for ritualistic purposes. We are somewhat surprised that he should have been called upon to decide that one who does not believe in the divinity of our Lord and Saviour Jesus Christ, and of our salvation through his

atonement, is not worthy to be dubbed a Knight. The question seems to us too well decided ever to be propounded. He regrets the course pursued by the Grand Commandery of Missouri, in relation to the Ancient and Accepted Scottish Rite, and solemnly utters his protest against their proceedings. He prays that bigotry, hatred and intolerance, may not raise their heads to mar the peace which should reign supreme in our Grand Bodies, and that no private piques or resentments govern us in our deliberations and judgments. He does not say to which party he thus alludes, one or both. We are very well satisfied that it is neither private pique nor resentment which actuates Brother Gouley in his position. Unguarded, and apparently severe, as his language may at times appear, yet he is at heart honest in striving for what he conceives the good of Masonry, and not of any section or clique. At the installation of officers, an able and scholarly address was given by Sir John A. Kasson. The report on Foreign Correspondence, on the proceedings of twenty-one Grand Bodies, is written by Sir E. A. Guilbert, and is a humorous, sensible, and good-natured document. We gracefully acknowledge the compliments paid to ourselves. We confess to having been somewhat afraid of Sir Edward, and congratulate ourselves on having passed the furnace of his criticism, and come out unscathed. Hear what he says of our Frater of New Jersey: "Sir Knight Corson is capable of better things. If he would cavort less like a clown in a circus, it would be better for his reputation." And again: "I part from the friends whose disquisitions I have been so pleasantly employed in examining, with regret, and hope to meet them again, if not on earth, at least in that upper and better country, where partings are no more; though, whether Corson, and some others, will ever get *there*, is a matter of painful doubt with me." The following General Regulation was referred to the next conclave: "That hereafter, any Knight Templar, who becomes non-affiliated in the Chapter in which he has held membership, shall, at once, and by that act, become unaffiliated in the Commandery." The Grand Commandery has fourteen Subordinates, with 570 members; Knighted, 68; admitted, 5; dimitted, 15; died, 1; suspended, 3; net increase, 54; dues, etc., \$674.00. Sir R. F. Bower, of Keokuk, was elected Grand Commander, and Sir W. B. Langridge, of Muscatine, Grand Recorder. The next Annual Conclave will be held at Clinton.

ITALY.

GRAND ORIENT.—The Grand Orient of Italy was created and

elected in 1861, by a re-union of the delegates of the several Lodges dispersed throughout the country, which began to declare themselves after the country had declared its independence. And it received new strength, in the following years, from the several general meetings of the dignitaries of the Lodges of the Peninsula. These assemblies, of which the most important is that of Florence of 1864, were held at Turin, Gênes, Tuscany, and Naples, and they numbered amongst them the most respectable of the Masonic Fraternity of Italy. The Grand Orient resides in the provisional capital of Italy, in Florence. Brother G. Garibaldi is its Honorary Grand Master during his life.

The official *Bulletin*, published by the Grand Orient of Italy, contains, besides its correspondence with foreign Grand Bodies, and the movements of Lodges, several articles of purely a scientific and philosophic nature, besides those on social progress. Running over the pages of this *Bulletin*, and the General Constitutions which the Grand Orient of Italy has adopted and published during the past year, we can easily judge of the motives which actuate this Grand Orient. In philosophy (that is, in the dominion of thought,) it is not atheistic, deistic, nor pantheistic; it is rationalist. In religion (in the dominion of sentiment,) it professes tolerance; in politics, it desires liberty for all, and it execrates violence, from whatever quarter it may come. It enjoins on its members to be good citizens, and to fulfil their duties actively. It has accepted a high endeavor for itself, and for generations—the struggle to death against intolerance and civil and sacerdotal tyranny, to proclaim always for the progress of humanity and of the universe. Italian Masonry abstains, as a corporation, from all intermeddling in the administration of affairs of a country; and, seeking to diffuse instruction, it exercises beneficence. It protects and gives good council to its brethren, while it gives them free liberty to defend their rights as citizens, outside the Lodges, on their own responsibility.

The Grand Orient allows the liberty of the Rites; they can be elected members of the Grand Orient, when they are Master Masons of the 3rd Degree.

The Mopses are not recognized by the Grand Orient of Italy.

The number of Lodges grouped around the Grand Orient is about one hundred and fifty, distributed throughout the peninsula, and among the isles and colonies.

A certain Lodge had been opened for some time at Naples, called *Roma Redenta*. It admitted to its meetings females as well as males. The Grand Orient has suppressed it, but not till after

it has issued a pamphlet on the measure. This is done in the case of nearly all suspended Lodges, or individuals suspended or expelled from the Order.—*Translated from the Bulletin of the Grand Orient of France.*

NEW JERSEY.

GRAND LODGE.—The M. W. Grand Master has forwarded a commission as Representative to Brother George H. Prince, and has recommended the appointment of Brother H. R. Cannon in reciprocation. Brother Prince is a high-toned, honorable gentleman, and a zealous Mason, and will do credit to the position.

GRAND CHAPTER.—The thirteenth Annual Convocation was held at Trenton on the 8th of September, 1869, Jesse P. Case, Grand High Priest. Twenty-one Chapters were represented. The Grand High Priest delivered a first class address, which shows that peace, harmony, and good-will prevail in his Jurisdiction. He reports three decisions: 1. That it is irregular to expunge from the minutes any motion that has been before the Chapter; 2. That election of a candidate in a Royal Arch Chapter is for the Capitular Degrees and membership; and 3. That a Companion becomes a member of the Chapter that elects him, whether the Degrees be conferred by it or another Chapter. The small amount of business on the docket was purely local. The Jurisdiction has 22 Chapters, about 1,600 members, and 250 exaltations; but, as the Grand Secretary gives us no table of statistics, and we have no “ever reliable Drummond of Maine” to resort to, and more important matters are pressing upon our attention, we will defer the study of his roll of the Craft till summer time. The report on Foreign Correspondence, by Companion Corson, is unusually lengthy. It reviews thirty-seven Grand Chapters in that racy, humorous, and cutting style, peculiarly the author's, which so excited the fears for his eternal peace in the breast of Companion Guilbert. Thus he advises Companion Bruns to buy a new edition of Shakspeare, and concludes: “We notice that the address is signed ‘R. S. Bruns, 32°.’ What the de—lightful that 32° has to do there, we do not know. Doesn't he hold some official civil position?—and if so, why don't he sign himself ‘P. K.,’ which is short for ‘Pound Keeper’?” He is, however, kind, even to flattery, in his opinion of our merits, and gives us a warm welcome to the Mutual Admiration Society. Alluding to the fact that we gave him a fling about the number of doctors among the New Jersey Grand Officers, and are ourself a doctor, he says: “To our mind this is proof positive of the intelligence and good

sense of our Grand Chapter, in selecting her officers from that profession which is universally acknowledged to contain more wisdom, wit, and intellect, than all other professions, trades, and occupations, combined." Companion Corson must be a doctor himself, and has drunk of the same spring as our friend Bowling. Tennessee Grand Chapter, which also honors its doctors largely, may take his remarks to itself. Companion David S. Battey, of Newark, was elected Grand High Priest, and Companion Dr. Woolverton, of Trenton, Grand Secretary.

DELAWARE.

GRAND LODGE.—The Grand Master has appointed R. W. Brother Geo. W. Jenkins, of the neighboring city of Edgefield, his representative at this Grand East. Brother Jenkins' efficient administration of the affairs of the Grand Clerk's department, and his constant study of Masonic Law, and marked ability in its administration, fully qualify him for any position, however honorable or responsible.

The Annual Communication was held at Wilmington on the 28th of June, M. W. E. J. Horner, Grand Master. Eighteen Lodges were represented. The Grand Master made a brief address. He reported several decisions, none of which we need transcribe, except that he found it necessary to rap over the knuckles a W. M. who had suspended a Brother by the sound of the gavel, *without trial*. He expressed the opinion that a Deacon could dimitt, from which the Committee dissented, holding that a Deacon, appointed and installed, could not dimitt. This view was sustained by the Grand Lodge. The Jurisdiction has 19 Lodges, 930 members, 100 initiates, 13 admissions, 25 rejections, 12 withdrawals, 102 suspensions, 2 expulsions, and 10 deaths. A memorial tablet was voted to Brother William Graves, Past Deputy Grand Master, "called off, 19th September, 1868, aged 54 years." The report on Foreign Correspondence, by Brother Chaytor, on thirty-six Grand Lodges, is very brief, and mainly devoted to the trouble between the Grand Orient of France and the Grand Lodge of Louisiana. A resolution was offered, suspending intercourse with the Grand Orient, but as the Committee stated that it referred "to a Rite of which this Grand Lodge can take no cognizance," it was submitted to the consideration of the Grand Lodge, and not acted upon. Resolutions forbidding the solicitation of aid outside the Jurisdiction, by Lodges, and recognizing the Grand Lodge of Idaho, were adopted. At the election, Brother E. J. Horner was reelected Grand Master. A Deputy Grand Master

and Senior Grand Warden were then elected, but there being no Junior Grand Warden elected on the fourth ballot, the roll of the Lodges was called, and it was found that there was no quorum present, so, at this point, the Grand Lodge was closed. At a subsequent meeting, held on the 21st of July, the officers were installed, and a Junior Grand Warden appointed. The Grand Secretary, Brother J. P. Allmond, who writes the report, we suppose holds on till his successor is appointed. This matter shows singular apathy in the use of the elective franchise. We enjoy it better here, and use it.

SOUTH CAROLINA.

The GRAND LODGE, at its session on the 17th and 18th of November, elected the following Grand Officers: James Connor, Grand Master; W. K. Blake, Deputy Grand Master; James McCulloch, Senior Grand Warden; G. L. Buist, Junior Grand Warden; H. W. Shroder, Grand Treasurer; R. B. Campbell, Grand Secretary; Rev. J. R. Pickett, Grand Chaplain; N. Levin, E. K. Colburn, W. J. Trim, Charles Inglesby, Hall Committee; Zed. Carwile and H. Covington, Senior Grand Deacons; Charles P. Townsend and G. M. Jordan, Junior Grand Deacons; Dr. E. Gilchrist, T. A. De Lorne, Grand Stewards; E. K. Coburn, Grand Marshal. R. W. Brother Bruns, former Grand Secretary, positively declined a reëlection, and was voted an appropriate Masonic jewel.

DISTRICT OF COLUMBIA.

GRAND CHAPTER.—The following officers were elected for the ensuing year, and installed at Washington: B. B. French, M. E. Grand High Priest; John Lackie, Deputy Grand High Priest; Joseph Daniels, E. Grand King; Edwin B. MacGrotty, E. Grand Scribe; N. D. Larner, E. Grand Secretary; Chauncey Smith, E. Grand Treasurer; Rev. A. Holmes, Grand Chaplain; A. T. Longley, Grand Conductor of the Host; John Edwin Mason, Grand Principal Sojourner; Charles W. Hancock, Grand Visitor and Lecturer; John W. Griffin, Grand Royal Arch Captain; Ross A. Fish, G. M. 3rd Vail; D. Spaulding Jones, G. M. 2nd Vail; Andrew Glass, G. M. 1st Vail; Leonard Stoddard, Grand Janitor.

PENNSYLVANIA.

PHILADELPHIA.—Mayor Fox was the recipient of a handsome testimonial, in the shape of beautifully engrossed resolutions of thanks, from St. John's Commandery, No. 4, for the excellent dis-

position of the police force on the occasion of the late parade of the Order of Knights Templar.

HUNGARY.

FURTHER PROGRESS.—A new Masonic Lodge was recently opened at Oedenberg, by sixteen brethren, having at their head M. Vogel Statt. These brethren comprised representatives of various nationalities, viz., eleven Hungarians, two Germans, one Pole, one Slavonian, and a Czech. When the Symbolic Lodge had been opened, and the grand battery given, ten profanes, including three Magyar notables, were admitted members of the Order, and were addressed by the Orator on the mission of Freemasonry.

ENGLAND.

UNITED GRAND LODGE.—We have received the Proceedings of the Quarterly Meeting of September 1st, R. W. R. J. Bagshaw, Provincial Grand Master for Essex, as Grand Master. The great question discussed was that of what rank to bestow upon the young Brother, the Prince of Wales. After some opposition, mainly from those who desired to appoint or elect him as Grand Patron, and so make him an active Mason, the Prince was *elected* (?) a Past Grand Master, it being understood that this appointment should not interfere with his being elected in future, if desired, the Grand Master. The independence of the Grand Lodge of Nova Scotia was recognized, and the Lodges holding warrants of the Grand Lodge of England were permitted to retain them as memorials of their parent Grand Lodge. This was not done without a struggle, and fears were expressed that Australia might follow the example of this colony. The report of the Committee to present a testimonial to the Building Committee, in gratitude for their labor in the completion of the great Hall, was adopted. It appropriates three hundred guineas to place, in a conspicuous part of the building, a sculptured tablet, surmounted by a bust of the chairman, Brother Harris, and surrounded by marble medallion portraits of the others.

On the 1st of December, the United Grand Lodges of England assembled at the Freemasons' Hall, when proceedings of more than general interest occupied the attention of a large and brilliant assemblage. The Earl of Zetland occupied the Throne. After the Lodge had been formally opened, the Grand Master, the Earl of Zetland, said he had to inform the Grand Lodge that His Royal Highness the Prince of Wales was waiting to be admitted into the Lodge. By confirmation of the minutes, His

Royal Highness was made a member of the Grand Lodge of England, under the title of Past Grand Master. There could be but one feeling among the Brethren, which was one of rejoicing, at the accession of the illustrious Brother to a seat in the Grand Lodge. As His Royal Highness was now waiting, he did not think it necessary to say another word. He felt quite sure that all the Brethren rejoiced, as he did, and had the highest gratification at finding their illustrious Brother coming among them. He would, therefore, direct the two Grand Wardens, the Grand Director of Ceremonies, and the other officers, to conduct His Royal Highness into the Lodge.

The officers named then retired, and when they appeared with the Prince, the whole of the Brethren arose simultaneously. The sight was a most picturesque one. The Prince wore an ordinary Master Mason's apron, and the Order of the Garter. He was conducted to the left of the Grand Master, and remained standing, when the Grand Master, addressing the Prince, said :

"May it please your Royal Highness, it is my duty to welcome most cordially, your Royal Highness to the Grand Lodge of England, and I assure your Royal Highness that this epoch has long been waited for and expected by the body of Masons forming the Craft of England. I can further assure your Royal Highness that your advent to Masonry was welcomed most enthusiastically by every private Lodge in England. The Craft in general, in England, is so much indebted to the patronage of your Royal House, that they cannot but be most desirous to show their cordial good wishes to that House, and their delight at receiving your Royal Highness among them as a Brother Mason."

All the titles of the Prince were announced by Sir Albert Wood, who proclaimed the Prince by his new title in Masonry.

The Prince said :

"Most Worshipful Grand Master, Deputy Grand Master, Grand Officers, and Brethren—Allow me to tender you my warmest and most sincere thanks for the great honor you have conferred upon me this evening. For a long time past it has been my wish to become a Freemason and a member of this Ancient Craft. Although I was initiated in a foreign country, I at the time felt, and you will all agree with me, that Freemasonry is one and the same in all countries. We are all fellow-craftsmen ; and I can assure you I feel it a great honor to be admitted a member of the Grand Lodge of England. Allow me to thank you once more, Most Worshipful Grand Master, for the kind words you have spoken,

and for the cordial manner in which you and all the brethren have received me this evening."

The Prince then took his seat on a chair, which was mounted by the plume of the Principality. He remained to hear the conduct of business, which was the announced resignation of office by the Grand Master, and the nomination of the Earl de Gray and Ripon as the Earl's successor.

In the course of the evening His Royal Highness was saluted with the Royal sign, which appeared to give him great gratification, and no little astonishment.

The "Royal sign" alluded to is, in this country, known only to Chapter Masons, and by another name.

THE LODGES OF INSTRUCTION AND IMPROVEMENT have become a permanent feature of Masonry in England, and their nights of meeting are as regular as the Lodge nights. The brethren have, or ought to have, no excuse for not being well posted in the work.

ST. JOHN'S GATE, the only remaining gate of the ancient city of London, erected A. D. 1100, and saved from decay and restored in 1504, is constructed in a castellated form, with a large room overlooking the roadway which the arch of the gate crosses. This gate was "ye work of ye Masons of ye olden tyme," and is so much esteemed as such, that the large room before alluded to has been set apart as a meeting-place for Lodges, Chapters, and Encampments, more especially for the use of Knights Templar. Under the care of the Fraternity, the "old gate" is expected to last for centuries to come yet.

BROTHER JOHN S. PULLEN, Past Grand Deacon, an active Mason in the Grand Lodge of England, a zealous antiquarian, and a man of no small merit, died, aged 61 years, November 1st, and his death is deeply mourned by the Craft.

It is a permanent regulation in England that every candidate shall be examined as to his proficiency in the degree he last took, before he can be advanced.

BROTHER ALBERT W. WOODS, Grand Director of Ceremonies of the Grand Lodge of England, has been appointed Garter King of Arms, and received the honors of Knighthood from Her Majesty the Queen.

SCOTLAND.

LODGE No. 354.—From the notices of the installation of the officers of this and other Subordinate Lodges, recently received, we observe that there are no fewer than four Masters in each, a

Worshipful Master, a Past Master, a Depute Master, and a Substitute Master.

GRAND LODGE.—The Quarterly meeting was held at Edinburgh on the 8th of November. After the presenting of proxy commissions, the reading of the minutes, and the announcing of presents from the Grand Lodges of England, Sweden, France, Prussia, and from Grand Lodges in America, which were received with thanks, Charters were granted to Lodge "St. Munn," Duncan, and Lodge "St. John," Catrine. The office-bearers for the ensuing year were then nominated.

Brother Henry Inglis, of Torsonce, proposed that the Right Hon. the Earl of Dalhousie, K. C. B., be elected Grand Master Mason for Scotland; which was received with loud cheers. On quietness being restored, His Lordship stated that, contrary to his principles, he again accepted of the high office of Grand Master, for two reasons. Firstly, from the requisition which had been put into his hands, which was signed so numerously by such influential brethren, and which he valued highly, and would place among his archives; and, secondly, that he expected that next year he would be in a position to nominate a Brother as Master of the Craft—one who bore a name which had been connected with Masonry almost since the introduction of the Craft into Scotland, many centuries ago. He thanked the brethren for the unanimous manner in which they had received him.

The resignation of the Grand Master for Nova Scotia, the Hon. Alexander Keith, was received.

The Grand Master said that, hitherto, the Grand Lodge of Nova Scotia had been holden of the Grand Lodge of Scotland, but that now they had erected a Grand Lodge for themselves; and he moved that he be instructed to communicate to the Grand Lodge in Nova Scotia, that the Grand Lodge of Scotland wished them every success.

This was carried unanimously.

Brother Walter Montgomery Neilson, Queenshill, was proposed as Provincial Grand Master for the Province of Glasgow, in room of the late Captain Speirs, M. P. This motion was also carried unanimously.

Among the other motions on the programme was one to the effect, "That, for the future, no Lodge that has been dormant for twenty-five years be re-opened; but that, if requesting to be re-suscitated, they take the number at the bottom of the roll." This motion was likewise carried.

The following are the office-bearers nominated for the ensuing

year: Brothers the Earl of Dalhousie, K. T., Acting Grand Master; J. Whyte-Melville, Past Grand Master; the Earl of Rosslyn, Depute Grand Master; Henry Inglis, of Torsonce, Substitute Grand Master, etc. etc., including Brother W. Hamilton Ramsay, Grand Representative of Tennessee, who was nominated Grand Director of Ceremonies. All these brethren were elected and duly installed, on St. Andrew's Day, the great Masonic day of Scotland.

ST. ANDREW'S LODGE, No. 48.—Much talk has been excited in Masonic circles by the initiation, in this Lodge, of Prince Rhodocanakes. This initiation possesses its interest from the following family history. The Prince, now our Brother, derives his paternal descent in a direct line from the family of Caius Flavius Valerius Aurelius Claudius Constantinus, surnamed the Great, first Christian Emperor of the Roman Empire; and in his illustrious house are, at the present moment, represented, not only nearly all the extinct historical and once omnipotent families of the Byzantine Empire, on whose throne they sat for generations—the Ducas, Phocas, Lacapenos, Comnenos, Botaniates, Argyzos, Angelos, Bryennios, Paleatogos, Vatatzes, Lascaris, Cantacuzinos, etc. etc., and with whom his own were allied over and over again, while reigning for centuries—but also those who reigned over the ancient kingdoms of Armenia, Iberia, Bulgaria, Georgia, Albania, Hungary, etc.

Space will not allow of an historical sketch of this many-sided house, and we must, therefore, simply confine ourselves to a mention of some of the illustrious European families (representatives of some of which still exist) whose blood runs in the veins of our newly-initiated Brother (the heir-apparent to the honors of his family,) either through the paternal or maternal line, viz.: the Old Kings of France, the Grand Dukes of Muscovy (now Emperors of Russia); the Counts, and afterward Dukes, of Savoy (now Kings of Italy); the Dukes of Austria (now Emperors); the Dukes of Brunswick, the Marquis of Montferrat (extinct); the Old Norman Kings of the two Sicilies (extinct); the Princes of Antiochia, the Counts of Sultzpachen in Bavaria; and, in more modern times (15th and 16th centuries), those of the Princes or Dukes Crispi, Sommarive, Venieri, Ghizi, Vioressi, Sfozza, Doria, D'Este, Borgia, Caraffa, Corsini, Borghesi, Pignatelli, Giustmiani, Aldobrandini, Ursini, Grimaldi, Picodella, Mirandula, Piccolomini, San-Severino de Corona, Foscari de Gozadina; Visconti Gouzagna, Farnesi, Spinola, Colonna, Strozza, de Lusignan, Maseino, Mallea, Malaspina, Acciaoli, Barberini, Morosini, Spada, Santa-

Croce, Carafa, Bandini, Caraccioli, Cibo, Fallieri, Delphini, Dandolo, Galatti, Frangipani, Negroponti, Scala, Daponti, Spinelli, etc. etc.

The father of His Imperial Highness is the head of his house, and the Hereditary Grand Master of the Supreme Constantinian Order of the Knights of St. George. The family of His Imperial Highness, as we are instructed by history, have, from time to time, suffered much, personally and pecuniarily, in their efforts to assert the ancient Byzantine Empire; especially in the horrible massacre of the Isle of Chio by the Turks in 1822. This place was the refuge of the family after the destruction of Constantinople in 1453, and here they remained up to the time of the said massacre, when the greater portion of the family were slain, and the survivors scattered all over the world, with sufferings equal to the calamity of the loss of Constantinople.

We know, on good authority, that many of the Lodges scattered in the provinces formerly composing the Empire, had resolved to unite themselves into a Grand Orient, and had proposed His Imperial Highness as the first Grand Master. At the time this proposal was made, he was unable to accept the honor, not being a Mason, but this difficulty being removed, we trust he will soon be able to assume the gavel of Grand Master of the Grand Orient of the Byzantine people, and unite all the disintegrated Lodges at present spread far and wide in Moldavia, Wallachia, Turkey, Armenia, Greece, Montenegro, etc. etc., and now under about a dozen conflicting Jurisdictions.

UNITED STATES.

GRAND ENCAMPMENT.—Sir John D. Caldwell, Grand Recorder, issued, on the 11th of November, a circular, stating that, at the meeting of the Grand Body of Templars for Massachusetts and Rhode Island, held on the 29th of October, that Body, by an unanimous vote, amended its Constitution, and made it conform, in every respect, to the Constitution of the Grand Encampment. The Grand Master congratulates the Knights of the United States upon the universal loyalty which prevails in every State, from Maine to California, not only in name, but in very deed.

GENERAL GRAND CHAPTER.—This loyalty, just alluded to, is, unfortunately, not found among the Grand Chapters. The General Grand Body has published a circular addressed to the Grand Chapters of Vermont, Rhode Island, North Carolina, Kentucky, Alabama, Texas, and Georgia. It is signed by Companions Austin, General Grand High Priest; Bruns, Deputy General Grand

High Priest; Hacker, General Grand King; and Collins, General Grand Scribe, and appeals to them, in eloquent and affectionate terms, calculated, we should think, to melt the most obdurate hearts, to reënter the portals which are thrown open for their reception, to unite with them in the decoration, afresh, of the pillars which represent the wisdom, the strength, and the beauty, of our ancient and sacred Order.

ALABAMA.

GRAND LODGE.—We have received a very affectionate and kind letter from our friend and Brother, M. W. Geo. D. Norris, Past Grand Master. He had just returned from the session of the Grand Lodge. It had the largest attendance ever convened in that State, and the assembly was composed of the "brains of the South." Past Grand Master Hazelrigg, of Indiana, was present, and received with marked honors. Many subjects of interest were discussed, and some passed. Among others, an edict forbidding Lodges to dimit, except for three reasons: 1st, Removing from the Jurisdiction of Alabama; 2nd, removal from the Jurisdiction of Subordinate Lodges in the State; and 3rd, when a Lodge becomes too numerous, and then must apply to the Grand Master to form a new Lodge. Each dimit granted must contain the words, "after having paid all dues, is dismissed from us when affiliated with another Lodge." The "Orphans' Home" measure was lost, but its friends believe it will be resuscitated next year. The Subordinate Lodges voted to change the Constitution so as to pay mileage and per diem from each Lodge. W. P. Chilton, Senior, formerly Chief Justice of the Supreme Court of Alabama, an M. C. of the Confederate States, was elected Grand Master. He resides in Montgomery, and has written us a very handsome letter, acknowledging a trifling service we rendered his Grand Lodge. But such an action shows true politeness, which, after all, is but genuine Brotherly Love. Dr. Jos. H. Johnson is the Deputy Grand Master; G. Frank Smith, Senior Grand Warden; Isaiah Wilson, Junior Grand Warden; E. M. Hastings, Grand Treasurer; and Daniel Sayre, Grand Secretary.

GRAND CHAPTER.—Officers elected: H. Clay Armstrong, Grand High Priest; J. B. Luckie, Deputy Grand High Priest; J. M. Dedman, Grand King; Dr. M. J. Greene, Grand Scribe; E. M. Hastings, Grand Treasurer; and D. Sayre, Grand Secretary.

GRAND COUNCIL.—Officers elected: Dr. R. D. Webb, Grand Puissant; Sam. Thompson, Deputy Grand Puissant; J. M. Dedman,

Grand Thrice Illustrious; E. M. Hastings, Grand Treasurer; and D. Sayre, Grand Recorder.

GRAND COMMANDERY.—Sir Peleg Brown and Sir Daniel Sayre were reelected Grand Commander and Grand Recorder.

GRAND COUNCIL OF HIGH PRIESTS.—Companion Norris organized this Body, and was elected President. He inducted and anointed about forty good and true men, and believes the step will have a most happy effect on the Royal Arch Masons of the Jurisdiction.

INDIANA.

GRAND COMMANDERY.—We have the pleasure to announce that our old and valued friend, Sir J. M. Gilbert, has been appointed the Grand Representative of this Grand Commandery near that of Tennessee.

ILLINOIS.

APOLLO COMMANDEY, No. 1.—We received a courteous and hospitable invitation to attend the Seventh Annual Festival of this Commandery, at the Tremont House, Chicago, on Tuesday, January 11th. We regret that our engagements compelled us to lose the opportunity of renewing our friendship with many Fraters of the Jurisdiction, and hope that all passed off as well as we desired.

MISSOURI.

ST. JOHN'S COMMANDERY, No. 1, has elected Sir Geo. S. Blackie, of Nashville, an Honorary Member.

MASONIC ORPHANS' HOME.

R. W. Brother W. A. Nelson is still the General Agent of this Institution. He has removed his office from Nashville to Shelbyville, where his ministerial duties require him to reside. We greatly miss his pleasant laugh and merry jests, his sage counsel and mild reproofs. If our monthly "Tidings" are not up to the usual mark, the absence of Brother Nelson from our side will, we hope, be taken as a justifying excuse. We hope to see him back soon. Wherever he goes, he has our honest regard, brotherly sympathy, and earnest prayers for his success. He is prosecuting, with continued energy, his labor of love for the Masonic Orphans' Home.

THE KING AND THE GOOSE-HERD.

“Cobbler! stick to thy last.”

Most if not all our readers have heard this proverb applied, when some one has attempted what was out of his province. But assuredly none of them ever saw it so royally exemplified as it was in the *true* history I am about to relate, the principal actor in which was no less a personage than Maximilian Joseph of Bavaria, the grandfather of the present king of that country, and one of the most loving, as well as one of the most beloved monarchs, that ever wielded a scepter. On one hot summer day, King Maximilian, clad in very plain habiliments, had gone out alone (as was his wont,) to walk in the fine park which surrounds his castle of Tegernue, and after a time, drew a volume from his pocket, and seated himself on a bench to read. The sultriness of the air, and the perfect stillness of the place, made his eyes heavy, and laying down his book on the bench beside him, the monarch fell into a dose. His slumber did not last long, however, and on awaking, he rose to continue his walk, but forgot his book, and left it lying on the bench. Wandering onwards, from one division of the extensive park to another, he at length passed beyond its limits, and entered on those grassy downs which stretch down to the margin of the lake.

All at once, the king remembered his book, and the possibility that it might be seen and appropriated by some stranger passing by. Unwilling to lose a book he valued, and equally unwilling to retrace the way he had come, while the lake path to the castle lay temptingly before him, the king looked around in every direction for some one he could send for the volume; but the only human being within view was a boy, tending a large flock of geese. The Monarch, therefore, went up to him, and said: “Hearken, my lad: dost think thou could’st find for me a book I left lying in such and such a part of the park? thou’lt get two ‘zwanzi-gers’* for bringing it to me.”

* An Austrian coin, value 7d. or 8d. sterling.

The boy, who had never before seen the king, cast a most incredulous look on the corpulent gentleman who made him so astounding a proffer, and then turned away, saying, with an air of comical resentment: "I am not so stupid as you take me for."

"Why do you think I consider you stupid?" asked the monarch.

"Because you offer me two zwanzigers for so trifling a service; so much money can not be earned so easily," was the sturdy reply.

"Now, indeed," said the king, smiling good-humoredly, "I must think thee a simpleton! why do you thus doubt my word?"

"Those up yonder," replied the boy, pointing in the direction of the distant castle, "are ready enough to make sport of the like of us, and ye're one of them I'm thinking."

"And suppose I were," said the king; "but see, here are the two zwanzigers; take them, and fetch me the book."

The herd-boy's eyes sparkled as he held actually in his hand a sum of money nearly equal to the hard coin of his summer's herding, and yet he hesitated.

"How now!" cried the king; "why don't you set off at once?"

"I would fain to do it—but I dare not," said the poor fellow; "for if the villagers hear I have left the plaguy geese, they will turn me off, and how shall I earn my bread then?"

"Simpleton!" exclaimed the king, "I will herd the geese till you return."

"You!" said the rustic, with a most contemptuous elongation of the pronoun; "you would make a pretty goose-herd; you are much too fat, and much too stiff; suppose they broke away from you now, and got into the rich meadow yonder, I should have more trespass money to pay than my year's wages come to. Just look at the *Court Gardener* there, him with the black head and wings; he is a regular deserter, a false knave; he is for all the world one of the court trash, and they, we all know, are good for nothing. He would lead you a fine dance! Nay, nay, it would never do."

The king felt ready to burst with suppressed laughter; but mastering himself, asked with tolerable composure: "Why, can I not keep geese in order as easily as men? I have plenty of *them* to control."

"You," again said the boy, sneeringly, as he measured the monarch from head to foot; "they must be very silly ones, then; but

perhaps you're a schoolmaster? Yet, even if ye be, it is much easier to manage boys than geese; that I can tell ye."

"It may be so," said the king; "but come, make short work of it: will you bring the book or will you not?"

"I would gladly do it," stammered the boy, "but——"

"I'll be answerable for the geese," cried the king, "and pay all damages, if such there be."

This decided the question; and so, after exacting a promise that his substitute would pay special attention to the doings of the stately gander, whom he designated as the "Court Gardener," and pronounced an incorrigible breaker of bounds, and prime seducer of the flock, he placed the whip in the king's hand, and set off on his errand.

But scarcely had he run a few yards when he turned back again.

"What is the matter now?" called out the king.

"Crack the whip," resounded in return. The monarch swung it with his best effort, but procured no sounding whack. "I thought so!" exclaimed the rustic. "A schoolmaster, forsooth, and can not crack a whip!" So saying, he snatched the whip from the king's hand, and began with more zeal than success, to instruct him in the science of whip-cracking. The king, though scarcely able to contain himself, tried in right earnest, and at length succeeded in extracting a tolerably sharp report from the leathern instrument of authority; and the boy, after once more trying to impress the duties of his responsible office on his temporary substitute, ran off at full speed in the direction the king had indicated.

The monarch, who could now indulge in a hearty laugh, sat himself down on a tree-stump which the goose-herd had previously occupied, to await the return of his messenger. But it really seemed as if his feathered charge had discovered that the whip was no longer wielded by their accustomed prompt and vigilant commander, for the treacherous "Court Gardener" suddenly stretched out his long neck, and, after reconnoitring on all sides, uttered two or three shrill screams; upon which, as if a tempest had all at once rushed under the multitude of wings, the whole flock rose simultaneously into the air, and before the king could recover from his surprise, they were careering, with loud screams, toward the rich meadows bordering the lake, over which they quickly spread themselves in all possible directions.

At the first outburst, the royal herdsman called "halt," with all his might; he brandished and tried hard to crack the whip,

but extracted no sound which could intimidate the Court Gardener. He then ran to and fro, until, teeming with perspiration, and yielding to adverse fate, he reseated himself on the tree-stump, and leaving the geese to their own devices, quietly awaited the return of his messenger.

"The boy was right, after all," said he to himself: "it is easier to govern a couple of millions of men than a flock of 'plaguy geese,' and a court gardener can do a deal of mischief."

Meanwhile the boy had reached the bench, found the book, and sped back in triumph, little dreaming of the discomfiture his substitute had experienced. But when, on coming close up to the king, he looked round in vain for his charge, and still worse, when their vociferous cackling led his eyes in the direction of the forbidden meadow, he was so overwhelmed that, letting fall the book, he exclaimed, half crying with grief and vexation: "There we have it! I knew how it would be! Did I not say from the first you understood nothing? And what is to be done now? I can never get them together by myself. You must help, that's a fact."

The king consented; the herdboy placed him at one corner, showed him how to move his outstretched arms up and down, whilst he must shout with all his might; and then the boy himself set out, whip in hand, to gather in the farthest scattered of the flock.

The king did his best, and after terrible exertions, the cackling runaways were once more congregated on their allotted territory.

But now the boy gave free vent to his indignation, rated the king soundly for his neglect, and wound up all by declaring: "Never shall any one get my whip from me again, or tempt me, with two zwanzigers, to give up my geese. No; not to the king himself!"

"You are quite right there, my fine fellow," said the good-natured Maximilian, bursting into a laugh; "*he* understands goose-herding quite as little as I do."

"And you laugh at it, to the bargain!" said the boy, in high dudgeon.

"Well, look ye now," said the monarch, "*I am* the king!"

"You!" once more reiterated the indignant goose-herd; "I am not such a flat as to believe that—not I. So lift up your book and get along with you."

The king quickly took up his book, saying, as he handed four additional zwanzigers to the astonished lad: "Don't be

angry with me, my boy; I'll give you my word, I'll never undertake to herd geese again."

The boy fixed a doubting gaze on the mysterious donor of such unexampled treasure, then added, with a wise shake of the head: "You're a *kind* gentleman, whoever you may be; but you'll never make a good goose-herd!"—*The Leisure Hour*.

THE SNOW-BALL AND THE ROSE.

How lovely is the summer-time, how richly nature dowers
The gardens and the meadows with a heritage of flowers!
Gazing on bowers and woods and streams, so exquisite and fair,
How strange appears the contrast of the snow-ball that I bear!

And yet my humble offering a moral may convey,
Showing how soon a change may come o'er life's resplendent day;
In pleasure's most enticing scenes the heart has oft grown chill,
Warned by some silent monitor of future storm and ill.

You will greet me with a welcome when I visit you again;
The rippling streams will then be locked in winter's icy chain;
The flowers will have departed, and the fields look bare and drear,
And I shall bring a blushing rose to grace the closing year.

A rose, to give assurance in its fresh and smiling bloom,
That green leaves will return again, that summer flowers will come;
Thus, oft when mournfully we walk through dim and clouded ways,
Some pleasant token bids us hope for brighter, better days.

'Tis by a quaint observance that my tenement I hold;
I do not bring to you a dole of silver or of gold;
Perchance my tributes may be deemed of poor and fragile worth—
The snow-flakes that descend from heaven, the rose that gems the earth.

Yet may they teach you wisdom; when you journey amid flowers,
Think of the summer snow-ball, and prepare for gloomy hours;
And when your path is bleak and drear, let cheering hope disclose
Sweet visions of the future, like the blooming winter-rose.

Sharpe's Magazine.

NEW BOOKS.

THE "Merry Christmas Time" has this year been signalized by a greater than usual array of elegantly illustrated and superbly bound volumes. The shelves of our bookstores have been crowded with the most tempting array of costly editions of all the favorite authors, poets and others. Some of the most beautiful books we have ever seen—but, alas! too far removed from our reach by their price—have appeared in Berry's bookstore, which has been more than usually attractive. Among those destined to more permanent life, are the illustrations to the exquisite fancies of Tom Hood, by the French artist Doré. They are wonderfully grand in their conception, but not, in many respects, true reflections of the thoughts of the poet. *The Universe—the Infinitely Great and the Infinitely Little*, (New York: Charles Scribner,) by Dr. Porchet, is one of the elegant pictorial French books which have lately appeared, and been so serviceable in inducing the general reader to fall in love with the most fascinating of all studies, Natural Science. It is a most admirable book, complete, correct, and full of the most charming pictures. Scott, Tennyson, Longfellow, Lowell, Whittier, Dickens, Thackeray, and a hundred minor gods in literature, are crowded on us in infinite profusion. Indeed, we hardly know where to turn, to commence our monthly article.

But undoubtedly, the book of the year, and that which must become a leading favorite with the lovers of our best literature, is the "*Reminiscences of the Late Henry Crabb Robinson*," (Boston: Fields, Osgood & Co.) This man, whose name, prior to his death, was not a very well known one, except in a select literary circle in London, was, though not much of an author himself, the bosom friend and companion of many of the leading men of his time. His diary is not alone valuable as a pleasant gossiping account of the political and social aspects of the last seventy years, but is of incalculable value from the immense storehouses, which its fifteen hundred pages contain, of personal recollections of such authors as Coleridge, Lamb, Wordsworth, Byron, Madame de Stael, Weiland, Goëthe, F. W. Robinson, and, in brief, all the men and women, authors, play-actors, and artists, wits and men of fashion,

clergymen and politicians, of the age. It is a work to which no notice, or even an elaborate review, can do justice. It must be read through from end to end. No one will ever yawn over it, cease to smile at its excellent anecdotes, or wish it a page less than it is. As Boswell's *Life of Johnson* has become a standard book in an English library, so also is *Robinson's Diary* sure to take a place alongside of it. And it will be more read and better liked. Robinson has two heroes whom he more especially selects from among the celebrities of his generation—Goëthe and Wordsworth. These he regards as the repositories of the sacred fire of poesy. Not blind to their faults, he is yet most considerate of their shortcomings, and his life was largely employed in spreading abroad their fame. His *Diary* will enable thousands to appreciate both these poets more highly than formerly, by enabling them to understand them better. Mr. Robinson has a clear head and a logical intellect, and, while a hero-worshipper, he is no idolator, for he can admit that his heroes do err at times. The book is most admirably edited, penned, and corrected, by Dr. Sadler. A king once offered a princely reward for the discovery of a new pleasure. If he were now alive, we might offer him this book with all confidence. It cannot be more justly commended than by announcing it a most valuable contribution to English literature, and indispensable to every well-selected collection of English books.

Though *George Eliot's* writings ("*Adam Bede*," "*Romola*," etc.,) have enjoyed, in this country, a popularity only less than that which has been attained by Dickens' novels, her works, like those of Thackeray and Charles Reade, have not, hitherto, been placed before American readers in a uniform, compact, and inexpensive form. The Household Edition, in five elegant volumes, just issued by Fields, Osgood & Co., of Boston, meets all wants, and is a great success. We hope it may be largely circulated, and serve to make many acquainted with the thoughts of one of the most charming and accomplished of modern writers. Mr. Thackeray's, as well as his daughter's works, are being issued by the same publishers in the same elegant and cheap style.

Mr. Trowbridge's Poems have been collected and published in one volume, under the title of "*The Vagabond and Other Poems*," (Boston: Fields, Osgood & Co.,) and are really welcome. The collection will be chiefly sought on account of its leading poem, which, though brief, as a single piece of lyrical composition, must rank with any production of Whittier, Longfellow, or any other American poet. But there are other poems which, in its compa-

ny, are no less worthy in respect of melody and profound human sympathy. The poet has a tender sense of the temptations and struggles of his fellow-beings, and to the unfortunate of every sort he is a constant friend. The ballad of "Darius Green" is full of rollicking verse and a genuine humor, which reminds us of the Ingoldsby legends. The whole volume merits the highest praise for freshness, finish, and the indescribable charm which true genius can alone impart. Trowbridge is really one of the "sweet singers" of our fresh young country.

E. P. Whipple, in his "*Literature of the Age of Elizabeth*," (Boston: Fields, Osgood & Co.,) has produced a masterpiece of criticism. Having thoroughly studied the period of which he writes, with keen insight, brilliant wit, vivid description, and clear comment, he presents us with a condensation of close survey and sentences of rare meaning, which charm by their nervous vivacity and instruct by their acute suggestiveness and well-considered arguments. "Out of the abundance of his heart" he speaks of "rare Ben Jonson"; the feeble, flashing, ebullient spirit of Fletcher; the easy dignity of Massinger; of Sydney's genius and goodness; of Bacon's comprehensive intellect; of Hooker, in whom holiness passed into intelligence; of Shakespeare, the myriad-minded, who so far surpassed them all. Whoever wishes to gain a clear idea of the great writers who rendered the age of Elizabeth immortal, will find Mr. Whipple's book a genial and most admirable guide.

One of the most beautiful local guide-books ever issued is the "*New York Illustrated*," published by D. Appleton & Co., of that city. The astounding progress of this great city is effectively displayed in exquisite wood engravings of prominent buildings, and the phases of fashionable life in the parks, and of commercial life on the wharves, are displayed with the accuracy of a photograph. It is not intended as an ordinary prolix guide-book, but, taking the principal features of the city and vicinity, from Fort Richmond to Jerome Park and the High Bridge, it illustrates each in such a manner as to claim immediate recognition from all who have seen them, or make them familiar to all who have not had that advantage. A suitable letter-press accompanies the woodcuts, and it may be doubted if any other city is illustrated with greater fidelity.

Another lovely illustrated work of the same house, is "*Appleton's Illustrated Almanac for 1870*," which is a perfect gem of wood engraving, and attractive as a literary work, as well as wonderful for cheapness.

The famous French "*Library of Wonders*" has been introduced to American readers by Messrs. Appleton, and the first two volumes of the translation, "*Meteors and Meteoric Phenomena*," and "*Arms and Armor of the Middle Ages*," just produced, have fully met public expectation. Illustrated with great care and excellence, and written in a lively and instructive manner, they give good promise that the full *Library* will become a most valuable series of books, for both the tyro in science, and the student who desires to refresh his recollections. We have seen no books, of late, which have given us more pleasure in their examination and perusal. They are clear in style, sufficiently comprehensive, and well arranged.

Mr. Tauchnitz has published his famous edition of the *New Testament*, from the original text, and it shows, at a glance, the original, and the emendations which have been made by copyists and translators. It is the thousandth volume of his *Library of English Authors*.

"*Sherwood's Comic History of the United States*," (Boston: Fields, Osgood & Co.,) we unhesitatingly pronounce a failure. The author tries hard to be funny, and miserably fails, except, perhaps, in his pictures, which may excite a smile. He is constantly straining at some unseen joke, and as constantly fails to bring it into the field of perception. His prejudices are strong and uncontrolled. We could not even honor the work so far as to call it a poor imitation of A'Beckett's mirth-provoking *Comic Histories*. It is no imitation, but original in its tameness, original in its miserable reflections, original in its rhetoric, original in its maudlin sentiment. The book is a failure and a humbug.

We have been shocked to see that so pure and respectable a firm as J. B. Lippincott & Co. have published "*Puck*," "*Ouida's*" last sensation novel. It is a book which ought to be in no respectable house, and which no man or woman of decent, not to put it stronger, character, should read. Incorporated with a sensation story of the most improbable nature, it is simply an unwarrantable attack on the noble character of woman, a base pandering to unholy thoughts and degrading sentiments, a record of characters as false as they are impure, a vile, insidious, grossly immoral series of fictions, which make us blush to think it was written by one of the same sex as our mother. Thank God, if it be possible that such women as those of this book can exist, they are not on American soil. No. And though the scene be laid in London, they are not in England either! The Great Creator never made such women, and the devil couldn't. We deeply regret the time

wasted in reading a part of the book, but if we can successfully warn fathers (of daughters, especially,) from this, and all the works of this, alas! too fascinating authoress, then it is not all thrown away.

A more agreeable matter is the announcement of Mr. Tennyson's new book, "*The Holy Grail, and Other Poems*," which will be published by Fields, Osgood & Co., about the time these lines are printed, and will be sold at the astonishingly low rate of ten cents. Mr. Dickens, too, has in press a new novel, whose advent will be joyously hailed all over Christendom.

OBSERVE THE BIRTHDAYS.

KEEP the birthdays religiously. They belong exclusively to, and are treasured among, the sweetest memories of home. Do not let anything prevent some token being given, be it ever so slight, to show that the day was remembered. Birthdays are great events to children. For one day they feel that they are heroes. The special pudding is made expressly for them; a new jacket, trousers with pockets, or the first pair of boots is donned, and his brothers and sisters sink into insignificance beside "little Charlie," who is "six to day" and who is soon "going to be a man." Farmers who have half a dozen little ones to take care for, are apt to neglect birthdays—they come too often. Sometimes they are too busy and sometimes they are bothered; but if they only knew how such souvenirs are cherished by their children, years afterwards, when, away from the hearthstone, they have added one year more to the, perhaps, weary round of life, or to wish them, in the good, old fashioned phrase, "many happy returns of their birthday," they would never permit any cause to step in between them and a parent's privilege.—*Selected.*

OUR ADVERTISERS.

GATES & POHLMAN, corner of College and Union streets, have in store a large and well-assorted stock of Watches, Clocks, and Fine Jewelry. They also keep on hand MASONIC JEWELS, CLOTHING, etc. We recommend this establishment to our friends.

PAUL, TAVEL & HANNER, 48 Union street, Book-sellers, Stationers, Book-binders, and Job Printers. The leading MASONIC WORKS supplied at publishers' prices. The firm is reliable, and worthy the patronage of the public.

THIRD NATIONAL BANK.—This is an Institution backed by some of our most reliable business men, and we commend it as a perfectly safe Institution.

W. T. BERRY & Co., 28 Public Square.—This old and well-established house are the authorized Agents for the sale of the MASONIC TEXT-BOOK OF TENNESSEE, and also have on sale a large collection of MASONIC BOOKS. This firm has an established reputation, second to no house of the kind in the South-west.

NATIONAL PORTRAIT GALLERY—C. C. Giers, 43 and 45 Union street.—We advise our friends, desiring work in this line, to patronize this establishment. Photographs, etc., in the highest styles of the art, are furnished by an accommodating, reliable artist.

NATIONAL SAVINGS COMPANY.—Messrs. Marr and Tarbox reside at this establishment, and transact their business in a manner to win friends.

R. H. GROOMES & Co., 42 North Cherry street, UNDERTAKERS, and dealers in METALLIC BURIAL CASES, may be relied upon as prompt and efficient in their attention to business. *Undertakers in the Country are furnished by them with BURIAL CASES at the lowest wholesale prices.*

NASHVILLE UNION AND AMERICAN, a Political, News, Commercial, and Family Journal, is too well known to need any words of commendation from us.

CRANE & WITHEY, old No. 15 Public Square.—Deal in Tobacco, Snuff, Pipes, etc. From a long and large experience, we can safely recommend these gentlemen to such of our friends as deal in the "weed."

NASHVILLE LIFE INSURANCE COMPANY, 16 Maxwell House.—We know the Officers and Stockholders of this Institution personally, and have known most of them for a long time, and we unhesitatingly give it as our deliberate conviction, that this Company, for safety, reliability, undoubted security, integrity and economy in management, is not excelled by any Institution of the kind in the country. It is a Home Company, and we hope it will continue to receive the liberal patronage which has thus far characterized it.

BRADFORD NICHOL, 25 and 27 North College street.—Deals in Furniture, Mattresses, etc. Our friends will consult their own interest by calling at this house before purchasing elsewhere.

ROBERT THOMPSON & Co., 35 South Market street; Importers and Wholesale Dealers in Groceries, Foreign and Domestic Wines, Liquors, etc.—These gentlemen are reliable, trustworthy business men.

GROVER & BAKER SEWING MACHINE COMPANY, 114 Church street.—We commend the resident Agent of the Company as an honest, polite, and accommodating business man, and recommend our friends to call upon him.

R. H. THOMPSON, 41 Cherry street.—Those needing any article in the Gentlemen's Furnishing line, will do well to call at this house. Good articles at low prices will be found, and a reliable man at the counter.

We close by calling attention to the

MASONIC PUBLISHING COMPANY, 432 Broome street, New York, and assure our patrons that, from actual experience, we can say that this establishment deals fairly, liberally, and promptly, with its customers. We wish it success.

BEAUTIFUL was the reply of the venerable man to the question whether he was still in the land of the living—"No, but I am almost there."

GRIEFS are like the beings that endure them; the little ones the most clamorous and noisy. Those of the older growths and greater magnitude are generally tranquil, sometimes silent.

THE
MASONIC RECORD:
A MONTHLY MAGAZINE.

Vol. III.

NASHVILLE, MARCH, 1870.

No. 3.

HISTORICAL MEMORANDA.

CUMBERLAND LODGE No. 8, NASHVILLE, TENNESSEE.

ANSON NELSON.

LOTTERY drawing and dealing in lottery tickets were common and popular with all classes, thirty and forty years ago. It seems that W. Brother Douglas, a member of Cumberland Lodge, bought a quarter ticket in a lottery, which he sold before the drawing, and which happened to draw a prize. Brother D. did not hand over the ticket at the time he sold it, and several weeks elapsed before it was presented to claim the prize. In the meantime, he made so many different statements upon the subject, that the Lodge, as well as his neighbors, believed that he had presented the ticket to the lottery vender, and received the money. This proved, upon investigation by a committee of the Lodge, to be erroneous, and Brother D. finally gave the ticket to the rightful owner, and he was excused by the Lodge.

At the anniversary of St. John the Evangelist, 1823, the following newly-elected officers were installed for the ensuing six months :

Samuel McManus, Worshipful Master.

J. Putnam, Senior Warden.

Addison East, Junior Warden.

Hugh Elliott, Treasurer.

Moses Stevens, Secretary.

John Waters, Master of Ceremonies.

The W. M. appointed Brother Joseph Herron, Senior Deacon, and the S. W. appointed Brother Dodd, Junior Deacon. The W. M. appointed Brother Chapman, Tyler.

A public procession went to the Methodist Church, where an appropriate address was delivered by Brother Wilkins Tannehill, and a sermon by the Rev. Thomas Maddin; after which, the brethren returned to their Hall, and partook of a dinner prepared for the occasion. Nashville Lodge, No. 37, united with Cumberland Lodge in the festival, and both Lodges passed a vote of thanks to Rev. Brother Maddin and Brother Tannehill.

The Lodge was called together at the residence of Capt. Hoggatt, on Sunday, Dec. 28, 1823, for the purpose of attending the funeral of their deceased brother James Gould, who was buried with the usual Masonic honors.

Brother William L. Ward was raised to the sublime degree of Master Mason on the 23rd of February, 1824.

On the next day, the Lodge attended the funeral of Gen. Thomas Overton, who died on the 22nd of February.

A committee was appointed, at the stated meeting in February, to inquire into a difference existing between Brother Samuel McManus and Brother Benjamin F. Currey, who subsequently made a full report. Brother Currey apologized to the Lodge, and the matter was satisfactorily adjusted.

At the stated meeting in March, 1824, the W. M. was authorized to convey by deed, to the Corporation of Nashville, a part of the lot of ground on which the Masonic Hall stood, on the terms heretofore agreed upon, and to give the Corporation ninety days to pay for the same; and also give immediate possession, and a bond to make title when the money should be paid.

The Lodge was called together on the 15th of March, and, in connection with Nashville Lodge, No. 37, and the Royal Arch Chapter, proceeded in procession to the Presbyterian Church, where Cumberland Royal Arch Chapter was duly consecrated.

At the stated meeting in May, 1824, Brother Jacob Gingry presented the Treasurer's receipt for all Lodge-dues, and asked for leave to withdraw, which request was granted, and the Secretary was ordered to furnish Brother G. with a diploma.

At the same meeting, the following resolution was passed:

"Resolved, That the Master and Wardens of Cumberland Lodge, No. 8, be authorized to bargain with and convey to the Corporation of Nashville, a quantity of ground, (in addition to what was formerly authorized to be conveyed,) so as to run back to Trimble's line, and in continuation of the lines formerly conveyed."

At a called meeting, on the 8th of June, the price of this additional ground, to be conveyed to the Corporation, was fixed at \$200, and at a subsequent meeting, the Master and Wardens were authorized to convey to the Mayor and Aldermen of Nashville, forty feet of ground, "beginning at the northeast corner of the lot, at the 12-foot alley, called for by the deeds of the Lodge, made by Hall and Overton, and by David Vaughan, reserving 10 feet wide adjoining Trimble's line."

The Building Committee were instructed to have the lower floor, in the Hall, laid as soon as possible, and rent the same out to the Federal Court, or for any moral purpose they might see proper.

At the anniversary of St. John the Baptist, the following officers, previously elected, were duly installed, in connection with the officers of Nashville Lodge, No. 37:

Samuel McManus, Worshipful Master.

Moses Stevens, Senior Warden.

W. L. Ward, Junior Warden.

Hugh Elliott, Treasurer.

Edwin C. Read, Secretary.

J. Herron, Master of Ceremonies.

B. Dodd, Senior Deacon.

Benjamin Litton, Junior Deacon.

Samuel Chapman, Tyler.

The usual public celebration took place, and the procession marched to the Baptist Church, where an oration was delivered by Brother William Thompson, and an address by the Rev. Brother Richard Dabbs (Pastor of the Church,) after which the Lodges returned to their Hall, where a vote of thanks was offered by Brother Tannehill to Brethren Thompson and Dabbs, which was unanimously adopted.

Benjamin Litton was raised to the sublime degree of Master Mason on the 25th of May, 1824.

Mr. Samuel C. Roane, of the Territory of Arkansas, presented a petition for initiation, at the stated meeting in July, 1824, and he was soon afterwards initiated, passed and raised, under a dispensation from the M. W. Grand Master. Brother B. M. Wilson petitioned for membership, and was received. The records do not state where he hailed from. Brother E. Ward, having paid up his dues, was restored to membership.

Brother R. J. Walker made a proposition to the Lodge to purchase a part of the lot belonging to the Masonic Hall, but the

Lodge decided that it was inexpedient to dispose of any more of their lot.

At a called meeting, on the 20th July, the W. M. submitted to the Lodge a proposition from Brother Feamster, of Montgomery Lodge, No. 23, of Kentucky, relative to the construction of a town clock, to be placed in the cupola of the Masonic Hall. The unanimous consent of the Lodge was obtained to act on the subject at that meeting, and a committee was appointed to confer with the citizens, together with the Mayor and Aldermen, on the subject. We find no further reference to the matter, in the minutes, for several months after the above action.

Brother B. E. Brothers was raised to the sublime degree of Master Mason, on the 23rd of July. At a called meeting, on the 28th of July, a letter was read from Brother J. W. Hoggatt, announcing the death of his father, on the preceding evening, and that he had expressed a desire to be buried with Masonic honors. The deceased was an old and respected Mason. The Lodge assembled the next morning, at seven o'clock, and proceeded to the residence of Brother Hoggatt, and performed the usual ceremonies at the grave.

The Lodge was convened on the 5th of August, 1824, for the purpose of attending the funeral of Brother E. Gamble, who was buried with the usual solemnities of our Order. Upon returning to the Hall, the Lodge resolved to wear Masonic mourning for thirty days, as a testimony of respect for the memory of Brother Gamble.

The Lodge was called together on the 8th of August, to pay the last tribute of respect to Brother James Trimble, who died the day before. An unusual number of members attended his funeral, and the Lodge put on the customary badges of mourning.

Brother Woodson Clay died on the 16th of August, and was buried, with Masonic honors, from the residence of Nathan Ewing, Esq., on the 17th.

Brother R. E. W. Earl, having been suspended for non-payment of dues, paid all arrearages, and was fully restored to all his former rights and privileges. Brother Earl was the distinguished artist, whose numerous portraits of Gen. Jackson made him a world-wide reputation, and at this time, and till the day of his death, resided at the Hermitage.

M. Fly was raised to the sublime degree of Master Mason on the 20th of August.

Andrew Jackson Donelson petitioned for membership at the stated meeting in September, was elected in October, and was ini-

tiated, passed, and raised, by the 4th of November, 1824, by dispensation, it being a case of emergency on account of his intended departure "for the eastward." His "departure" was for the purpose of accompanying Gen. Jackson to Washington.

At the stated meeting in September, Brother A. W. Johnson was elected a delegate to the Grand Lodge, to act in case of the absence of either of the other delegates.

A difficulty having arisen between Brothers Peter Douglas and Thomas A. Duncan, and a complaint being made by Brother J. W. McCombs, of unmasonic conduct on the part of Brother Joseph S. Hamilton, committees were appointed to take the difficulties into consideration.

James Collinsworth was raised to the sublime degree of Master Mason on the 19th of October, having been elected at the July meeting.

Brother W. Tannehill presented the following request:

"Brothers Andrew Jackson and Edward Ward request that Lodges Nos. 8 and 37 will, on this day two weeks, perform funeral service over the grave of our late brother, Clement Hall."

This application was made at the stated meeting, October 21st, 1824, and, in accordance therewith, the Lodge was convened on the 4th of November, at the residence of Brother Ward, and formed a procession, marched to the grave of their late Brother Hall, and performed the usual Masonic ceremonies.

J. R. Grundy, Willis White, and S. Pipkin, were made Master Masons in November, 1824.

At the stated meeting in December, the following officers were elected for the ensuing six months:

Samuel McManus, Worshipful Master.

Moses Stevens, Senior Warden.

William L. Ward, Junior Warden.

Anthony W. Johnson, Treasurer.

Edward C. Read, Secretary.

Joseph Herron, Master of Ceremonies.

On the anniversary of St. John the Evangelist, December 27th, they were duly installed, together with Brother B. Dodd, Senior Deacon, B. Litton, Junior Deacon, and S. Chapman, Tyler. Brethren A. East, J. W. McCombs, and E. C. Read, were appointed a committee on accounts, and Brethren B. Dodd and J. Herron, lecturers. The celebration took place at the Baptist Church, where an oration was delivered by Brother Samuel McManus, and a Masonic address by R. W. Grand Chaplain, Richard Dabbs.

Brother J. W. Overton dimitted from the Lodge at the stated meeting in December, and was granted a diploma.

The Lodge was called together on the 18th of December, for the purpose of attending the funeral of their late brother, John Spence, who was buried with Masonic honors, and the usual badge of mourning was ordered to be worn by the brethren.

Joseph Gingrey was made a Master Mason on the 23rd of December, and Joseph E. Fenn received the same degree on the night of the 27th.

On the 28th of December, the following resolution was unanimously adopted :

“Resolved, That Brother Kingsley be allowed the free use of the lower room of the Hall, and also the use of the Chapter Room, (provided it should meet the approbation of the officers of the Chapter,) on the 8th of January next.”

The 8th of January was, in those days, always celebrated with great *éclat* by the citizens of Nashville, as well as those of most of the Southern cities.



THE FATAL CHAIN.



FROM THE SWEDISH OF UNCLE ADAM.



ONE dreary autumn evening, shortly after I had taken possession of my living (thus my friend the Rev. Mr. Z., began his narrative,) I was sitting alone in my study, the same which I occupy to this day, and from which I overlook the church and the churchyard, when a servant-girl entered, and announced that a strange gentleman was waiting in the drawing-room, who wished to speak to me. I hastened down-stairs, and found a good-looking young man, although he appeared to be unusually pale, with an expression of wild grief in his eyes, which led me to conclude that he was the bearer of some unpleasant intelligence.

“I come to beg you for the key of the Lejonswård’schen family vault,” said he; “I believe you have it?”

"What!" I demanded, in astonishment, "do you wish it now, at this late hour?"

"Yes; I must have it," said the stranger, impatiently, "for a corpse. Alas! a corpse is to be interred immediately."

The stranger's manners seemed to me to be so very peculiar that I still hesitated. On perceiving this, he cried:

"You appear to be unwilling to give it, sir. You need not hesitate; my name is Lejonswård, and the corpse that is to be laid in the narrow tomb is that of my wife. I have one key, but require the other from you. Will you still refuse it to me?"

I gave him the key, and with scarcely a word of thanks he hastened away. I returned to my chamber, and gazed forth into the darkness which shrouded the churchyard. I soon perceived lights moving over the graves towards the vaults; the vault lies here, on this side, and the wall at the entrance is ornamented by a lion holding in its paw a pierced heart. The tomb was opened, and I saw the torchlight through the grating. It was a gloomy sight, which I shall never forget.

The simple burial was over, and immediately afterwards a servant brought me back the key.

Several years had passed, when the same gentleman entered my room one morning.

"Do you recollect me?" he asked. I answered in the affirmative. "It is well," continued he; "I am going to become your parishioner, yonder, at Lejonsnäs."

"Are you going to live at Lejonsnäs? Surely you are not in earnest, Herr Count! No one has resided there for nearly a hundred years."

"So much the better! I will turn it once more into a human dwelling; but I shall lead a very secluded life; my servant is to be my major-domo, my coachman, and my valet; that will be a quiet household! Will you accompany me?" continued he. "Though the proprietor of the estate, I am perfectly ignorant of its situation. Will you accompany me, and install me among my dear forefathers who are there in effigy?"

Having acquainted my wife with my intended journey, I seated myself along with the Count in his carriage, and set off, driven by the much-experienced domestic, who, besides his knowledge of the mysteries of the kitchen and the bed-chamber, was also skilled in managing a pair of horses.

We soon arrived at the estate. A large, heavy building, to which wings had been added, stood, with its dingy windows, in gloomy grandeur; a double row of ancient trees skirted the spa-

cious court-yard, in the center of which, surrounded by a wild and partly withered hedge of box, rose a dried-up fountain. This is a slight description of the place.

The Count smiled and looked at me. "How does the house please you?" said he. "To me it looks like the abode of specters. It is strange," continued he, "that people are always anxious to attach a more intimate connection with the world of spirits, to places such as this, as if spirits could not reveal their presence any where. You doubt my words. You shake your head. Why? If there be no communication with the world of spirits, why have we an inward voice which tells us that there is?"

"All have not such a voice," I answered smiling.

"There you are mistaken, dear sir," replied the Count eagerly. "You can not deny that there are things which pass our comprehension, which therefore originate from a higher power; and there scarcely exists a man who, once in his life at least, has not been placed in a situation which has forced him to believe in the influence of a world of spirits. Tell me, what it is that consoles him who has lost all that he held dear? For instance, a ——" he was silent a moment, as if struggling with inward emotion—"a wife," continued he, "and child. What is that—when, crushed by the cruel hand of Fate, one kneels before a coffin—which illumines the soul like a clear stream of light from a better world, or whispers sweet comfort to the half-paralyzed heart?"

"Religion," I replied; "the consolation of religion, Herr Count."

"No, no, Herr Pastor; religion has nothing to do with *this*. Religion is a sentiment embracing duty and devotion, which is founded on faith, and directed by reason. The sensation to which I allude is something outward, something which affects the soul as suddenly as a flash of lightning, without the thoughts having had time to dwell on the possibility of consolation. It is as if a stream of light broke unexpectedly upon the mind, Herr Pastor. It is not religion, but the spirit of the beloved departed which bestows on the mourner a portion of its own bliss."

Just then the inspector arrived with the keys of the castle, and interrupted our conversation. He also was of the same opinion as myself, that the castle was not fit to be inhabited; but the Count remained firm to his intentions of taking up his abode there.

"Give me the keys, inspector. You need not accompany us; my friend and I will be able to find our way, I do not doubt. You need only tell us to which doors the keys belong."

The inspector bowed, and began as he was requested to sort the keys.

"This one belongs to the large house-door; this, to the suite of rooms occupied by the councilor of blessed memory; and this, to the apartments which the councilor's wife inhabited. This key belongs to the young count's rooms; or," continued he, rather embarrassed, "to the rooms in the western wing, which belonged to your grand-father, Herr Count, when he was a young man."

"Enough, good sir. We shall find our way," said the Count, as he smilingly interrupted him.

We approached the castle. "Did you hear," said the Count, "*the young count's rooms?* The young count was my grandfather.

This shows that traditions never grow old. He is still called **THE YOUNG COUNT** here, although it is about fifty years since he died, old and infirm."

As we entered the lofty arched entrance hall, a chill, dank air met us. Here and there a portion of the ornamental gilding from the walls had fallen away, and several large oil-paintings, representing bear-hunts, had become spotted with mold and dust.

"The entrance hall is not particularly inviting," said the Count; "but let us proceed farther."

The key was placed into the heavy, elaborately ornamented door, leading to the apartments of the councilor above mentioned. We entered an ante-chamber, hung with several portraits and landscapes of the Dutch school; here, in a richly gilt frame, which the hand of time had partially robbed of its brilliancy, was a lady dressed as a shepherdess, with a broad-brimmed straw hat upon her powdered head, and a shepherd's crook in her hand; a lovely smile played round the rosy lips, and the bright and speaking eyes sparkled with gayety.

"That," said the Count, "is my grandmother. She is smiling to us. She was painted as a bride, and there she still sits in her youthful beauty. It is the same with portraits as with the soul—they never grow old."

We went on, and entered a room with a polished oaken floor, and the walls hung with gilded leather in richly gilt partitions; there was a stiff grandeur about the room, which was rendered more formal by the old-fashioned furniture. The moldings of the ceilings were decorated by groups of clumsy figures, a remnant of the grotesque taste, and accumulation of ornaments so prevalent in the seventeenth century. This had formerly been the chamber in which the councilor had studied, and it had been left untouched just as it was during his lifetime. A clock, in a large stand of

Chinese painting, in black and gold, stood silent and covered with dust in a corner, and a thick bell-rope with ponderous silk tassels still hung in another corner near the heavy writing-table, before which was placed, as if the student had only a moment before arisen from it, a narrow high-backed chair, with legs curved outwards. Beyond this room came a bed-chamber, decorated in the same style as the one we had just left.

"By Heavens!" said the Count, "it almost seems as if you were right. I can not reconcile myself to these rooms, and to this furniture. Rooms and furniture—if I may so express myself—are our nearest acquaintances—a chair, a table, a sofa, are often our most intimate companions."

At length we arrived at two small rooms, the windows of which looked out upon the garden; they seemed to have been more recently occupied, and were more simply furnished.

"I shall pitch my tent here!" said the Count. "The arrangements can not be said to be of the newest fashion, but, at any rate, there is a more cheerful aspect about this place than in any other part of the castle."

Before the table stood an arm-chair, which formerly had been gilded, but now the white grounding was visible in many places; the red velvet with which it was covered was not faded; indeed, upon the whole, the colors were better preserved in this room than in the others. I was surprised at it, but the Count, who regarded every thing in his own peculiar way, merely remarked that the chamber lay on the northern side of the house.

"You see, Herr Pastor, where the full glare of the sun can not penetrate, anything old is better preserved. It is a well-known fact, that what is ancient is best preserved in darkness; this holds good as well in the material as in the moral world, for light is only required by that which is growing. Objects that decay are more easily destroyed in light than in twilight. Hence," he added, with a satirical curl of his lip, "darkness is so necessary for the preservation of what is old."

These apartments having been brought into some sort of order, the Count established himself in them; from the time he had taken possession of his paternal property, his temper appeared to have become more equable. The castle harmonized with his restless soul, which cared not for the present, but loved rather to live amidst the memory of the past, which was crowded with familiar acquaintances; or to endeavor to seek a dark and mysterious intercourse with another, and to us unknown, world.

He was a visionary, but a noble visionary, with a deep sense of

every thing that is good and grand. I frequently visited him, and found him often engaged in reading, but he always hid his book when I entered. Once, however, I happened to catch a glimpse of it; it was Jung Stilling's works.

"I see, Count," said I, "that you are reading about ghosts and apparitions. You surely do not believe in them?"

"Why should I not? Is there any thing absurd in that belief, or do you suppose that man is the only being in the creation intellectually endowed? That *he* stands next to God? Do you not believe in the possibility that the human soul, when freed from its vile earthly garment, can receive a more perfect, an ethereal body, suited to its new state? *I* believe in it, and find comfort in the thought. What were man if he did not, even here below, penetrate, however dimly, into a future existence, and acquire a slight knowledge of its mysteries? What were we, did we not all believe in this, to a greater or less extent? I maintain that there does not exist a man who has not some belief in spirits, even though he may ridicule the idea to others. When Death steals away the best beloved of a man's heart, seizes her in his bony arms, and draws her down into the gloom of the grave—when the hand of Providence lies heavily upon him—rest assured, my friend, *that* man will believe in a spiritual world."

"Assuredly; and he ought to do so. No one should dare to doubt the future existence of his soul!"

"I speak of the atmosphere as being peopled with spirits; to that belief the soul of man clings when sorrowing for the dead."

"Sorrow often leads to wild ideas," I remarked.

"Sorrow!" repeated the count. "You are partly right; sorrow constitutes the night in the fate of mankind. When we are prosperous we heed not the noiseless, measured movement of the wheel of fate; the earthly element asserts its right over us, and cheats us into the belief that we are happy. True happiness and sorrow are more in unison than we are apt to fancy. If we sit on a peaceful evening with a beloved wife and her children, and thank the Lord for all the blessings we enjoy, it is their presence which constitutes our happiness; or, if we fall upon our knees by the side of their inanimate corpses, though we are bowed down with grief for their loss at first, after a time we cease to feel that we are alone. There is a something invisible, inaudible, and yet intelligible to our inmost soul, that tells us restoration succeeds to dissolution, and life succeeds to death; and this something, I call a mysterious intercourse with the spirit world."

"But, Count," I suggested, "reason points out to us——"

"Reason!" repeated he, impetuously interrupting me. "Speak not of cold reason! What is that power which some possess of divining every feeling, every thought of those near them? What is feeling in comparison with foreboding—judgment in comparison with faith? He who acknowledges the existence of a higher world—who sincerely and earnestly believes in a connection between his feelings and their author—God—is a person of elevated mind; the man, on the contrary, who in his pride of intellect detracts from the Holy One, and divides the indivisible, is groveling and limited in his ideas. I never could endure that overwise reason, which would force itself into every thing, fancying that it could take part in every thing, without doing so in reality. Do not say, therefore, Herr Pastor, what reason points out to us. I contend that reason knows nothing about the matter."

I found it was not worth while to dispute with the Count, for as he would not admit the right of reason, I had nothing to advance against his vague and undefinable notions.

"It is a comfort," said the Count, one day, "to believe in spiritual visits. I live alone here; my servants inhabit the second story, and you may possibly fancy that my time often hangs heavily on my hands. Far from it; when my candles begin to burn dimly in the evening, and the thick foliage is rustling gently—when the old furniture creaks, and a distant sound is heard, which may either be taken for the ringing of bells or the chanting of low murmuring voices, then my true life begins. I saunter up and down the room, and at times stand still and listen. Ah! then, often do I feel as if a flood of joy were rushing on my wounded heart—there is a fitting sound in the adjoining chamber—'Julia, Julia! thou hast not forgotten me!' I exclaim; and calm and happy, I retire to rest and fall asleep dreaming of her."

The count sank into deep thought, but he soon raised his dark eyes again, and gazing into my face, he said:

"You are my friend, are you not, even though you do not approve of my chimeras, as you reasonable people call them? I speak of my Julia; you do not know her, although she has for years belonged to your parish. She it was who, on the evening that I saw you for the first time, was conveyed to her last resting-place—she, my wife. I will tell you about my Julia, and you must not endeavor to dissuade me, by reasoning, from a belief which has become so necessary to me."

The Count seated himself in a large arm chair, and began his narrative as follows:

The house of Baron Lindesparre, in Stockholm, was, at the pe-

riod from which my story dates, the rendezvous of all the talent and beauty of the capital. His soirées were noted for the distinguished tone which pervaded them, for their unconstrained mirth, and their elegance without ostentation. His splendid apartments were tastefully arranged, without a single article being placed so as to appear more prominent than the rest; where all was luxury the profusion was not observable. It was only when one analyzed the magnificence of the house that one found it *was* magnificent.

The Baron had been many years a widower; his wife, a Spaniard by birth, I never saw, but she had left a daughter, beautiful and gentle, a being formed partly of the glowing roses of the South and partly of the snow of the North. She was the fairy of the place, and hundreds vied for a smile from her lips. This was Julia. She became my wife.

We had been married half a year, and had a separate residence, but on every soirée Julia went to her father's to do the honors of the house. On one of these evenings the company was more numerous than usual, and I observed a gentleman among the crowd whom I did not know, and who kept his eyes continually fixed upon my wife. He was tall and thin, with a countenance pale and attenuated; the features were almost stiff and inanimate, and the flashing eyes alone, which he fixed with a sort of scornful look upon my Julia, betrayed life. He was dressed in black, but a small star of brilliants sparkled from his button-hole, showing that he was in the service of some government. The man appeared to be about fifty years of age, and a few gray hairs peeped out here and there among his otherwise black locks. I know not why I took such a strong interest in him; I fancied him disagreeable, and yet I was attracted to him. His was a sort of spell such as certain snakes are said to exercise over their victims.

My father-in-law came towards me. "Who is that gentleman dressed in black?" I asked.

"Ah!" answered the old man, "I had almost forgotten to introduce you; he is a Spaniard, a countryman of my beloved wife. Come!"

I followed him, and soon stood before the strange-looking guest.

"Don Caldero," began my father-in-law, "allow me to have the honor of introducing to you my son-in-law, Count Lejonsvärd—Don Caldero, attaché to the Spanish Embassy."

The stranger in the black dress said a few polite words to my father-in-law, who then moved on. "As far as I can judge from

observation, Count, you are the happiest husband in all cold Sweden. I am glad to have made your acquaintance," said the Spaniard; "I have long remarked you, and intended to have inquired your name. You, like myself, appear to pay attention not only to the outward but also to the inward properties of mankind. I rejoice to have met a kindred spirit."

Thus began my acquaintance with a man who, notwithstanding his cold, severe, repulsive manners, possessed a fiery soul, and a mind capable of conceiving grand ideas. From this evening Don Caldero became intimate with me, and his clear understanding, the captivating warmth which he too well knew how to mingle with his elegant conversation, guided my ideas and feelings into a direction for which I was already predisposed by character, but in which, without Don Caldero, I probably never would have gone so far.

He often visited at our house, and I became more and more attached to the highly talented and well-informed Spaniard, and he, too, seemed disposed to like me. It was he who, with a clearness which I am not capable of imitating, pointed out to me the connection between God and man, between the visible and the invisible world, who proved to me the existence of a communication between a spiritual world and ours, manifested in dreams, forebodings, and in mysterious intimations of the influence of a higher power, which we experience in moments of grave importance. It was he who placed before me the truth of apparitions, purified from all superstition—that is to say, denying them to be gross, material manifestations, but receiving them as produced through the interposition of beings endowed with greater powers of intellect than ourselves. You should have heard him, sir, and though you are so great a skeptic, you would have believed them as I did.

We often amused ourselves with playing at chess, a game that has always interested me greatly. Don Caldero shared my taste, and we sometimes fought a whole evening over one game.

"Chess pleases me," he used to say, "because it depends less than any thing else upon the chance of fate. Fate makes itself visible every where, hence one must seek a pastime which excludes it as much as possible; our pastimes ought to be such, that spirits can not interfere and amuse themselves at our expense."

Don Caldero frequented my father-in-law's soirées, and my house, but hitherto he had never invited me to visit him. He resided in a large mansion quite by himself, and never received any strangers. His character did not attract people, it rather caused him to be avoided; for few knew, or could understand, his great

worth, and fewer still were inclined to follow him in his bold flights through the vast regions of fancy.

After praising his friend at some length, the Count concluded his eulogy by saying :

In a word, Herr Pastor, there is but one such man in the world, and that man is called Caldero.

At length one evening, Caldero *did* invite me. He lived at the farther end of the northern suburb, in a house which he had furnished according to his own taste. On entering the saloon I found no one, the apartment was empty, and merely lighted by a single handsome lamp, which hung from the ceiling, and which cast a subdued light around. I went farther ; every where I encountered the same silence, the same twilight, the same heavy grandeur, which was to be traced in every object. I stood still, a strange feeling creeping over me, the nursery legends about enchanted castles flashed across my mind, and I fancied myself transported into one whose owner, with all his retainers, lay in one of the inner chambers, buried for many centuries in a profound magical slumber. These thoughts were soon, however, chased away by soft steps upon the rich carpet, and Caldero's gloomy figure stood before me.

"Welcome, Count," he said, courteously. "I thank you for coming to my hermitage, where, you must know, I have never invited any one but yourself. I longed for one evening to take entire possession of you ; pardon my selfishness."

He led me into the inner cabinet. This was a small chamber, but lofty, and fitted up in a still more gloomy style than the others. The walls, hung with dark red velvet, contrasted strangely with the white and gold pilasters which stood at the four corners. In the middle of the room was a table, upon which was placed a chess-board between a pair of tall wax candles. We seated ourselves upon the sofa, and my host appeared to be reflecting upon something ; at length he exclaimed :

"Count! perhaps you may think it extraordinary that the Spaniard Caldero has formed such an affection for you. He considers it is his duty to explain why ; but in order to do so, I must give you a slight sketch of my history."

I listened with great attention to what this strange introduction might lead, and Don Caldero continued :

"I was born and educated in Madrid ; my father was a poor but excellent man, belonging to the ancient nobility, and I imbibed from my earliest infancy high notions of the value of rank. Latterly it has fallen in my estimation, although I can not even

now entirely free myself from a prejudice in favor of the advantages of good birth. I was, as I said before, poor, but proud, as every Spaniard should be, and an ardent longing to obtain honor and distinction dwelt in my youthful breast. This longing was increased tenfold by my passion for a lovely girl as poor as myself, but even more richly endowed with ancestors. The slight difference which existed in the ancientness of our lineage, combined with my poverty, prevented our love from becoming any thing more than a hopeless passion; for her parents, proud of their pure Christian blood, which, for centuries, had remained unmixed, could not endure the idea of their daughter uniting herself to me, whose early ancestor was a Moor, a scion of that ancient noble race who once occupied a portion of Spain. Still youth and love easily forget these small differences, and Maria, so the young lady was called, loved me most fervently. Often when she left mass she bestowed upon me a few minutes undisturbed by witnesses. Ah! how happy I then was! I fancied my own individual merit would, in time, convince Maria's parents that I was worthy of her hand; I therefore sought to be appointed to the diplomatic corps, a path which, under our weak government, was a sure road to distinction; nor was it long before I was named attaché to the mission to Vienna.

"I met my beloved; it was for the last time; and never shall that moment pass from my memory.

"Do not forget your faithful Alphonso," I whispered, as I pressed her in my arms. I felt how her tears rolled down her blooming cheek.

"See, beloved Maria," I said, at length, giving her a small golden chain, which I had received from my mother; "see, here is something as a remembrance of me; keep it faithfully. If, however, you should forsake me, then return it to me, and I will wear it, and die thinking of and praying for you."

"Never, never!" murmured Maria, as she took the chain.

"Never, never!" I repeated, pressing her to my heart. "But, Maria!" I continued, after I had become more composed, "you might, perhaps, forget me; will you, as a proof of our eternal union, share a consecrated wafer with your lover?" I had one, which I broke in two. "God is our witness!" we both said. The clock in the adjoining cloister struck eleven.

"I must go," cried Maria. "Forever yours; forever and forever!"

"Long after she had disappeared I stood rooted to the spot, striving to catch a glimpse of her in the moonlight. 'Forever—for-

ever!' sounded in my ears, and midst golden dreams of a future full of bliss and honor, I wended my way home.

"I had been about a year in Vienna, when, one evening, a stranger brought me a packet. It contained the chain. I was horrified.

"Deceived!—forsaken!—forgotten,' I cried. 'But no, it is impossible!' A slip of paper which was inclosed, contained, to my comfort, the following words: 'I remember my oath, but am forced to break it. Do not despise Maria.'"

Don Caldero showed me a locket, which he wore near his heart. "Do you know this face?" said he. I started; they were the features of my wife.

"My wife!" I cried, in an agitated voice.

"No, my friend," replied Caldero, with a bitter smile; "it was her mother. On this account I attached myself to you, for I still love the mother in her child. I have suffered, I have become resigned, but I have never *forgotten*: and I willingly cling to the belief, that necessity and compulsion alone robbed me of my Maria. Let us play, Count!"

I silently seated myself at the chess-table, on which was ranged a splendid set of chessmen; the board was of black-and-white stone, and the men of one party were of silver, with tops of clear crystal, diamond cut, while those of the other side were of a dark steel-colored metal, with dark red tops.

"It is not usual," began Don Caldero, "to play chess for money; yet why should we not at least venture something? I should like—I have often very strange ideas—I should like to give your Julia the chain which her mother possessed for a time; it is neither valuable nor modern, but perhaps, if she hears its history, she may kindly wear it in remembrance of Don Caldero. I will stake the necklace, and you, Count, will you stake a lock of the dark hair of your Julia? She will doubtless give it, if you ask for it. You must forgive an old, despised lover, for fancying he sees the mother when he gazes on your wife."

"I consent willingly to this arrangement," I replied, smiling.

We played; but it seemed as though Don Caldero took pains to lose, and he speedily succeeded in his endeavors.

"I am vanquished," he said quietly, as he went towards a casket which I had not hitherto observed. "Here, Count, is the chain; I shall be more calm when it is no longer in my hands."

The chain was more costly than I had imagined, and I was pleased at the idea of Julia wearing it when Caldero visited us. I instantly wrote a note to Julia, in which, without mentioning

any thing about her mother, I told her of Caldero's and my bet, and begged her for a lock of her hair, in case, against my expectation, I should lose the next game. I sent a servant to my house with this note and the chain to my wife, after which we again returned to the chess-table. Now Caldero became more cautious; I, on the contrary, was seized by a secret anxiety, an uneasiness which I could not explain. I did not perceive the false moves I was too evidently making. Don Caldero drew my attention to my carelessness, and, more than once, made me take back my move; all was in vain, I was as though bewitched, and could no longer calculate my position.

At length the servant returned, bringing with him a small note from Julia. She jested at the taste of our Spanish friend, yet sent the lock of hair, at the same time entreating me not again, not even for more costly ornaments than the chain, to stake the ringlets of my wife. I showed Caldero the note; he read it, and seemed to turn pale.

"Her handwriting resembles her mother's," he said, and laid the note upon the table. "Let us continue."

We played on, but I soon found myself completely surrounded by his men; my strange uneasiness increased at each moment; I felt as though a drawn sword were suspended by a hair over my head; the candles seemed to burn blue; the white tops of my kings appeared to assume a pale milk-white color, whereas the dark red of Caldero's men glowed like fiery coals, radiant with some inward light.

"Checkmated," he said in a low tone. "Checkmated, Count," he repeated, louder; but I sat immovable, staring fixedly at the chessmen. I experienced a horrible sensation, as though an evil spirit were standing behind me, with his burning hot hand upon my head; nevertheless I was shivering—a death-like coldness had crept over my whole body, and yet—At length I ventured to glance at Don Caldero; his gloomy countenance was more pale than usual, he looked like a corpse, and his dark hollow eyes were intently fixed upon me. "This is the twelfth of August," he murmured, as if to himself.

"Reconciliation with the dead. Count, give me the lock of hair."

I handed it to him, and then rising from my seat as one intoxicated, I staggered out of the house. I was conscious of nothing that was going on; but Caldero followed me.

"Forgive me, Count, my strange behavior; but it is exactly twenty years this day since Maria and I shared the consecrated

wafer. I have kept my oath. Good night, Count. Do not forget your friend."

I hastened home. Never in my life have I so distinctly heard a voice of warning in the inmost depths of my soul. "Hasten! hasten! hasten!" cried the voice; and I flew rather than walked.

"Is Julia up still?" I asked of the servant who let me in.

"The Countess?" he inquired.

"Yes, yes; the Countess!"

"The Countess must be still up; she dismissed her maid only a few minutes ago."

I ran to my wife's room. Julia was sitting in an arm-chair before her toilette table, but quite calmly, as though she had not heard my hasty steps.

"God be praised that my foreboding of evil has not proved true!" I exclaimed.

No answer.

"Julia!" I cried in agony of anxiety, "Julia, do you not hear me?"

Still the same silence. She sat immovable before the mirror, and her lovely features were reflected in the glass: the trinket which I had won was round her neck, and a gentle expression was in her tender black eyes.

"Julia! Julia!" I cried, seizing her hand. It was cold, but not rigid. God! my God! She was dead! I know not what further happened, but a fortnight later I was with you, Herr Pastor, to place the remains of my Julia in my family vault.

The Count had risen and strode up and down the room in great agitation. The clock struck eleven.

"Art thou there, Julia?" he cried, while his eyes roved wildly round. Come in! come in!" He opened the door leading to the adjoining room, and called out into the darkness: "Julia, I am here! here is thy husband!" A cold draught of air alone was wafted into the room, and a slight rustling noise was discernible. "She passes on," said the Count. He slammed to the door, and sank into an arm-chair. "She will not come to me! My God! my God! let me go to her!"

The Count sat for a while lost in deep thought; at length he sprang up, gazed at me with eyes beaming with joy, and exclaimed:

"Pastor Z., it is glorious to hope!"

When I left him I actually found myself trembling, and I was right glad that the servant lighted me along the deserted apart-

ments, so powerful is the effect of the imagination when excited.

I continued to visit the Count from time to time. His grief had, I fancied, calmed down, but his health was beginning to suffer, imperceptibly to himself, perhaps, but not so to those who saw him now and then. I remarked that he was gradually becoming more strange; he often laughed at things which were not at all ludicrous; nevertheless, was always the same amiable man I had ever known him, and his judgment was clear on every subject except when the mystic world was touched upon, then his thoughts used to wander, and Julia, his beloved Julia, was always the pivot round which his ideas turned.

In the middle of winter, I suddenly received a message, to the effect that I was wanted immediately at the castle. The messenger could not tell the reason I had been summoned, but said that the Count's valet had ordered him to saddle a horse and to ride as fast as he could to me. I suspected some misfortune, so set off instantly.

When I entered the Count's room he was seated at a table.

"Ah! is it you, Pastor Z.?" he said, when he perceived me. "Have you come to preach peace to my soul? Begin, Sir; it will be amusing to listen—ha, ha, ha!—to hope in God? God? what is that? No, Pastor, now I am wise—I believe in nothing, not even in myself, nor in you, priest, you black-skinned slug! You are one of those who wind themselves round mankind, and lie with a double tongue! Speak on, sir!"

His flashing eyes and uplifted arm, which threatened to strike, caused me to start back: he was evidently deranged. His pale lips trembled with rage, and his black hair hung in disorder about his brow, from which drops of perspiration rolled down his cheeks. I perceived that here I could be of no use; I therefore went to the bell to summon the servant. He made his appearance, pale, and with eyes red from weeping.

"Look!" cried the Count, wildly laughing—"only look Pastor Z.! The livelong night he has been borrowing from the fountain of tears, and talking no end of nonsense, merely because I told the fool the simple fact that neither he nor I possessed a soul, and that there is no such thing as right or wrong. Well? How comical you look—ha, ha, ha! You and my man yonder, look like a couple of frightened sheep. You may rely on what I say, he would have come if it had been in his power; but all over; he can not come. Yes, look yonder, stare at your heaven: it is air, mere air, nothing but empty air. Do you understand?"

The earth is a solid lump, upon which cabbages, long-tailed monkeys, men, and other plants grow; and above is heaven, that is to say, sensibly speaking, air, atmosphere. Well? Are you not capable of comprehending this? It is as clear as the day. Just listen," he continued; mankind is a sort of animal of prey, which, even when tamed, do not lose their natural propensities; they are worse than beasts of prey, for even the tiger loves its mate and its young, but look, man murders them—murders, do you hear?"

He hid his face in his hands and wept aloud.

"I do not know what the letter could have contained, whispered the servant. "The Count received it yesterday evening; he seemed overjoyed when he beheld the handwriting, and before I left the room; when I returned, however, he was just as you now see him. The poor Count!" he continued; "he was such an excellent master!"

The Count sprang to his feet as if he had been terrified by something. "Ho!" he cried, and his wild eyes wandered round the room. "So much blood, so much poison were flowing over the earth; then a serpent stretched out its scaly head from the bottomless pit and seized the white dove. She fluttered her wings, the poor little thing, but first one part of her and then the other was crushed in the serpent's throat. It was her dead mother who devoured her: it was horrible! Look yonder—look, Herr Pastor! A thick darkness overspread the earth; not a single ray of hope could penetrate through the bloody vapor to her! Nay, good Pastor, it was merely a freak of fancy, but at the same time a picture of the truth! Her mother and her husband murdered her. Do you *now* understand?"

In this strain the unhappy man continued to rave for several days. I remained in the castle, for I hoped he might rally. A doctor was called in; he applied many remedies, none of which, however, seemed to afford the sufferer any relief. The Count continued to be insane, and never for an instant did he close his eyes in sleep. At length, however, he became exhausted, and was obliged to be carried to his bed. I was then called to him. How much he had changed! his dark eyes had sunken greatly, and looked like flames half extinguished; his cheeks had fallen in, and his brow was full of wrinkles. He lay apparently in a state of complete exhaustion, and when I addressed him he did not answer.

His servant privately handed me the fatal letter. It was from Don Caldero, and ran as follows:

"DEAR COUNT: When this letter reaches you, I shall be no more. It shall be laid in my desk, ready to be sent to you after my death. I owe you an explanation to divest you of your erroneous ideas respecting another world. For a long time past I have not believed in a future life, but it has been one of my favorite amusements to observe the faith of enthusiasts. It gave me pleasure when I perceived a man misled by his faith, and I laughed in my sleeve at such folly. I influenced your opinions, as I found you to be a fit subject for my experiments.

"I am a Catholic; from my youth upwards my eye has been accustomed to weeping Madonnas; I have heard the miracles respecting the saints narrated, and was expected to believe all I heard. The consequence is, that I have ended by believing nothing. The whole of religion rests upon the conviction of the present and eternal existence of the immortal soul; but there is no proof that man possesses a soul, any more than there is proof of the truth of the above-mentioned miracles. Man is an animal like the other inhabitants of the globe, with this exception only, that he has a more perfectly developed brain, and a greater number of intellectual organs. Life is quite independent of soul. I have studied these subjects, and have become convinced that the theory about the soul is a fabrication of the priesthood, invented to enable them the more easily to govern the body. There can be no Divine disposer of human events, else wickedness would not prosper in this world as it does, whilst uprightness suffers. There is a governing law in nature which dooms mankind to death, just as the trees are compelled annually to shed their leaves. I saw how oaths were broken with impunity; I shared with a maiden, whom I loved more than my life, a consecrated wafer, the most sacred thing I then knew; *she* broke the oath, and became happy, while *I*, who kept it, became miserable. Hence I began to believe in fate and not in Providence, and learned to despise mankind to prevent myself from hating them.

"I met you and your Julia; she was *her* daughter. She was beautiful, and as yet nothing had occurred to try her character. For a while my old dreams of faithful love revived, and for the daughter's sake I forgave the mother, who had so deeply wounded the most sacred of all feelings, if any thing *can* be termed sacred. To be brief, Count, I fancied myself once more in my enthusiastic youthful days; I forgot the sentiments experience had induced me to adopt, and faith in Maria's love blossomed anew in my heart, like the flowers which take root in the loose ashes of a volcano. I fancied my innocent Maria would meet me in another

world with a kind welcome, and joyfully traverse with me the regions of space. You see, Count, that the notion of eternity and God proceeds from our conceptions of love, and that, where there is no love, faith is also wanting.

"Your wife died suddenly on the anniversary of the day on which Maria and I had taken the oath. I considered this event as a sign from heaven, from her who, yonder above the skies, still loved me. I thought the mother had called her daughter to herself, for she was the only being on earth who testified to her broken oath. I deceived myself.

"I had scarcely returned to Spain, when I received a visit from a monk.

"'Pardon me, señor,' said he, 'if I take the liberty of putting a question to you. Have you a chain, which you once received from a distinguished lady whom you loved?'

"I gazed at the man in astonishment, and answered: 'Yes; what can you know about it?'

"'Señor, I prepared an old woman for death, who had been engaged in some cases of poisoning, and she confessed the following, which she gave me permission to repeat, if by so doing any advantage might be gained: "One evening," these were her words, "I was summoned to a young and beautiful lady, she was called Maria Viso," (was that the name of your beloved?) "and she begged me to insert a powerful poison in the clasp of a chain."

"'Although the wretched woman was accustomed to such commissions, she nevertheless asked who was to wear the chain? The lady answered that it had been given to her by an importunate suitor who was called Caldero, and she now wished to send back the chain to him. She also said that her feelings towards him were changed, and she now preferred another, but that her parents, who formerly opposed her marriage with him, had become anxious for it, and wished to force it on her, and she was determined to get rid of him.

"'The woman thereupon inserted the poison into the clasp. The lady had afterwards married a heretic, and this act of hers it was which had roused the poisoner's conscience, for, notwithstanding her being so great a criminal, she was an orthodox Catholic. She sought to find you out, in the hope that the scheme had not succeeded according to the lady's intentions. The Lord be praised and thanked that you did not wear that chain; you would have undoubtedly died if you had; the best thing you can do with it will be to present it to our poor monastery, for with the pure

every thing is pure, and the poison might be expunged by melting the gold.'

"I stood like one turned into a statue of stone. It was, then, the decree of fate that the mother should be accessory to the daughter's death, and the latter be sacrificed for the crime of the former!

"Picture to yourself now, if you can, Count, blessed spirits; imagine to yourself, now, a heaven on earth with a woman you love; cling to a belief in another world; if you can do all this, then you are indeed a perfect fool. I have relapsed into my old views; the earth remains earth and nothing more. When you are reading this I shall be dead, cold, and buried. If, however, I have an immortal soul, you will know the contents of this letter before it arrives, otherwise you must believe that nothing remains of him who once was your friend.

"CALDERO."

The much-to-be-pitied victim of Caldero's cold atheism and contempt of mankind still sat in the same position, staring gloomily before him, without uttering a syllable, but now and then heaving a deep-drawn sigh. It was evident that he would soon be at rest, for every day he became weaker and weaker.

I scarcely ever left the bedside of the unfortunate young man, in the hope that he might, if only for a few minutes, regain his senses, when I could speak peace to his soul.

One evening after this sad state of affairs had continued without interruption for a fortnight, I was sitting at a table reading, with my back turned to the Count, when I heard a low whispering behind me; it was his voice. I listened—it was a fervent, humble prayer for peace in death, and pardon for all his sins. I let him finish his prayer undisturbed.

"Who is there," asked the count, in a feeble tone.

I drew near to the bed.

"Is it you, Pastor Z.?" he said mildly. "Still up? It is late! I am happy now, my friend, for it will soon be day; I have had a long night. I am dying, but I hear within me a strong voice crying, 'Love is Faith,' and I pray, bowing myself in humility before the God of Love. I have wandered from the right path, I was misled, misfortune pursued me, and I became, through my thoughtlessness, Julia's murderer. The crushing intelligence contained in Caldero's letter shook my trust in everything, for it is a relief to a guilty soul not to believe in a Judge. But my presumptuous folly was punished, my understanding became obscured. A

light has burst upon me now, and since I have prayed I feel at peace. I prayed—for many years I have neglected to do so—yes, I prayed with clasped hands, as my mother used to teach me when I was an innocent child. Alas! I ought always to have prayed thus.”

He ceased speaking, and leaning his head against his pillow, he looked steadfastly at me with a mild, glorified expression of countenance. I had sunk upon my knees at the side of his bed, and poured out thanks to my God for the ray of light and hope which he had permitted to penetrate the darkened mind of the poor sufferer.

“Lord!” I entreated, “grant him light!”

“Light,” he repeated, in a low whisper. “Lord! more light. God be praised! there is light!”

He closed his eyes, heaved a long sigh, and in another world he received an explanation of that secret, the solution of which he had only gasped in his last hour.

He now reposes in the family vault by the side of his beloved Julia; the receptacle of the dead is now full. The pieces of his shattered escutcheon lie scattered upon the floor around his coffin,* and the key of the vault will be needed no more!—*Colburn's New Monthly*.



EASILY OBVIATED.—A shoemaker was fitting a customer with a pair of boots, when the buyer observed that he had but one objection to them, which was, that the soles were a little too thick. “If that is all,” replied the maker, “put on the boots, and the objection will gradually wear away.”

AN OLD LEGEND MODERNIZED.—Mythologists tell us that Io died because of her intense love for Jupiter; but the charm of the romantic story has lately been destroyed by a chemist discovering Io-dide of potassium.

* At the death of the last representative of a noble family in Sweden, the escutcheon is usually broken over his coffin.

TIDINGS FROM THE CRAFT.

INDIANA.

GRAND CHAPTER.—The Twenty-fourth Annual Communication was held at Franklin, on the 28th of October last, M. E. H. G. Hazelrigg, Grand High Priest, presiding. Thirty-five Chapters were represented. The Grand High Priest delivered a lengthy and elaborate address, full of sound sense and discriminating judgment. He regards the state of the Order as promising; thinks the action of the General Grand Chapter, in assuming jurisdiction over a Subordinate Chapter in the Jurisdiction of a Grand Chapter, a very grave error; considers it not yet the proper time to discuss the action of the Grand Chapters of New York and Virginia, in assuming control over the Order of High Priesthood; in regard to "Past Masters," he believes the best course to be to stand still, and let the Degree alone, and not trouble ourselves about the difference between an "actual" and a "virtual" Past Master; he sees no reason for abandoning the use of substitutes in the Royal Arch Degree, but, on the contrary, many for its continuance in the Jurisdiction; he assures the Louisiana Companions of his sympathy and determination to take all lawful means to maintain the integrity of their Jurisdiction, and discusses various other minor topics. He had granted five Dispensations for new Chapters, and arrested the Charters of three. Among other questions, he decided that a Brother who had taken the Degree of Past Master in a Convocation of Past Masters, could not visit a Lodge of Past Masters until he had taken the Degree of Mark Master. The committee on the subject considered Louisiana entirely justified in the action she had taken with regard to France, and cordially recommended the Representative system, which was adopted, and Companion R. M. Edwards appointed as the Representative at Tennessee. Companion Hazelrigg was also received as the Representative of this Grand Chapter. Resolutions of respect to the memory of Companion Hugh Hanna, Grand King, and Companion Dr. P. Mason, Past Grand Master, were adopted. A Past Grand High Priest's jewel was presented, with appropriate ceremonies, to Past Grand High

Priest William Hacker. The surplus funds of the Grand Chapter were loaned to the Grand Lodge. The salary of the Grand Secretary was increased from four to five hundred dollars per annum. The Grand Chapter has 67 Subordinates, 3,018 members, 407 exaltations, 6 restorations, 43 affiliations, 34 deaths, 87 dimissions, 28 suspensions, and 8 expulsions. M. E. H. G. Hazelrigg, of Lebanon, and R. E. John M. Bramwell, of Indianapolis, were re-elected Grand High Priest and Grand Secretary. The next meeting will be held at Indianapolis.

GRAND COUNCIL.—The Fourteenth Annual Communication was held at Franklin, on the 19th of October last, Companion Thomas Pattison, Most Puissant Grand Master, presiding. Thirty-four Councils were represented. The Grand Master recommended an expression of opinion authorizing the Subordinates to confer the Degree of Super-Excellent Master, if they saw fit. Charters were granted to four Councils. The Committee on the Super-Excellent Degree decided to leave the question where it was placed at the last Convocation; that is, not to adopt it as a part of the rite. Companion Hacker was received as Representative of the Grand Council of New Brunswick. Two Honorary Members of the Grand Council were constituted, to be entitled to per diem and mileage when present. The Grand Council has 34 Subordinates, with 1,144 members. There were 240 advanced, 2 re-instated, 1 affiliated, 12 died, 33 dimitted, and 2 expelled. Companion W. W. Austin, of Richmond, was elected M. P. Grand Master, and Companion J. M. Bramwell, of Indianapolis, Grand Secretary.

VERMONT.

GRAND COUNCIL.—The Annual Convocation was held at Burlington on the 10th of June, 1869, Companion E. S. Dana, Grand Master. Fourteen Councils were represented. The Grand Master made a pleasant address, the major part of which was devoted to recollections of, and regrets for, no fewer than eight worthy Companions, whom the hand of Death had removed from the Council. The Committee on Correspondence submitted a brief and candid report on twelve Grand Councils, including our own for 1868. The fourteen Councils contain, on an average, fifty members each. Companion Dana, of Cornwall, and Companion John B. Hollenbeck, of Burlington, were re-elected Grand Master and Grand Secretary.

GRAND CHAPTER.—The Annual Convocation was held at Burlington on the 11th of June, 1869. M. E. Charles A. Miles, Grand High Priest, presided, and twenty-three Councils were represent-

ed. The Grand High Priest made a brief address, mainly devoted to obituary notices. The Committee on Foreign Correspondence report the proceedings of twenty-seven Grand Bodies, including that of Tennessee. Their report is a comprehensive and good one. The author expresses great satisfaction with our views, but corrects us by stating that "Companion Blackie, on examination again of the Proceedings of Massachusetts, will find the addresses of the Grand Officers given in a table, the work of Companion Drummond, of Maine." This is true, we admit, but it does not alter what we said. We ought to receive news of Massachusetts from Massachusetts, not from Maine. Companion Drummond seems now to be tacitly permitted to find statistical figures for all the lazy Grand Secretaries, but it is too much to impose on him, also, the duty of finding out where their officers are. That information certainly did not require a very great expenditure of Massachusetts brains or Massachusetts ink. There are no statistical tables in the report, the Grand Secretary being evidently one of those men who rely upon "Companion Drummond, of Maine." There is a balance of \$1,207.90 in the Treasury. Fortunate Grand Chapter! Memorial pages are dedicated to nine deceased Companions, one of whom is Gamaliel Washburne, Past Grand High Priest. Companion Miles, of Brattleboro', and Companion J. B. Hollenbeck, of Burlington, were re-elected Grand High Priest and Grand Secretary.

GRAND COMMANDERY.—The Annual Conclave was held at Burlington, on the 8th of June, 1869. R. E. Sir Russel S. Taft, Grand Commander. Six Commanderies were represented. The address of the Grand Commander is very brief. He had performed but few official acts, and, owing to sickness, had visited but little. He suggests that each Eminent Commander should impress upon the mind of every candidate the imperative duty he is under of clothing himself. He found the number of members in his Subordinate Commanderies to be 363, with only 81 costumes! He hoped this statement would stimulate the Knights to do better. He approves the Representative system, and alluded to the decrease of a number of Knights, being the same whose loss was announced in the other bodies. The Committee on Foreign Correspondence, in an able report, reviewed the action of twenty Grand Bodies, and expressed satisfaction with the status of affairs. A resolution was passed, approving the Representative system, and authorizing the R. E. Grand Commander to appoint Representatives in the sister States. There are six Commanderies, with 364 Knights, 25 created, 3 affiliated, 7 discharged, 13 died, and 1 sus-

pendent. Sir Russell S. Taft and Sir J. B. Hollenbeck, both of Burlington, were reelected Grand Commander and Grand Recorder.

FRANCE.

GRAND ORIENT.—We have received the *Bulletin* of this Body for July, 1869. We find therein the proceedings of the meeting of that Body for the same month. The Grand Master opened the session on the 5th day, at which were present 285 brothers, representing 300 bodies of different degrees, who took the oath and were declared members of the Assembly. We translate from the report so much as relates to the grand question at issue between the Orient and the American Craft. On the first day's session,

"Brother Fleury, of the Orient of Havre, stated that he had a circumstance to mention, which could not fail to cause regret. The Grand Lodge of the State of New York, in consequence of the relations established between the Grand Orient of France, and the Supreme Council of Louisiana at New Orleans, had declared suspended all relations with the Masons and Lodges of France. He demanded that the Grand Orient should, before other things, occupy itself with this matter, through which both Jurisdictions, and especially their Lodges in sea-port towns, would have much to suffer.

"The Grand Master observed to M. Fleury that this was not the time or place to consider the question; at the same time he assured the brethren that it would receive all attention."

On the next day, "Brother Dally renewed the motion made yesterday by Brother Fleury, and called the attention of the Assembly and the solicitude of the Grand Master, to the factious disagreement fostered by the Grand Lodges of New York and New Orleans. He begged the Grand Master heartily to intervene, that the Brethren of our nation in America should not have their interests injured by the rupture of the friendly relations between the two Masonic powers; and, above all, that our traveling Brothers in America, should be received as visitors. In the actual state of things, he said, it could not be said that Masonry was universal—that it had but one flag, one sentiment, one aim; and this fact, when viewed from all points, was only too deeply to be deplored. It is, then, urgent that French Masonry, and in particular the Grand Master, should take the proper steps to stop this conflict, or at least so arrange that the French Brethren should not suffer.

"The President of the Council gave some explanation of the sit-

uation alluded to by Brothers Fleury and Dally. He gave its history in a few words. The situation, he said, had its origin in the intolerance of some American Lodges, which absolutely refused to receive *black* men among them. Some years ago there was found in New Orleans a Mason, a Frenchman, called Brother Chassaignac, who openly violated the custom, as contrary to our principles. Raised to the office of President of the *Supreme Council of Louisiana*, he has called to it, with no distinction, men of all religions, of all nations, of all races, asking for nothing but intellectual and moral qualities, and it is by so doing that he has offended the Masonic powers of America. The Brother Chassaignac, in the name of the Supreme Council over which he presides, has solicited the alliance of the Grand Orient of France. The Grand Master did not hasten to respond. He had received protests against the establishment of this Supreme Council; and besides, it was important to know if this Grand Council possessed the conditions of vitality. However, the demand of Brother Chassaignac could not remain unanswered; and after a sufficient time, the Grand Master studied the question. A report from Brother Hermitte, published in the *Bulletin*,* and conclusive as to the alliance referred to, had been approved by the Grand Master, and it is on account of this act that the Grand Lodge of New York to-day prohibits all relations between the Brethren under her jurisdiction and the Masons of France. This is the question, this the situation. It shall be examined with solicitude, but at the same time with that firmness which the Grand Orient of France has already shown, when she suspended relations with the Grand Orient of Brazil upon the question of slavery.

“Brother Dally thanked the President for his explanations, while he again insisted that the Grand Master should present the matter.

“Brother Razy, representative of the Grand Lodge of New York near the Grand Orient of France, could not conceal the gravity of the situation. He had assisted at the universal Masonic Congress in 1855. He had seen there Masons of all nationalities, and had convinced himself that difficulties had to be surmounted by certain Masonic powers, before they could adopt the principle of actual equality among men, without distinction of race or religion, principles practiced by French Masons, and in which he gloried. In such a question, we must fully consider the times, the

* See Report of Grand Lodge of Louisiana, 1869. Also Report of Committee on Foreign Correspondence, of Tennessee, 1869.—*Ed.*

best way of procedure, and the pleasure of never despairing of that triumph which undoubtedly would crown the solicitude of the Grand Master for the grand interests of the Order.

"Brother Dorié said that the Lodge of which he was the Venerable, *La Reunion*, at Toulon, like that of Brother Dally, was often called upon to receive visitors from numerous Jurisdictions, but he had not perceived signs of the disagreement alluded to. It had lately been visited by the officers of an American frigate, who, as Masons, hailed from the Grand Lodges of New York, Boston, and Charleston. These foreign Brethren had entirely fraternized with the Brethren of the *Reunion*, and since then some Brethren of the latter have been treated with equal warmth in America. Hoping then, he said in conclusion, that the pending difficulties would be entirely resolved, for he could not but think the Masonic powers could not disagree, when the individual Masons had nothing to disagree about, and did regard each other as true brothers."

Here the order of the business for the day interrupted the discussion. It was resumed on the 8th of the month, when it had been made the subject of the third resolution, on which the opinion of the Assembly was desired. Brother Pouillé presented a resolution, which runs thus:

"Masonry is based upon general principles, recognized and adopted by all men, but especially Masons.

"Why do some acts disagree with professions? Are we not painfully astonished to see Lodges refuse initiation on no other pretext than the color of the epidermis of the candidate, or because he is not a Christian? As if each man could choose his own origin!

"True indeed it is, that these distinctions have no place in our own loved land; and is it not the duty of French Masonry to obliterate a principle so contrary to her own noble device: Liberty, Equality, Fraternity.

"Convinced that this condemnation should have the most favorable support, I present the motion that the Convention make the following declaration:

"*'The Masons under the jurisdiction of the Grand Orient of France, Supreme Council for France and the French possessions, represented by their legal and regular proxies in the Convention of the year 5,869, do solemnly affirm that Humanity and Masonry are outraged where race or religion suffices to interdict a profane from entering the great Masonic family.'*

"Behold," said he "the report which this vote supplants! The Grand Orient has always agitated the interests of the grand ideas

expressed by Brother Paillet, whose resolution is but a paraphrase of our sentiments: Liberty, Equality, and Fraternity. Very recently, the Grand Orient has cancelled its friendly relations with a Masonic power which would not recognize these principles. However, it is right that French Masons make a solemn declaration in the sense indicated by Brother Paillet.

"We shall propose to you, then, to invite the Grand Master, who alone, by the terms of Article 168, Section 2, of the General Statutes, has the right, to put the propositions before you. He added, the Report was approved by the Council of the Order, at its session on the 26th of April last, and he regretted that it had not been received in a manner worthy of the subject, and the grand principles which it announced. This was why he was permitted to say a few words.

"Brother Cremieux interrupted: It is useless; these are the principles of 1789, of which you would speak.

"Brother Pouille: Yes, he advocated Masonic principles which were embodied in the civil laws passed by our great Revolution in 1789; but it is indispensable to-day to insist upon these principles, and as a Frenchman, and a Freemason, I blush for the necessity.*

"I had determined to insist, in my report, upon these principles, even if a document, which I had not seen on the 29th of April, had not become known to me. Let me introduce this document to you. It will explain the regrets expressed by Brothers Fleury and Dally, and the complaints which, in this Convention, are heard against certain American Masonic powers. The document is called 'Proceedings of the Supreme Council of the Sov. Gr. Inspectors General of the 33rd and last Degree of the Ancient and Accepted Scottish Rite for the Northern Jurisdiction of the United States of America.' It relates the transactions of the General Assembly of the Supreme Council which met at Boston, in the year 1868. It contains a report styled, 'Report of the Ill. Bro. Albert G. Goodall, Grand Representative of Foreign Affairs.' In it are to be found the following statements:

"'The Grand Orient of France, whose history would form a volume, has, during the last quarter of a century, occupied the most brilliant position among the Masonic powers of the Continent; but, I regret to say, the history of its labors, its system, and its teachings, do not present the flattering results which

* The reader will notice the imperfection of the language of the reporter, who mixes his pronouns sadly. We translate literally.

should attend a Body so eminent, in possession of so vast a sphere of action, and with facilities to extend our sublime art.

“This Jurisdiction appears satisfied since it has adopted a mode of work conformable to its particular notions of Freemasonry, and which are symbolized and generally known by the name of *the Modern French Rite*; it continues its practices without regard to the Masonic opinions of other countries, upon that which is, or should be, the guide or rule, according to ancient customs, and through which Masonic relations can be maintained with other Jurisdictions. Admitting that climate, education, manners, civil law, and usages, have a marked influence in producing certain changes in routine, that is certainly not sufficient cause to make a radical change in the chief work, which demands a style peculiar to its ceremonies, and has for its object the good of humanity. This it is that distinguishes the Grand Orient of France, and it is notorious that the ceremonies, teachings, and principles, of that Jurisdiction, are so singularly liberal, and differ so entirely from those practiced in Germany, in England, in Ireland, and all the United States, that it may be seriously asked if our exchange of fraternal relations should exist, when our obligations are so different.

“The sentiment and principles of the Latin race do not harmonize with those of the Anglo-Saxon, and the question of a Universal Freemasonry, based upon the principles of mutual obligation and upon the same secret means of recognition between the brethren, remains yet to be solved.

“The farce so generally played in France, with its accompaniment of unintelligible buffoonery, superficial and philosophic, should be abandoned, and replaced by a system more simple, more comprehensive, and more practical, in the reciprocal obligations, and in the sacred and mysterious labors of Freemasonry. One of the most serious reproaches to be addressed to the Grand Orient of France, is the negligent and careless manner with which she admits all the Masonic Bodies of bad repute, which demand recognition. This encourages illegal acts, and engenders much controversy and discontent among the regular members of the Order. With a little prudence and discretion, this evil could be easily avoided.

“The Calendar of the Grand Orient of France for this year mentions *five* Masonic powers, which are irregular and bastard; and also, incredible as it may appear, the *Bulletin* of October contains an official decree of Grand Master Mellinet, dated on the 5th of November, and recognizing the illegitimate Masonic power

which is self-styled the *Supreme Council of Louisiana*, located at New Orleans. This subject will have a vital importance to all the Masonic powers of the United States, and should, without doubt, be the subject of prompt examination, and of response to this gross violation of the rules of comity, done by the Grand Orient of France, which has not regarded the Jurisdiction of the Grand Lodge of Louisiana, *in recognising in a new, illegitimate Body, the right to work in the symbolic Degrees, and to receive, ACCORDING TO ITS IDEAS, THE NEGRO RACE,** and in that manner to force the Freemasons of our country to receive the men of that race. And if to be true to itself be a precious stone, it has never decorated the official robes of the dignitaries of the Grand Orient of France.'

"Such is the language of the Brothers of America, said Brother Pouillé; such is their disdain for French Masonry, in the Jurisdiction of the Southern as well as the Northern portion of the land. It is not only the language of impoliteness and aggression on their part, but it is also that of injustice. It exhibits one of two things:

"1. Irritation arising from the fact that the Grand Orient has recognized the Supreme Council of Louisiana, and since that question has been sprung, and urged upon the earnest attention of the Grand Master, we must express our lively regrets that words so bitter and unmasonic should have been uttered by Brother Goodall, and promise a serious examination of the matter.

"2. Or this irritation comes from the fact that *the Negro Race* can, in common with all other races of men, solicit and obtain Masonic initiation, and that we are not indignant at the fact! And I am sure even my gushing interrupter, the Brother Cremieux, will be with me, with all of us, my Brethren, when I say, I regret that, in 1869, after a century of existence, French Freemasonry is compelled again to renew the declarations of the truths which enlighten our temples, and which, like a glorious aurora, crowned the grand principles of '79, and wrote, above all other eternal truths, the noble devise—Liberty, Equality, and Fraternity. [Applause.] Regretting, above all, that Freemasonry is compelled to proclaim anew a principle which has, for a long time, ornamented her, which has taken a place among her laws: *Whoever touches the soil of France, whoever is shielded by her flag, is free!* [Bravo! bravo!]

* The italics and capitals are Brother Goodall's.

"Let us say that, if for so long a time, these grand principles have not required repetition, they remain for ever engraved upon our hearts, and we are ever as ready to defend as to express them. [Renewed applause.] Therefore, my Brothers, modifying the conclusions of my report, I propose that French Masonry, regularly and solemnly represented here, proclaim the following resolution:

"The Masons under the jurisdiction of the Grand Orient of France, represented legally in the Convention of the year 1869, affirm that humanity and Masonry are outraged, *when color, race, or religion*, suffice to prevent a profane from entering the great Masonic family.'

"I also propose to invite the most illustrious Grand Master to inform all the foreign Masonic powers of this declaration, and to let them know that, now and at once, the Grand Orient ceases alliance with every Masonic power that will not adhere to this declaration.

"No vote, nor submission by the Orator, are needed, my Brothers; a unanimous declaration, covered by the French batteries, will crown our declaration, so French and so humanitarian! [The speech was followed by prolonged applause.]

"Brother Lavoye demanded that the Grand Orient of France, and the Grand Master in particular, should not occupy themselves alone with the question of the *blacks*. There are, he said, in Europe, at the very gates of France, *whites*, who are equally treated as pariahs. It is true that in Prussia, in Denmark, in Sweden, and in many German States, the Jewish religion is an obstacle to initiation. This error is deplorable. It belongs to France, the mother of liberty, to protest against such intolerance, and to make every effort to bring to an end this disgrace to the nineteenth century. [Cries of 'Very good! very good!']

"The Grand Master then demanded the conclusions of the Grand Orator on the declaration of principles proposed by Bro. Pouillé.

"The Orator announced the question. The resolution was unanimously adopted, and the vote followed by applause. After the vote, the Grand Master proposed to the Assembly a triple battery, in favor of the Masons of all countries, and of all Brothers, without distinction. To Equality among men, said he, to Liberty, to universal Brotherhood, which we now proclaim, and will for ever defend!

"These words were followed by three rounds of the most enthusiastic applause."

Such is the whole discussion. We submit it without comment, as it tells its own tale. The action of Tennessee is already taken. She was beforehand in renouncing her fraternal relations, and refusing representation. Since our last correspondence, we have received an official letter from the Grand Master, Brother Mellinet, addressed to the foreign Masonic powers, and dated October 25th, 1869. It informs us of the passage of the above resolution, and requests that we support it, or we will be thrown off from the friendly patronage of that illustrious Body. We have no objection to the resolution. It is no more than the principles of all Freemasonry, that a candidate shall be "free born, of good Masonic repute, and properly vouched for." The Grand Lodge of Tennessee knows nothing about color, race, or religion, and so, on this point, we are at one with the Grand Orient. But the reader cannot have failed to remark that the ingenious Brother Pouillé has completely dodged the real question at issue, which has nothing to do with the negro, and is solely one of interference with the Monroe doctrine of non-interference with the rights of Grand Bodies by Foreign Powers. Grand Master Mellinet hopes that he will receive the cordial assent of the Grand Lodge of Tennessee to his declaration. We do not doubt that he will, when he acts properly with the Grand Lodge of Louisiana. Till then, we dismiss the subject from our pages.

SCOTLAND.

GRAND LODGE.—We have received a letter from Brother W. Hamilton Ramsay, our Grand Representative, expressing the satisfaction of the Grand Lodge and M. W. Grand Master Mason, with the establishment of friendly relations between Scotland and Tennessee, this being the first time relations of amity have been inaugurated with an American Grand Lodge.

COLORADO.

GRAND LODGE.—At the Annual Grand Communication, held at Denver City, on the 28th of September, 1869, the following Grand Officers were elected and installed: M. W. Henry M. Teller, of Central City, Grand Master; R. W. Richard Sopris, Deputy Grand Master; R. W. W. D. Anthony, Senior Grand Warden; R. W. Hal Sayr, Junior Grand Warden; R. W. W. Ware, Grand Treasurer; Ed. C. Parmelee, of Georgetown, Grand Secretary. Brother L. N. Greenleaf, of Denver, was elected Chairman of Committee on Foreign Correspondence.

KANSAS.

GRAND LODGE.—The Annual Communication was held at Topeka, on the third Tuesday in October, when the following Grand Officers were elected and installed: M. W. John H. Brown, Grand Master; R. W. C. C. Kellam, Deputy Grand Master; R. W. Geo. W. Hegeboom, Senior Grand Warden; R. W. J. D. Rush, Junior Grand Warden; R. W. C. Beck, Grand Treasurer, and R. W. E. T. Cars, of Fort Leavenworth, Grand Secretary.

KENTUCKY.

GRAND LODGE.—We have received a communication, dated November 12, 1869, being the report of a committee appointed at the last communication of the Grand Lodge, to examine into the relations of the Grand Lodge of Louisiana and the Grand Orient of France. The report is from the pen of Past Grand Master J. S. McCorkle, who, after fully discussing the whole matter, concludes with the following resolution, which was unanimously adopted:

"Resolved, That all Masonic intercourse with the Grand Orient of France be now dissolved; and that the Lodges under the jurisdiction of this Grand Lodge, and all Masons owing allegiance to it, are hereby forbidden to receive as visitors, or hold Masonic intercourse with, any Mason owing allegiance to said Grand Orient of France, or any Masonic Body under its jurisdiction. That an authenticated copy of this report, preamble, and resolutions, be transmitted by the Grand Secretary to the Grand Orient of France, and to all Masonic Bodies in correspondence with this Grand Lodge."

NOVA SCOTIA.

NEW GRAND CHAPTER.—We have received a circular, stating that, at a Convention of Royal Arch Masons, held at Halifax on the 14th of October, a Grand Chapter of Royal Arch Masons for the Province of Nova Scotia, Dominion of Canada, was formed, and officers elected. The Hon. Alex. Keith was elected Grand High Priest, and R. E. James Gossip, of Halifax, Grand Secretary. This step has been taken consequent on the late union of the Symbolic Lodges of the Province, which have so long been at variance. It is hoped it is for the best interests of the Fraternity. We hail the establishment of the new Grand Chapter with pleasure, and Tennessee will doubtless heartily welcome her at the next Convocation of her Grand Chapter.

J A M I E .

"FATHER, where is our Jamie to-night?—
 Jamie so bold and gay?
The twilight shadows are falling now ;
 Why does he stay away ?
Jamie is handsome, and manly too,
 And he will be good and great ;
But, father, why is our darling boy
 A-staying away so late?"

"Our noble boy is a child no more ;
 He has grown to man's estate ;
He has gone a-courting Minnie Gray—
 The reason he stays so late ;
For her golden hair and eyes of blue
 Have stolen his heart away,
And he goes in the holy twilight hour
 A-wooing sweet Minnie Gray."

"Why does the maiden lure him away,
 Now we are growing so old ?
And we have shielded him all his life—
 Our love has never grown cold ;
The maiden can *never* love him as we
 Have loved him all his years,
Who have led him along the path of life,
 Sharing his smiles and tears."

"But, Millie, remember long years ago,
 When I was handsome and gay,
And you a maiden, so fair and sweet,
 That you stole my heart away.
I had a father, old and gray,
 And a mother kind and true,
Who loved me fondly all my life—
 But my heart went out to you."

A blush crept over her withered cheek,
 Her eye shone clear and mild ;
No longer she chided the lovely maid
 For winning away her child ;

She thought of the long ago, when she
 Stood close by her lover's side
In the little church, and the man of God
 Made her a happy bride.

Selected.

BELLS AND THEIR TRADITIONS.

WHEN the influence of the chimes of well-remembered bells is felt, we cannot wonder that Whittington was lured back to London by their magic spell. Poets have sung of their influence, and it is remarkable how they agree as to the effect produced.

“ They fling their melancholy music wide,
 Bidding me many a tender thought recall—
 Of summer days, and those delightful years,
When, by my native streams, in life's fair prime,
The mournful magic of their mingling chime
 First waked my wondering childhood into tears;
But seeming now, when all these days are o'er,
The sounds of joy once heard, and heard no more.”

The feelings so touchingly expressed were echoed by the tender sentiments breathed by Moore in his charming melody of *Those Evening Bells*, and responded to by many a sigh from a full heart. Often, while Napoleon wandered through the beautiful grounds of Malmaison, when any wish, if not already gratified, seemed within his grasp, and when she who loved him best was by his side, he would stay his steps to hearken to the sound of the neighboring village bells, and say, with a sigh: “How they remind me of Brienné!” In all the vicissitudes of his eventful life, how often may their music have seemed to float upon the air, when far away from the scenes of former triumph and of splendor! When, as was his custom in the still hour of night, he has stood alone, contemplating the skies, may not imagination have wafted back the sounds to which, in boyhood, he had so often listened?

The sound of the bell, announcing joy and sorrow, may well be associated with all our recollections. It proclaims the principal

events of life—birth, marriages, and deaths. The effect of the funeral toll has been well described by William Howitt in his *Visit to Remarkable Places*. "The bell," he says, "calling over hill and dale, with its solemn voice, the dead to his place." The greensward, which he has so often trod, shall know his steps no more. The passing-bell falls with a mournful cadence on the ear: we know that it gives notice of the departure of a fellow-creature who is lying at the point of death. We have often listened to it as its melancholy tone seemed to keep pace with the gradual parting of the soul from the body.

A belief prevailed in Huntingdonshire and elsewhere, that the soul never left the body till the church-bell rang, so that to shorten the pangs of the death-struggle the passing-bell may have been introduced. But there are still more urgent reasons for it. According to old superstition, it was believed to have the power of scaring away the evil spirits that were hovering about to seize the spirit the moment it left the body. It was customary, too, to set the bells a-ringing when tempests or thunder and lightning were impending, as they were supposed to be under the direction of evil spirits, who could only be compelled to desist from their fell purpose of destruction by the sound of holy bells.

Ovid, Livy, and Lucan, allude to the customs which prevailed in their days of having bronze instruments sounded during an eclipse, to avert the disaster which it was believed to betoken. Durandus says the church rings the bells when a storm is coming on, that the devils, when they hear *the trumpets of the Holy King*—as the bells were considered—might take flight, and so the tempest subside. Latimer alludes to this custom in one of his sermons, which is an additional confirmation of its having prevailed in England before the Reformation. Though now discontinued in Protestant churches, it still prevails in Malta and Sicily, in Sardinia, Tuscany, and many parts of France. The belief was held in many places that all within the hearing of the convent bells are safe from storms, and from the evil beings by whom they were promoted.

So strong was the impression that bells should be used on every awful occasion, that we find that a person of the name of Dow granted fifty pounds to the parish in which the great prison of Chester is situated, on condition that forever after, on the night before an execution, a man should go at the dead hour of night, and strike, with a hand-bell, twelve tolls with double strokes, as near the cells of the condemned criminals as possible, and then exhort them to repentance. The great bell of the church was to toll as

they were passing by on their way to execution, and the bell-man was to look over the wall, and exhort all good people to pray to God *for the poor sinner who was going to suffer death*. Southey takes notice of this in his *Letters of Espriella*. Money was also bequeathed to insure the ringing of the curfew bell in Kidderminster, on one particular night in the year, to celebrate a thanksgiving to God, for the preservation of the life of a person, who, on his way from Bridgenorth fair, was on the point of being precipitated from a great height, when he was saved by the sound of the Kidderminster curfew, which enabled him to return by the right direction, and to reach his home in safety.

Such sanctity has been ascribed to bells, that we find that, in some countries, they are baptized and given the name of some saint. The pious Dionysius Barsalabi wrote a dissertation on bells, in which he ascribes their invention to Noah, as he has found it mentioned in several histories, that a command was given to him that the workmen employed in building the ark should be summoned to their work by strokes of wood on a bell. The direction given through Moses that the priest should have bells attached to his robe, by which his approach to the sanctuary would be announced to the people, shows the antiquity of their use. Small bells were employed by the Greeks and Romans for civil and military purposes, and were sometimes sounded from temples to summon the people to their religious duties; it is said that their first use in Christian churches was in the fourth century by Paulinus, Bishop of Nola, in Campania.

Bells have been long used on occasions less sad and solemn than those to which we have alluded. They ring forth a joyous peal to welcome the married pair, who tread the aisle on their way to the altar to join their hands and plight their vows. The merry chimes of the joy-bells proclaim good news, or announce a royal visit. The castanets, which tinkle like puny bells, had a simple origin: as the merry peasants danced beneath the spreading branches of the chestnut trees, they picked up the fallen chestnuts, and rattled them in their hands in time to the music of their voices and their graceful movements in the dance. The castanets in use with our public dancers are an imitation of the chestnut, the name being evidently derived from *Castanea*, chestnut. The cap and bells given to fools may have originated from the pleasure which that unfortunate class of beings may have taken in the jingling of bells; this strikes us the more as we remember to have seen one to whom the light of reason and the blessed sun was denied, who took infinite delight in the sound of the triangles with

which he was furnished for his amusement; though so much was withheld, an exquisite sense of hearing gave charms to the continuous sound of the triangles, to which his own voice kept time in the monotonous chant of "Ullah, Ullah," the only articulate sounds he could utter.

It is not strange that sounds, which are the prelude to communion with the unseen world, should produce an effect upon the imagination. All who have felt the effect of the Sabbath bells borne on the wind to a remote spot, may conceive how the recollection may float upon the imagination of one who is far away. In describing traveling through the desert, Eothen mentions having been awakened by the sound of a peal of bells. "My native bells, the innocent bells of Mallin, that never before sent forth their music beyond the blaggon hills, and for upwards of two miles the sound continued, and then gradually died away." It is said that sailors often hear their native bells, when far out upon the seas; and there is many a tale of the mariner, who heard his funeral knell not long before his death; the foam of the surge, too, having assumed the appearance of his winding sheet. An old man, who had with difficulty been saved from drowning, described the sensations which he had experienced: he fancied he heard the ringing of bells, and, as consciousness became less, the sound increased till he thought all the bells of Heaven were ringing him into Paradise, and he felt the most delightful, soothing sensation; and he added, *that in the district where this happened, there was not a bell within six miles.*

There is no end to the traditions connected with bells. Sir John Sinclair, in his account of Scotland, tells of a bell belonging to the old church of St. Fillan, in the parish of Killin, in Perthshire; it usually lay upon a gravestone in the churchyard; it was supposed to possess the miraculous power of restoring the insane to their senses; the maniac was to be dipped in the Saint's pool, after which he was to be bound with ropes, and confined all night in the chapel, and in the morning the bell was placed upon his head, with great solemnity; if this remedy failed, his case was considered incurable. Other marvelous powers were attributed to this bell; if stolen, it was asserted it had the power of extricating itself from the hands of the robber, and would then return to its original place, while it continued ringing the whole way.

The belief in subterranean bells has been, from time immemorial, a common superstition in Berkshire, as stated in *Christmas, its History and Antiquity*, published in London, in 1850, where, if any one watches on Christmas eve, he will hear subterranean

bells. And throughout the mining districts the workmen declare that at the holy season, the mine which contains the most precious ore is supernaturally illuminated in the most brilliant manner, and high mass performed with the greatest solemnity, the whole service chanted by the unseen choristers in the most devout and impressive manner. Lord Lindsay gives a translation of a stanza from the poet Upland, founded on the tradition of the Sinaitic peninsula :

“ Oft in the forest far, one hears
A passing sound of distant bells :
Nor legends old, nor human wit
Can tell us whence the music swells.
From the lost church 'tis thought that sweet
Faint ringing cometh on the wind ;
Once many pilgrims took the path,
But no one now the way can find.”

Though the chapel which in former days stood by the lake of Cassmere, near Ellesmere, has been swept away by Time, its bells are said to be still heard whenever the waters are ruffled by the wind. Bells, it is told, have frequently rung of their own accord. It is so asserted to have happened when Thomas à Becket was murdered. The death of the King of Spain was said to have been always announced at the moment of its occurrence by the tolling of the great bell of the Cathedral of Saragossa. Collins made this the subject of some beautiful lines, beginning thus :

“ The bell of Arragon, they say,
Spontaneous speaks the fatal day.”

In the last stanza he turns, pathetically, to his own death, and “Some simple knell” which calls him to the grave. At Raleigh, they say that, at Christmas-time, the old church bells are heard to ring deep in the earth. It was customary for the people of that locality to go into the valley on Christmas morning, and, bending to the ground, to listen to the mysterious sound. After Port Royal, in the West-Indies, was submerged at the close of the seventeenth century, sailors told many marvelous stories of their having anchored on the chimneys and the steeples, and having heard the church bells ringing in the water, touched by no human hands.

Among the legends of bells, it is told that, many years since, the twelve parish churches in Jersey each possessed a valuable peal of bells. A long civil war had so impoverished the

state, that it was judged to be expedient that those bells should be sold, to help to defray the heavy expenses which had been incurred. The bells were accordingly taken down, packed, and shipped for France for this purpose. As it were to wreak vengeance on those who had proposed such desecration, the vessel in which they were being conveyed foundered on the passage, and every thing on board was lost. Since that fatal time, the story goes, at the approach of a storm, the bells are heard to ring from the bottom of the deeps. To this day the fishwomen of Simeon's Bay go to the edge of the water before they trust their boats to the waves, that they may ascertain whether the bells are ringing. If the warning chimes are heard, nothing can induce them to leave the shore. If all is still, they fearlessly pursue their craft.

That sounds should seem to float upon the air in desolate regions, and pass along the interminable waves, is not strange; for then the imagination has nothing to interrupt its action, and the attention is alive to the faintest sound. The great wilderness which stretches almost uninterruptedly from the Euphrates to the western shores of Africa is said to present sights and sounds that can be traced only to causes that are supernatural. In that portion of the desert between Palestine and the Red Sea, it is told that matin and vesper-bells are heard every day from some phantom convent, which has never yet been discovered to human sight. These bells are believed to have sounded ever since the Crusades. The advance and attack of armies, with their trumpets, are thought to be distinguished. The travelers who pass along in caravans through the wide-spreading sands, are so impressed by the awful solitude, that they fancy sounds and sights to people the vast loneliness.

It has been observed by one who passed through the dreary waste, that if, by unlucky chance, one has lingered behind his party, not only will earthly sounds and forms be presented to his fancy, but fearful outcries and hideous shapes, which do not belong to this world. Walker, in his *Irish Bards*, mentions that some of the ancient poets of Ireland tell of supernatural sounds, often heard by the Irish peasantry; sometimes in loud shrieks or plaintive cries, that burst from the depth of the forest, or steal along the valley; they seem as the voices of departed bards or fallen heroes, who are, perhaps, sailing along the clouds of heaven or gliding through the mists. Many a poet and minstrel may have been indebted to those imaginary voices for the sublimest conceptions. Mozart was accustomed to compose in the open air, imagination and the music of Nature prompting his first pass-

ages, and seeming to him as the commissioned inspirers from heaven.

Tourists who visit Cornwall are sure to find their way to Minster Vale, celebrated for its loneliness. The deep valley is clothed with grass soft as velvet, and of the most vivid green, enameled with wild flowers of various hues and delicate perfume. The hills rise to a considerable height; the furze, in the season of its bloom, shining along their sides like burnished gold. The stream, which runs through the whole length of the vale, gives the most delightful sensation of freshness and coolness even in the hottest day in summer. From this valley a window can be discerned through the thick foliage; it belongs to Minster church, the approach to which is in another direction.

Every one who enters the romantic and secluded church-yard which leads to it, is struck by its lonely solemnity. The venerable trees cast their shadows over the grave-stones. A picturesque winding path reaches the church. The carved oak tracing in the interior is but little injured by time. The remains of painted glass in the windows show that it once formed a principal ornament.

The church has a peculiar interest besides its romantic situation, from a tradition connected with it, which runs thus: It is told that when it was being built, the Earl of Batheceaux, who inhabited a splendid castle in the neighborhood, in the hope of benefiting his soul, ordered a fine peal of six bells to be cast for it. As soon as they were ready, they were embarked in a large vessel for Boscastle, the neighboring village. Forgetful that the sound of bells on the sea was considered ominous of disaster, the sailors, before nearing the shore, set them going. The concourse of persons who were waiting on the shore for their arrival, saw the ship instantly give one lurch and sink, with its precious cargo, to the bottom of the sea. The bells were never recovered, but are often heard at midnight from the deep blue water, pealing a mournful air. The tower where they were to have been hung has been left unfinished ever since.

We recollect to have seen one of the most interesting legends connected with bells, with which we ever met, in the *Dublin Penny Journal* for the year 1832. It told of a chime of bells, which were manufactured by a young Italian, who labored at them incessantly for many years. They were so sweet that his chief delight was in listening to them; they were, in fact, the charm and the pride of his life. He was, however, induced by the prior of a neighboring convent to part with them. With the profits of their

sale he purchased for himself a little villa, where he could hear his bells from the cliff on which the convent stood. Their music was quite necessary to his happiness. His days passed cheerfully on, surrounded by the objects of his love, and within hearing of his precious bells. But a time of trouble came, and he lost everything—he was alone in the wide world, bereft of family, friends, and home. The convent, too, was razed to the ground; and the bells—the bells that he had loved so well—were taken to another country. For years he wandered from land to land, seeking for the place to which they had been removed. He was a sorrowful old man when he sailed up the Shannon. The vessel in which he was a passenger anchored in the Pool, near Limerick. He hired a small boat for the purpose of landing. It was an evening so lovely, that he might have fancied himself in his native home. The water was clear as glass, and the little boat glided smoothly on. The city was near; and as the Italian sat in the stern, his eyes were fondly fixed upon it. Suddenly, amidst the stillness of the hour, a peal burst forth from the cathedral bells upon the air. The rowers rested on their oars; the Italian leaned back; he crossed his arms upon his breast; the well-remembered, fondly-loved chime was heard once more. He closed his eyes; the boatmen landed him, but he was dead.

We need no legends to tell us how dear bells have ever been to our people, and what gentle feelings they inspire. In Southey's *Book of the Church* it is found that "Somerset pretended that one bell in a steeple was sufficient for summoning the people to prayer, and the country was thus in danger of losing its best music—a music hallowed by all circumstances, which, according equally with social, exalted, and with solitary pensiveness, though it falls upon many an unheeding ear, never fails to find some hearts which it exhilarates, and some which it softens."

The sound of the bell which summons to prayer, as the congregation pass along the pleasant green lanes and fields, is music which fits them for devotion. The funeral-toll and the passing-bell turn their thoughts to the only circumstance of life on which we can calculate with certainty—our death; but the bells which break joyously through the stillness of night to celebrate the advent of Our Lord, seem as glad messengers proclaiming life and immortality!—*Sharpe's Magazine*.

AN EFFECTIVE LESSON.

THE following narrative of a practical joke is told by Grace Greenwood, of a certain Doctor Elliot, a noted character, of a noted old Connecticut town :

Late one dark night, being summoned to a patient in a neighboring parish, Dr. Elliot went for his horse to his barn, which was at some distance from the parsonage. Just as he was about to enter, he heard some one coming out, and immediately concealed himself behind a large bush in the lane, hiding his lantern under his cloak. Presently the wide barn-door swung open, and a man appeared, bending beneath an immense load of hay bound together by a rope. Through loops of this rope he had thrust his arms, and he carried the huge mass like a peddler's pack.

The doctor suffered this thieving Atlas to pass him ; then, taking the candle from his lantern, he crept softly forward and set fire to the hay, then again concealed himself. In a moment that moving haycock was one great, crackling blaze, and the thief, with wild cries, was frantically flinging it from his head and back. He succeeded in extricating himself without help, and then ran as though pursued by fiends across the snowy fields.

Some months after this there came to the doctor's study a pale, thin, melancholy looking man, who, after much painful hesitation, expressed a desire to make a confession of sin. With a serious and sympathetic manner, yet, with, I suspect, a sly twinkle in his eye, the minister set himself to listen.

"I've had a dreadful load on my conscience, doctor, for a consid'ble spell ; and it does seem as ef 'twould kill me. I'm eeny most dead now."

"Ah ! is it possible ? What can *you* have done ? You are a respectable man, and a church member," replied the doctor, in seeming surprise.

"Yes, I jined the church thirty years ago," replied the old farmer ; then, sinking his voice to an awsome confidential tone, he continued : "But I'm a dreadful sinner, for all that, doctor ; and bein' a church member, my sin, you see, was of too much account

to be winked at, and judgment follered close arter it. O, dear, O!"

"Pray tell me your trouble, brother."

"Well, doctor, it consarns *you*."

"Indeed!"

"Yes. One time last winter, I got a leetle short of fodder, and I thought to myself as how you had more'n enough for your critters; and so one night the devil tempted me to go over to your barn, and tu—O, dear, O!"

"To help yourself to a little of my surplus hay, eh?"

"Yes, doctor, jes' so! But I never got home with that are hay. The Lord wouldn't let me du it. I had a load on my back, and was a carryin' it away when all tu once it burst into a blaze about my ears?"

"Struck by lightning?"

"No doctor, it was a clear night. I've jest made up my mind that fire dropped down from heaven and kindled that are hay. 'Twas a judgment and warnin', and I'm afeared a sort of forerunner of the flames of hell. I hain't had no peace of mind sence, nor felt like eatin' a good meal of vittals. At last I thought I might feel a little better ef I'd jest own it up to you, an' ask your pardon an' your prayers."

To the astonishment of the poor penitent, the minister laughed out right merrily. Then he said: "Be comforted, neighbor; your little thieving operation was hardly of such consequence to heaven as all that. It was I who caught you at it, and set fire to the hay from my lantern; and I must say you yelled lustily and ran briskly, for a man of your years. Why didn't you tell me if you wanted hay? Now go home in peace, get well, and steal no more."

"You, doctor? You? Be you sartin sure, you sot fire to that bundle of hay?"

"Yes, quite sure; that was my own little bon-fire. I hope it didn't scorch you much. I noticed, when you came to meeting the next Sunday, that your hair was a little singed. As for the flames of hell, neighbor, that's your own look-out. I trust there is time to escape them yet."

"So, so! 'twas *you* did it all! The Lord be praised!" exclaimed the farmer, fervently. "It raly is an amazin' relief, an' my old woman was right; for she says: 'Go to the minister an' confess,' says she, 'an' that'll lift the biggest heft of the sin off your conscience, an' be better than doctor stuff,' says she. An' *so you* did it! Well, folks say you're a master man for a joke; but this 'ere

one was more solemn than a sermon to me, an' more effectooal, doctor, I do believe."

So saying, the farmer departed in peace; and the parson kept the secret of his name, even in his own family, always, I think.—*Exchange.*

MASONIC ORPHANS' HOME.

FOR the information and encouragement of the friends of this enterprise, we take pleasure in stating that it is progressing very satisfactorily.

Cumberland Lodge, No. 8, at Nashville, at its stated meeting on the 15th of January last, adopted the following preamble and resolutions:

"WHEREAS, On the 3rd of December, 1867, Cumberland Lodge, No. 8, Free and Accepted Masons, located at Nashville, Tennessee, incorporated as such by an Act of the General Assembly of said State, passed 8th March, 1858, did, through its proper officers, and by its direction and authority, execute to Charles A. Fuller and other Trustees therein named, and their successors, a deed of conveyance, in trust, of the lot of land upon which the Masonic Temple, in Nashville, Tennessee, is situated, which deed, registered in Book No. 39, page 759, of the Register's office of Davidson County, is made a part hereof;

"WHEREAS, Said conveyance was for the purpose of creating a fund to be denominated the 'Cumberland Masonic Orphans' Home Fund,' from the revenues derived from the rents and profits of said Masonic Temple, after the payment of necessary repairs and expenses, and the extinguishment of the indebtedness of said Lodge then subsisting, the interest of said Fund, to be used by said Trustees, in the care of indigent widows and the support and education of the orphans of deceased Masons;

"WHEREAS, On the 13th of February, 1868, and the Act amendatory thereof, passed 30th November, 1869, an Institution was incorporated by the General Assembly of said State, under

the name and style of the 'Masonic Orphans' Home,' having for its object, the founding of Asylums, or Homes, in which the orphans of deceased Masons in Tennessee may be reared, educated, and supported, and indigent widows, and the aged and infirm members of the Order, properly provided for;

"WHEREAS, The objects and purposes sought to be accomplished by said Cumberland Lodge, in the execution of the conveyance aforesaid, as to the charitable purposes therein specified, can be more certainly and satisfactorily accomplished by the establishment of the Asylums or Homes contemplated by said 'Masonic Orphans' Home,' than by the establishment of an Institution under the control and management of said Lodge, having only its support and patronage; and the funding of two Institutions in the State, under distinct and separate management, for the accomplishment of the purposes stated, not being desirable or expedient;

"Now, therefore, being satisfied that the plan of operation adopted by the Board of Managers of said 'Masonic Orphans' Home,' presents the most feasible organization for the accomplishment of the object in view, the same having been endorsed by the M. W. Grand Lodge of Tennessee, and by it strongly recommended to the support and co-operation of the Subordinate Lodges, and Masons in Tennessee; Cumberland Lodge No. 8, aforesaid, does hereby declare and resolve:

"1. That it is the desire of the members thereof, and it is hereby directed, that the deed of conveyance aforesaid, of 3rd December, 1867, so far as it proposes to create said 'Cumberland Masonic Orphans' Home Fund,' be cancelled according to the provisions thereof, and the acting Trustees under said conveyance are requested and directed to unite with the proper officers of the Lodge in the cancellation thereof, as to those provisions creating said 'Cumberland Masonic Orphans' Home Fund.'

"2. That said Trustees be instructed to retain possession and control of the property of this Lodge, conveyed by said deed, under the terms and provisions thereof, until the debts secured thereby shall have been fully paid and satisfied, and until otherwise directed by this Lodge.

"3. That the 'Masonic Orphans' Home,' and the objects and purposes sought to be accomplished by it, meets the hearty approval of this Lodge and its members, and we hereby declare our willingness to extend to it material aid and support, so far as the means of the Lodge may render it practicable to do so.

"4. That this Lodge does hereby contribute and donate to the

Endowment Fund of said 'Masonic Orphans' Home,' out of the revenues to be realized from the rents and profits of said Masonic Temple, the following amounts; that is to say:

"Two Hundred Dollars per annum, on the 1st of January each year, commencing 1st January, 1871, until the debts secured as aforesaid shall have all been paid and extinguished.

"After these debts shall have been paid, and for the period of ten years from the payment, and until the Lodge shall otherwise direct, twenty-five per cent. of the net revenues of the Building.

"5. Said Trustees, or such Officers, Agents, or Trustees, as may, from time to time, be appointed by the Lodge for that purpose, (after the payment of the debts secured as aforesaid), are hereby directed to invest the remainder of the revenue to be realized from the rents and profits of said Masonic Temple, after paying necessary repairs and expenses, in good securities, as it shall be collected; the fund thus invested to be subject to the control of the Lodge through such Trustees, Officers, or Agents. The intention and purpose hereof being to accumulate, in this manner, a fund to which the Lodge may resort in an emergency.

"6. That a special Committee of three be appointed, who, with the proper officers of the Lodge, will carry out the objects and purposes hereof, and cause the execution of such instruments as will accomplish this object."

This is a princely donation to the "Masonic Orphans' Home," equally, or more satisfactory, to its Board of Managers, than any of the propositions heretofore discussed. The donation has been accepted, and the manner of making it (almost unanimous) is peculiarly gratifying.

We feel inclined to throw up our hat for old Cumberland, and if it was not our own Lodge, we should say much more. We must say that, in all truly Masonic enterprises, we vouch that this Lodge will be fully up with its sister Lodges in the State.

BARTON'S PROPOSITION.

We again call attention to this matter. In our January number, page 53, Brother Barton says:

"Why halt we between two opinions? I, in common with thousands of other brethren, believe it a duty to establish the 'Masonic Orphans' Home.' Then why not do it at once? I will be one of one thousand Masons who, in addition to paying my full part of whatever my Lodge may donate, will obligate and bind myself and representatives to pay TEN DOLLARS per year,

for ten years, the first payment to be due and payable when the one thousand Masons shall have agreed hereto.

"R. M. BARTON, Morristown, Tenn."

We have received affirmative responses to this proposition from

Brother D. R. Grafton, Chattanooga,

" D. G. Shepherd, Granville,

" W. R. Ross, Dresden,

and have assurances that a large number will soon be received from various parts. Hurry up, Brethren! We ought to have five thousand responses in six months.

JNO. FRIZZELL, *Sec'y and Treas'r.*

MASONIC RITES.

THE advantages of establishing a uniform system of work in the Degrees of Freemasonry are so obvious, that few Brethren, however conservative, would feel inclined to oppose the adoption of any well-digested scheme to obtain so desirable a result. But the difficulties that beset the path of reform, when calmly considered, we confess appear to be almost insuperable.

Most men are wedded to the language to which they have been accustomed, and can see beauties of style and elegancies of expression, which others regard as evidences of bad taste. There is one notable sentence in an address that is given during the installation ceremony in English Lodges, in which Freemasonry is paid the doubtful compliment of being compared to a bleak mountain, "baring its bosom to the midnight storm." There are also gross anachronisms, and historical inaccuracies, which must be set right; but the chief stumbling-block, as we have already intimated, will be the reluctance of teachers to abandon their firmly-rooted ideas as to how the work should be done, and yet, without mutual concessions, a reformed ritual will be an impossibility. It may be well also to consider that, even if English Masons succeed in

setting their own house in order, so far as the mother country is concerned, it will be a work of time before the numerous foreign and colonial Lodges under English Jurisdiction acquire a thorough knowledge of the uniform system, and we much question the practicability of its being communicated to them at all, especially when it is understood that oral instruction is the only orthodox medium. There is another aspect to the question which should also be remembered. Freemasonry differs in its ritual, and even in its precepts, in almost every nation; no two "Masonic Constitutions" are absolutely alike, not even those of Great Britain and Ireland. A brief review of the various Masonic rites, practised throughout the globe, may, therefore, prove not uninteresting at the present juncture. Let us begin with England: here we recognize the three degrees of Ancient Craft Masonry, namely: the Entered Apprentice, the Fellow Craft, and the Master Mason, together with what is termed curiously enough, the "Order of the Holy Royal Arch," and yet although it is to all intents and purposes a separate degree, with different clothing, and rather heavy fees for admission, we are taught to believe it is not a degree, but simply the complement of Master Masonry. Again, we have the "Installed Master's" ceremonial, and a very beautiful rite it is, with peculiar secrets and vows, and yet it is not considered a "degree" in the ordinary signification of the word.

All Orders of Chivalry, such as the Rose Croix, Kadosh, Red Cross, or Templars, are permitted to meet in England under the ægis of the Masonic Order, their rights so far being secured by the Act of Union between the two Grand Lodges in 1813. In Scotland a different system prevails; there the Grand Lodge acknowledges the three degrees, and also the "Mark" degree, while it ignores the Royal Arch and the "*Hautes Grades*." In Ireland, all the symbolic and chivalric degrees work under the auspices of the same authorities, and great harmony is the result; the only defect being that it is extremely difficult for a Brother to obtain admission to the higher grades unless he holds a good position, both in the social and Masonic worlds. We are bound to add, however, that this peculiarity is by many Brethren considered a most admirable feature of the system.

In the United States of America they work the York Rite, which is nothing more than an amplification of the degrees recognized in England. To the first three they add the "Mark Master," "Past Master," "Most Excellent Master," and "Royal Arch," besides which, in many States, the Royal Arch is supplemented with degrees called "Royal and Select Master," and in

other parts of America a degree designated "Super-Excellent Master" is likewise added. This degree, we believe, or something very much resembling it, is also practised in Ireland. The American Masons are fond of the Knightly Orders, and in fact there are more Templars in the Great Republic than in all the earth beside. The "Ancient and Accepted Rite" may almost call the States its home, as that splendid but incongruous system of degrees has become an acknowledged Rite in Freemasonry mainly through the exertions of those Brethren who formed the first Supreme Grand Council 33° at Charleston, in 1801, without any other warrant than their own sagacious perception of its imperative necessity to insure the perpetuation of the degrees.

Turning to France, we find that our lively neighbors have been, so far as Freemasonry is concerned, "everything by turns, but nothing long." First they worked only the symbolic grades, then they invented the "Ineffable Degrees," or Rite of Perfection—the basis of the Ancient and Accepted Rite; afterwards, they struck out new paths, such as the Rite of Elected Cohens, the Rite of St. Martin, the Philosophic Rite, the "Adoniramites," the Rite of Adoption, or Androgynous Masonry, with many others too numerous to mention.

In 1786 the Grand Orient, seeing the folly of these novelties, solemnly abolished them all, except the following four, which they added to the Craft degrees, namely: "Elect," "Scotch Master," "Knight of the East," and "Rose Croix." After adhering to this programme for many years, the Grand Orient now acknowledges not only the 33 degrees, but the Rite of Misraim, the Rite of Memphis, and all the other impositions that have been shamelessly palmed upon the Fraternity within the memories of living men.

Germany has also been a great field for Masonic charlatans, and ritual-mongers, Fessler, Schroeder, Zinnendorff, Hunde, Bahrdt, and Rosa, are a few of the most prominent names, and in this country the infidel order of the "Illuminati" was first instituted.

At present, although great diversities in practice still exist, Freemasonry in Germany is well conducted, and has obtained a high place in the estimation of the people. To Holland the same remarks apply, but in Belgium the Order is in fierce conflict with the pretensions of the priests, and to such an extent is this feeling carried, that many Freemasons are sworn not to accept the ministrations of religion even on their death-beds.

Spain and Italy have but recently awoke from the ignoble

trance of slavery and superstition; and although Freemasonry is gaining ground in both countries, it is so imbued with political principles, and so thoroughly identified with purely national aspirations, that we cannot class it with the Freemasonry which is familiar to English or American Brethren. In the Northern States of Europe, the Masonic institution flourishes under the protection of the State. In Sweden, the King is Grand Master, and the degrees worked are twelve in number, constituting what is denominated the Swedish Rite, of which the three highest are termed "Brethren of the Red Cross," and are said to be identical in tradition and ceremonial with the three grades of the "Red Cross of Constantine" now worked in England. It will be remembered that the Prince of Wales was received into Freemasonry in Sweden, where he attained the seventh degree, which is known by the name of "True Templar," "Templar Master of the Key," or the "Favorite Brother of Solomon." His Royal Highness also received the Cross of the Order of Charles XIII., which is conferred only on Brethren of high rank.

The ceremony of initiation in Sweden is very impressive, and in no other country is the Masonic Order held in such high repute.

We have thus indicated a few of the many Masonic Rites now existing throughout the globe, and our readers will perceive how tremendous would be the labor, how herculean the task to reconcile their manifold dissimilarities. However, we have one great consolation left,—that in every system the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, form at once its basis and its bulwark—upon the common platform of Craft Masonry, Brethren from the North, East, South, and West, can meet and greet each other as members of one universal family—and while we retain this basis, it matters little whether A comes before B, or D before F; while we recognize the Fatherhood of God and the Brotherhood of man, it is a secondary consideration whether we place our wardens in the West or the South; from that ancient and illustrious source we all spring; from that mighty centre we all radiate; and it is by deeds, not words alone, that we can perform the true work of Freemasonry, and aid the progress of the whole human race.—*Freemason, (London.)*

NEW BOOKS.

"*The Holy Grail and Other Poems, by Alfred Tennyson, Poet Laureate,*" is a book which the past month has seen published, and which, in all probability, will be sold in greater numbers than any poetical work likely to be published for a long time to come. Thirty thousand copies in England, and the same number in America, were reported as sold within a few days. The American publishers—Fields, Osgood & Co., of Boston,—fully up to the times, have issued editions for a dollar, half a dollar, and a dime, and all are being greedily picked up. Tennyson is as full of high significance and under-meaning as ever in these noble poems. They make the "*Idylls of the King*" a complete and artistic whole, full of the most exquisite expression, and of a wealth of beauteous imagery. The "last, dim, weird battle," of the "Passing of Arthur," fought out in the densest mist, stands for a majestic picture of human death, and paints its awfulness and confusion. The soul alone, ending where all else is swallowed up, sees the mists rise clear, and finds the three crowned virtues, waiting to convey it to its rest. The most remarkable feature of Mr. Tennyson's poetry is his teaching so much symbolic truth without forcing his narrative, and so consummate is his art, that a careless reader might fail to perceive there is any art at all. Even such readers cannot fail to be pleased; those who dip deeper into the wealth of philosophy beneath its surface, will be enchanted and delighted. Among the minor poems, "The Victim" has been well known, and become a popular favorite already. "The Northern Farmer," old style, contains a lively imitation of the canter of a horse, which, for onomatopœia, has no equal in the English, or even the Latin language.

"*The Origin and Development of Religious Belief, by S. Baring-Gould,*" is the title of one of the thoroughly able works of the day, which will probably be continued in two or more volumes. Messrs. Appleton & Co. have sent us the first, which is a philosophical inquiry into the religious instincts of humanity, as unfolded in Mosaism and the various forms of heathenism. The author proposes, in a coming volume, to subject Christianity itself to the same criticism. Starting out with no assumptions, not

even that of the existence of a God, the author reasons from the human mind itself, its longings, instincts, its "groping blindly in the darkness," and its desires. Taking history and consciousness as his guides, he displays the highest ability in treating so wide a topic, requiring such precise handling. He proves himself a man of large culture and calm reflection, and we cannot but admire his lucid, appropriate, and vigorous language. The book is a sound and healthy one, and one which will excite the interest of all readers.

"*What is Judaism?* By the Rev. Raphael Lewin"—(New York: D. Appleton & Co.)—is a valuable little book, intended to place before the public a brief but thorough explanation of the principles of Judaism, in a style simple enough to come within the range of all. Much has been written about Judaism, but chiefly for the learned; and we have before this had really no book which contained, in a moderate compass, the full principles, doctrines, views, objects, and destiny, of the Jewish religion. Even among the Jews themselves there is great ignorance upon the matter, hence the numerous reforms and other disruptions in their church. As a book to remove erroneous impressions and demonstrate what is doctrine, the book has peculiar value.

"*Mrs. Gerald's Niece*, by Lady Georgiana Fullerton," is a capital new novel, full of interest, and profound insight into the human heart, by an authoress whose "*Stormy Life*" has endeared her to many readers.

For those who prefer to float on the great sea of fact and discovery with which the industrious students of the Natural Sciences are now deluging the world, and to leave the hard labor of diving to the bottom to adventurers more doughty and better trained, we cannot do better than commend "*Wonders of the Deep*," by Professor Schele de Vere, of Virginia, (New York: G. P. Putnam.) They will find it a book of great interest, and be thoroughly satisfied with its masterly exposition of the marvels of Fish and Fisheries, Corals, Light-houses, Quicksands, and all the Fables and Fancies of Mermaids, Sea-serpents, Krakens, and the like. The author is at home with his subject, and his mode of narration is refreshing and truthful.

We did intend to leave Mrs. Stowe and Lord Byron to rest in peace; but an allusion to the painful and disgusting charge preferred by this American championess of the oppressed has been forced upon us by the issue of a bulky volume, "*Lady Byron Vindicated*, by Mrs. Stowe," (Boston: Fields, Osgood & Co.) All we intend to say is, that while Mrs. Stowe has made a big book out

of a magazine article, which ought never to have been written, she succeeds very well in vindicating herself from the charge that she had trumped up a story to make a sensation. That Lady Byron told Mrs. Stowe this scandalous story is very patent; that Lady Byron is vindicated, that there is more than a bare likelihood in the truth of the charge, is by no means apparent. We believe Mrs. Stowe. We cannot believe that Lady Byron made the charge in sound mind; the charge itself we recoil from giving any attention to. It is too monstrous to be true. Mrs. Stowe, in her vindication of her friend, has not contributed any line which will increase her reputation, or exalt her position, in the literary world.

A Mason's daughter, a Madame de Lesdernier, visited our city during the month, and succeeded in selling a large number of copies of a book of hers, to members of the Fraternity. It is called "*Headland Home, or a Record of a Life's Experience*," and is of the class of semi-biographical novels so popular at the present time. It bears the mark of true genius, is written with ability and taste, and promises well for future efforts. If truly the "Record" of her life, she is deeply to be pitied, but we trust her sorrows are only touched up by the magic glamour of the artist, and made to pay. We advise the brethren who have bought the book, and not yet examined it, to read it. It will please most of them, and give them some pleasure in return for their charitable outlay.

"*On the Edge of the Storm*," by the author of "*Mademoiselle Mori*," (New York: Putnam,) is a novel, illustrative of the growth of republican sentiments in the rural districts of France, full of pictures of the domestic horrors which the great revolution, and the too rapid progress of the principles of '98 so fearfully accumulated, which gives a trustworthy picture of the unfortunate position and persecution of the poor "cagots," an outcast race which existed in France, in the midst of civilized Europe. The book is free from maudlin sentiment, and is well sustained in its interest, combining a very accurate knowledge of French manners with narrative and descriptive powers of a high order.

For the young folks, a Mr. Hanley, of London, has translated "*Caliphs and Sultans*," (New York: D. Appleton & Co.,) which professes to be a collection of tales omitted in that never old fashioned Arabian Nights Entertainments. The selection is a very amusing one. The tales have all the characteristics and the imaginative power of the old set, and cannot fail in accomplishing their grand object, amusement.

Of cheap books, we notice the "*Fitzboodle Papers*" of Mr. Thackeray, which Appleton publishes for fifty cents, a vast number of social, domestic, and scientific works, published by Mr. Lippincott, and mainly reprinted from the admirable magazines published by Strahan & Co., of London, but chiefly "*Appleton's Journal of Literature, Science, and Art*," which unquestionably maintains its ground, as not only the cheapest, but perhaps the best serial publication of America.

All the works we have mentioned may be found at the admirable bookstores of W. T. Berry & Co. and Paul, Tavel & Hanner.

IS THERE A GOD?

THE question is often asked, "Are there not tribes of human beings so low in the scale of development that they are totally without any idea of a God?" And our answer has been, and is, "No." As the eye is adapted to light, the appetite to food, Causality to reason, Benevolence to kindness, Conscientiousness to justice, so is VENERATION adapted to the worship of a God. As there is light for the eye, so there is a God to be adored. He who denies this, puts himself in opposition to science, revelation, and common sense.

But we grant there are idiots and imbeciles among many highly civilized nations, who are totally benighted—totally incapable of self-control or regulation—who may not recognize a Supreme Being. So far as we know, Indians, Negroes, and even the Fijian Island cannibals, recognize a God. Again, we find, here and there, in our phrenological observations, moral or religious skeptics, fairly developed in other directions—men who are, so to speak, spiritually blind—who ignore any intelligent power or principle above their own finite minds. Such are lacking a faculty, as much so as the one who is color blind, or he who cannot distinguish the harmony of sounds. They are, in this respect, idiotic, and, when boasting of their skepticism, simply proclaim themselves "unfortunate."

Here are nearly fifty different languages in which the name of God is recognized. How many more there may be, we do not know :

Hebrew, *Elohim* or *Eloah*.

Chaldaic, *Elah*.

Assyrian, *Ellah*.

Syriac and Turkish, *Alah*.

Malay, *Alla*.

Arabic, *Allah*.

Language of the Magi, *Or si*.

Old Egyptian, *Teut*.

Armorican, *Teuti*.

Modern Egyptian, *Tenn*.

Greek, *Theos*.

Cretan, *Thios*.

Æolian and Doric, *Ilos*.

Latin, *Deus*.

Low Latin, *Diex*.

Celtic and Gallic, *Diu*.

French, *Dieu*.

Spanish, *Dios*.

Portuguese, *Deos*.

Old German, *Diet*.

Provençal, *Diou*.

Low Breton, *Doue*.

Italian, *Dio*.

Irish, *Die*.

Olala tongue, *Deu*.

German and Swiss, *Gott*.

Flemish, *Goed*.

Dutch, *Godt*.

English and old Saxon, *God*.

Teutonic, *Goth*.

Danish and Swedish, *Gut*.

Norweighian, *Gud*.

Slavic, *Buch*.

Polish, *Bog*.

Polocca, *Bung*.

Lapp, *Jubinal*.

Finnish, *Jumala*.

Runic, *As*.

Pannonian, *Istu*.

Zemblian, *Fetizo*.

Hindostanee, *Rain*.

Coromandel, *Brama*.

Tartar, *Magatol*.

Persian, *Sire*.

Chinese, *Pussa*.

Japanese, *Goezur*.

Madagascar, *Zannar*.

Peruvian, *Puchocamae*.

All well-organized human beings are created alike in frame-work and in faculty. They differ in temperament, quality, condition, complexion, development. Each has two feet, two hands, two eyes, two ears ; and for that matter, man may be said to be double throughout. And when one side of the body or brain becomes paralyzed, the other side may perform all the functions belonging to the whole. If one eye be destroyed, the other does the seeing for both. So with ear, arm, and so forth. But the question is : Are all men alike in structure ? Yes ; with the aforesaid modifications of temperament, development, etc. All have the same number of bones, muscles, nerves, and organs of the body and brain. One tribe may have certain faculties more fully developed than another. Indeed, it is quite true that there are many barbarians who seem to manifest only the *rudiments* of mechanism, art, poetry, philosophy, science, and religion. But they *have* the rudiments, and are capable of culture. Were it not

so, why send missionaries among them? If not human beings, why notice them? And if human, why not educate, develop, and improve them? The line, clearly drawn by Phrenology, as it is between reason and instinct. Finally, human beings, the world over, no matter what their language or color, have certain organs and faculties which lift them up above all animals, and which put them in relation with their creator, God, and incline them to WORSHIP. If enlightened by culture they worship Him. If still in the darkness of ignorance, and undeveloped, they worship idols and images.

As in other things, many individuals there are who remain all through this life in the bud; they may attain the stature of men, with only the minds of children. Nevertheless, they have the organs of VENERATION, and manifest, however feebly or blindly, a sense of devotion. Such will be judged according to the use they make of their talents. We pity alike the poor heathen, whose ignorance is his misfortune rather than his fault, and the proud and lofty skeptic, who boasts of his indifference to sacred subjects and to God. The dark veil which almost obscures the spiritual vision of one will ultimately be removed by the light of reason and religion; while the other, by his wilful blindness, shuts out the light of heaven, which would otherwise illuminate his path and lead him on to the realms of life, and a full intellect realization of glorious immortality. All men have souls. Let us try to save them alive.—*Am. Phrenological Journal*.

TO RECKON MENTALLY THE MOON'S AGE ON ANY DAY.

THE following rule will give the age of the moon correctly, on an average, just as ordinary clock time is the average time as given by a sun-dial, or noon-mark:

RULE.—Call *March* the first month, *April* the second month, *May* the third, and so on; note the epact for the year, as given in the almanac (for 1869 it is 17). Then add the number of the month, day of the month, and epact together; if this sum is less than 30, it is the age of the moon in days; if more than 30, sub-

tract 30, and the difference is the moon's age. Thus, take March 27: we see

March is month No.....	1
Day of the month is	27
The epact is	17

—

45

Subtract days in lunar month.....	30
-----------------------------------	----

—

Age of moon, days 15
which is full moon. Again, take December 3rd; what is the moon's age on that day?

December is month No.....	10
Day of the month is	3
Epact is	17

—

Age of the moon, days..... 30
that is, it is new moon. Again, will it be moonlight on July 4th next?

July is month No.	5
Day of the month	4
Epact is	17

—

Moon's age in days 26
therefore a dark night. Again, will it be moonlight on the 10th of November?

November is month No.....	9
Day of the month	10
Epact is	17

—

36

Subtract days of lunar month	30
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—

Age of moon, days 6
therefore, moonlight till late in the evening.

The epact for 1869 must be used until March, 1870, and January and February, 1870, called the 11th and 12th months respectively.

Masonic Trowel.

JAMES FENTON.

NOTE—The epact number for the year 1870 is 28.

MASONIC CHARITY.

BY IOWA CITY.

OF the many beautiful lessons which are imparted to the candidate seeking light in Masonry, none are more beautiful or more important than some of these taught in the third section of the E. A. Degree. We would that all Masons practiced these lessons, in accordance with the principles which they inculcate. The lesson in which the theological ladder is introduced, that Jacob in vision saw extending from earth to heaven, imparts teachings which certainly are not among the least of the great principles of Masonry.

The *three principal* rounds of the ladder are denominated "Faith, Hope, and Charity; * * * the greatest of these is Charity; for our faith will be lost in sight; hope ends in fruition; but charity extends even beyond the grave, through the boundless realms of eternity." Charity has more than one signification to the Mason: "To contribute to the relief of poor distressed brother Master Masons, their widows and orphans," is certainly one very important branch, of Masonic charity. There is, however, another branch *equally important*, but we fear far more neglected, viz.: "Charity towards all mankind, more *especially* a brother Mason." To carry with us in our every day life the same feelings and spirit which inspire every true Mason while standing upon the chequered floor.

How sad is the heart of a true Mason, when he hears one brother revile another, upon the public highway, in the street, or business house.

Does not such Brother know that every word spoken, or deed done, to the injury of a brother Mason, is so much said and done to the injury of the entire Fraternity; that he is doing more to pull down our Institution than all that can be done by Blanchard, Finney & Co.?

If our *brother* steps aside from duty and falls into by and forbidden paths, true Masonic Charity teaches us to whisper good counsel in his ear, and in the most *tender* manner remind him of his faults, and *endeavor* to aid in his reformation. So long as he

remains a brother among us, let us cover his faults with the broad mantle of Charity; go to him as to one of our own flesh and blood, take him by the hand, and endeavor to lead him back into the path of duty. Thus our brother may be reclaimed, saved to society, and Masonry honored.

There is one place, especially, where Masons frequently forget the solemnity of their obligations, and fail to practice Charity, viz., in the political arena.

While we utterly denounce the introduction of politics into Masonry, we do hold that Masonry should be so far interwoven with politics as to enable us to treat our brethren of opposite political faith *as brethren*, and not to publicly malign their character, endeavor to injure them *morally* as well as politically, by giving our assent and aid to every little slander that may be going the rounds against them.

We do not advocate that Masons should support each other for office simply because they are Masons; but when a brother Mason is a candidate upon a platform which we cannot conscientiously endorse, let us direct our opposition wholly and entirely to the *platform*, and not to the *brother* who is standing upon it. His views and ours differ honestly; let *him* enjoy *his* rights as we enjoy *ours*. Let us still preserve his character untarnished, and while we cast our vote against him, let it be done in such a way as to show to the world it is not our brother we oppose, but the principles of the party with which he is united. How common it is that, so soon as a man is put before the public as a candidate for office, some wiseacre suddenly makes the discovery that there is a great flaw in his moral character; this is published to others, handed from one to another, until a "mountain is made of a mole-hill;" the individual's character receives a blow from which he rarely ever recovers.

We are sorry to say that Masons are sometimes guilty of thus dealing with their brethren, thereby forgetting that they "should vindicate a brother's character when wrongfully traduced." Masons should agree to disagree, and permit the principles of true Charity ever to actuate them in all their deeds and words toward each other—should ever be living ornaments of their faith; and so long as they thus act, Blanchard may utter his execrations, Finney may breathe out his anathemas, the "*Cynosure*" may herald its "weakly" "cantations," but MASONRY will live and flourish as the almond tree, receive the blessings of the G. A. O. T. U., in whom we all put our trust, and need nothing but its own works to defend its fair name.—*Masonic Trowel*.

THE MASONIC RECORD:

A MONTHLY MAGAZINE.

Vol. III.

NASHVILLE, APRIL, 1870.

No. 4.

HISTORICAL MEMORANDA.

CUMBERLAND LODGE No. 8, NASHVILLE, TENNESSEE.

ANSON NELSON.

ON the 2nd day of January, 1825, the Lodge was convened for the purpose of attending the funeral of their late Brother, Alexander Richardson. An unusually large number (53) of brethren attended, who proceeded to the residence of the deceased, conveyed his remains to the Lodge-room, formed a procession, and marched to the burying-ground (the old City Cemetery, we believe, then a new one,) where Brother Richardson was interred with Masonic honors.

At a called meeting, on the 12th of January, the Lodge attended, after forming in procession, the inauguration of the President of Cumberland College, in accordance with a request of the committee of arrangements of that Institution.

At the stated meeting in January, Brother James Irwin was appointed Tyler, in place of Brother S. Chapman, who declined to serve any longer in that capacity. The Lodge passed a vote of thanks to Brother Chapman for long and faithful services.

Brother Joseph S. Hamilton was exonerated from the charge of unmasonic conduct, after a full investigation, and dimitted from the Lodge.

The disagreement between Brothers P. Douglass and T. A. Duncan was reported by the committee to be amicably settled.

Brethren W. Tannehill, Samuel McManus, and J. Herron, were appointed a committee, at the stated meeting in February, to revise the by-laws of the Lodge.

The Lodge having learned that Brother Daniel H. Johnston, living in Wilson County, was in needy circumstances, appointed a committee, who examined into the matter, and the Lodge appropriated thirty dollars for his relief.

Brother Benjamin Litton delivered a Masonic address at the stated meeting in March, and at the same meeting a diploma was granted to Brother Samuel McManus.

At a called meeting on the 3rd of April, a certain Thomas Kennedy, who had become a member of the Lodge, claiming that he had been a member of Globe Lodge, No. 306, Chatham, England, was proved to be an impostor, was expelled, and advertised, with a description of his person.

On the 9th of April, 1825, the Lodge was convened for the purpose of attending the funeral of Brother Anthony Foster. A procession was formed, which moved to the residence of Brother Ephraim H. Foster, whence the remains of the deceased brother were conveyed to the burying ground, where they were interred with the usual Masonic ceremonies. Mourning was worn for thirty days as a token of respect.

At the stated meeting in April, the following resolutions, offered by Brother Tannehill, were adopted :

Resolved, That Nashville Lodge, No. 37, held in the town of Nashville, is entitled to full use and privileges of the rooms in the Masonic Hall.

Resolved, That Nashville Lodge shall have the right of appointing a committee to act in conjunction with the committee of this Lodge, on all subjects relative to the repairs or improvement of the Hall or lot.

Resolved, That the Secretary communicate the foregoing resolutions to Nashville Lodge, No. 37.

Brother R. E. W. Earl was raised to the sublime degree of Master Mason, at a called meeting, April 25th. Brother J. R. Burke received the same degree on the 29th, and Brother H. Compton on the 21st of May.

The funeral of Brother W. Barrow took place on the 8th of June, attended by a large number of the brethren.

At the anniversary of St. John the Baptist, the following offi-

cers were installed by the M. W. Grand Master of the Grand Lodge of the State of Tennessee:

Moses Stevens, Worshipful Master.

James R. Putnam, Senior Warden.

W. L. Ward, Junior Warden.

A. W. Johnson, Treasurer.

J. R. Burke, Secretary.

At the stated meeting in July, the following resolution was adopted, on motion of Brother McManus:

"Resolved, That this Lodge use exertions to supply the wants of Sister Harper, by a contribution of not less than fifty dollars, and if any deficiency, by that means, the same shall be supplied from the charity fund."

Brother N. Perkins dimitted at the same meeting, and the Secretary was ordered to furnish him with a diploma.

Brother H. R. Cartmell received the degree of Master Mason on the 24th of July, and Brother Philip Hoover on the 25th.

At the stated meeting in September, a communication was presented from Brothers George Wilson and W. G. Hunt, a committee on the part of the Grand Lodge of Tennessee, enquiring of Cumberland Lodge what amount of rent it would be proper for the Grand Lodge to pay for the use of the Hall for their meetings, and requesting Cumberland Lodge to make a proposition on the subject. The Lodge took the matter into consideration, and unanimously adopted the following preamble and resolutions:

"WHEREAS, Application has been made by the Grand Lodge of Tennessee, to ascertain upon what terms the Masonic Hall can be obtained for the accommodation of said Grand Lodge; and whereas, said Grand Lodge has already liberally contributed to the erection of the Hall; therefore,

"Resolved, That the Grand Lodge of Tennessee be allowed the free use and privilege of the Masonic Hall, in the town of Nashville, so long as said Grand Lodge continues its sittings in said town, without charge for rent.

"Resolved, That the Secretary be instructed to reply to the communication of the Grand Lodge, and furnish a copy of the above resolution."

A dispensation was granted by the M. W. Grand Master to confer the degrees upon Dr. Felix Robertson, an applicant for initiation, &c., on account of his desire to "leave the State for the purpose of residing for a time under a foreign government," and whose petition could not lie over the length of time required by the by-laws. The dispensation was dated the 16th of September,

1825, and Dr. Robertson was initiated, passed, and raised, within the next few days.

The funeral obsequies of Brother General James Robertson, the pioneer of the white settlement on the Cumberland river, and a man distinguished as a leader of the people in every department of life, took place on the 15th day of October, 1825, and were attended by the Grand Lodge of Tennessee, Cumberland and Nashville Lodges, and an unusually large concourse of citizens. His remains were conveyed from the residence of Dr. Felix Robertson to the Presbyterian Church, where Brother Judge John Haywood delivered an address upon the life and character of the deceased. The artillery company was out in full force, minute guns were fired, business houses closed, and every token of respect possible was shown to the memory of the departed pioneer, who had landed on the site of Nashville with a colony of settlers in the severe and memorable winter of 1779-80. The Grand Lodge conducted the ceremonies at the grave in the City Cemetery, where a suitable but plain monument now marks the last resting-place of the departed warrior, patriot, and statesman.

General Robertson, although interred in Nashville with Masonic honors, in 1825, died on the 1st of September, 1814, at the Chickasaw Agency, (on the site of Memphis, or its vicinity,) where he was first buried, and whence his remains were removed to this city, eleven years afterwards. He died in the discharge of official duties, having been appointed Commissioner to the Chickasaw Nation, by the President of the United States, for the purpose of making a treaty with that powerful and warlike tribe of Indians. His wife was with him, having gone to the Agency at his request, some time before his death. He was over seventy-two years of age. His remains were brought to the residence of his son, (Dr. Felix Robertson,) who was the first white male child born in Nashville that attained to manhood. Col. A. W. Putnam, who died recently, and was buried with Masonic honors, wrote the "Life and Times of General James Robertson, or History of Middle Tennessee," in which he gives correctly all the leading facts in the career of this remarkable man, and to which work we refer the reader. Judge Haywood, who delivered the address on the occasion of Gen. Robertson's re-interment here, was himself one of the most distinguished jurists in the State, and a historian of considerable ability, being the author of the first published history of Tennessee. It is a little remarkable that no mention is made in the "New American Cyclopaedia," edited by George Ripley and Charles A. Dana, of many distinguished and

useful men, who have rendered invaluable services to their country, which can be accounted for only from the fact that they lived and toiled and died in Southern and Western States. The standard of liberty was planted and upheld by men of valor, learning, and genius.

H. V. Robertson received the Master's degree in October, Merriitt S. Pilcher on the 5th of November, and William Houston on the 14th, about which time the same degree was conferred upon Dyer Pearl. The writer regrets to state that two pages of the minute-book have been carelessly torn out. The minutes, as recorded, are very defective throughout the year 1825.

At the stated meeting in December, a very lengthy and explicit report was made by the Building Committee, signed by Addison East, Hugh Elliott, James W. McCombs, and Samuel McManus, giving a history of the difficulties and troubles the committee had experienced with the Architect and workmen, for four years previous, and which report was entirely satisfactory to the Lodge, and was ordered to be spread upon the minutes. It is a well-prepared document.

At the meeting on St. John's Day, (Dec. 27th,) the following officers were installed in the Lodge-room :

Moses Stevens, Worshipful Master.

J. R. Putnam, Senior Warden.

B. Dodd, Junior Warden.

B. F. Currey, Secretary.

Dyer Pearl, Treasurer.

H. Elliott, Senior Deacon.

A. Grisham, Junior Deacon.

Joseph Herron, Tyler.

We cannot close the records of 1825 without mentioning a fact concerning which the minutes of Cumberland Lodge are entirely silent. Gen. Marquis de Lafayette, son, and suite, arrived in Nashville on the 4th of May, 1825, and were received with the greatest demonstrations of joy. An immense procession was formed, the streets were decorated with arches of evergreen, with patriotic mottoes inscribed upon them. He landed from the steamboat on the grounds of Major William B. Lewis, above the water-works, where General Jackson and a number of citizens received him, and Governor Carroll addressed him in behalf of the State, tendering him a welcome to Tennessee. The procession, with the military, escorted him into the city, where Robert B. Currey, Esq., the Mayor, addressed him in behalf of the city, and tendered him its freedom and hospitality. Gen. Lafayette

was taken to the residence of Brother Dr. Boyd McNairy, on Summer street, who threw open his doors to the distinguished Frenchman and his suite. The next day, he went to the Masonic Hall, where he received the ladies of Nashville in that polite and cordial manner for which he was remarkable. A day or two afterwards, a public dinner was given him at the Nashville Inn, at which General Jackson acted as President, assisted by George W. Campbell, Henry M. Rutledge, John Somerville, and Felix Grundy, as Vice Presidents—all Masons, save one. Gen. Lafayette visited the Grand Lodge of Tennessee, the Royal Arch Chapter, and the Blue Lodges, to which he was welcomed in a speech by Wilkins Tannehill, Esq., as a friend and brother. A Masonic collation was served, attended, of course, only by members of the Fraternity. Some of our old brethren say that it was indeed "a royal banquet." After tarrying with Gen. Jackson, at the Hermitage, for a few days, the distinguished guest took his departure, by steamer, for the South. He ever after spoke of his reception in Nashville as one of the most pleasant events of his eventful life.

The Masons of Nashville gave, in 1819, a cordial welcome and fraternal greeting to President Monroe, but it was neither so magnificent, nor so numerous attended, as the entertainment given by them to the Marquis de Lafayette.

Brother A. McCall dimitted from the Lodge at the stated meeting in January, 1826.

Brethren David M. Richardson and C. M. Bradford were received upon application, at the stated meeting in March, but the records do not say where either brother came from.

At the stated meeting in June, the following officers were selected for the ensuing six months :

Moses Stevens, Worshipful Master.
B. Franklin Currey, Senior Warden.
Bethuel Dodd, Junior Warden.
Wm. Houston, Secretary.
H. R. Cartmell, Treasurer.
A. Grisham, Senior Deacon.
E. Welborne, Junior Deacon.
Joseph Herron, Steward and Tyler.

These officers were installed on St. John's Day, in connection with the officers of Nashville Lodge, No. 37, by W. G. Hunt, Deputy Grand Master of the Grand Lodge of Tennessee. The installation was not public on this occasion, but suitable refreshments were served after the ceremonies.

Brother W. Tannehill asked for permission to withdraw, at the stated meeting in July, which was granted.

A difficulty having arisen between Brothers McManus, Tannehill, and Johnson, the Lodge appointed a committee to investigate the affair, who failed to report at the proper time; but all these troubles were finally healed, and friendship prevailed between the parties named.

Brother Thomas K. Price received the third degree on the 22nd of July, Brother H. P. Bostick on the 18th of August, Brother John Berry on the 19th, Brother William Watkins on the 24th, and Brother John G. Anderson on the 25th.

Brother Samuel Chapman was buried with Masonic honors on the 23rd of September, 1826, and both Lodges resolved to wear the usual Masonic mourning for thirty days.

Brother Jacob Greenhalgh was raised on the 28th of September, and Brother Evander McIvor on the 30th.

Rev. Robert McKee, a travelling clergyman, was initiated, passed, and raised, in October, by dispensation.

A difficulty occurred between Brothers Sam. Houston, Erwin, and William White, in November, which was satisfactorily adjusted by a committee appointed by the Lodge.

Brother Williamson H. Horn was raised to the sublime degree of Master Mason on the 17th of November, 1826.

AN OBJECT OF CONTEMPT.

AN irascible old gentleman, who formerly held the position of Justice of the Peace, was one day accosted in the street by a youth, in a manner that did not come up to His Honor's idea of respect due him.

"Young man," said he, "I fine you five dollars for contempt of Court."

"Why, Judge," said the offender, "you are not in session."

"This Court," replied the Judge, thoroughly irritated, "is always in session, and consequently always an object of contempt."

AUNT JANET'S DIAMONDS.

CHAPTER I.—LOST.

I AM glad you like the style of the setting, my love; it certainly is old fashioned; but the taste is very good, and the stones are particularly beautiful. Directly you become my son's wife, I shall give them up to you.

You wonder I should like to part with them at my time of life! The truth is, for all their beauty, they afford me very little pleasure; their sparkling brilliancy recalls the saddest events of my life. It wants half an hour to dinner. I shall just have time to tell you the story.

These diamonds were a gift from my Aunt Janet, my mother's sister. I was left an orphan at an early age, and went to live with Aunt Janet. She had a very pleasant house on Clapham Common, with a large garden; she possessed an excellent income, arising from various sources. Aunt Janet was a widow, and her property had been left her by her husband in her sole control. She had no children, and she had brought me up as her daughter: not that I was by any means spoiled; in truth I was by no means as great a favorite as a little cousin of mine, Josiah Wilson, a child of my own age, who used to come and stay occasionally with us. On the plea of little Josiah being a visitor, I was always forced to give way to his whims and fancies, and let him be first in every thing. Even at that early age, I am sorry to say, I began to dislike my cousin; and my dislike was increased to positive hatred by his constantly being held up to me as a pattern-child. I believe that Josiah was naturally better behaved than I was; but even at that early age, I could perceive that he was particularly sly, and always took care to put on his best behavior in my aunt's presence. I can recollect, too, I was constantly punished for his faults; he used stoutly to deny every thing; it was useless for me to speak; he was always believed, and I received the punishment.

When my aunt purchased these diamonds, Josiah and myself were taken as a great treat to the shop—a very old established jeweler's in town. I was too young at the time to know any

thing about the value of diamonds, but I perfectly recollect seeing the man in the shop show this very set to my aunt for her approval. After some demur at the price, she gave a check for the money, and took the diamonds home with her in the carriage.

It happened on that day my aunt was in excellent humor with me; and while Josiah and myself were playing in her dressing-room, she called me to her, and put the diamond necklace on my neck, in order, as she said, to see how it looked on another person. I was delighted at the glitter, and ran off to survey myself in the glass. My aunt promised me, in reply to my expressions of admiration, that if I grew up a good girl, those diamonds one day would be mine. Thereupon, Josiah began to cry furiously; and he declared, with childish vehemence, that he *would* have the diamonds.

I suppose this early recollection would never have come to mind, but for its connection with subsequent events.

As we grew older, Josiah was sent to school, and we only met during his holidays. At these periods, he was always spoiled by my aunt, and his chief amusement was plaguing and teasing me; any appeal to my aunt was useless, for she always took his part. When Josiah's education was finished, he was placed in a stock-broker's office to learn the business; and to my dismay it was arranged that he should reside with us:

However, matters did not turn out so unpleasantly as I had anticipated. Josiah, whenever we were thrown together, was civil and courteous; and though I could never tolerate his sly manner, and the false way in which he always treated my aunt, yet we contrived, on the whole, to live harmoniously together:

At last Josiah came of age. I recollect how surprised I was, on the morning of that day, when he presented me, in the presence of my aunt, with a very handsome bracelet. As he was my cousin, and as we had been so much together, I never dreamed for a moment that there could be any significance in the gift, and I saw from my aunt's manner that she would have been hurt had I refused it. My aunt gave a grand party in honor of the birthday, and I was still more surprised to find that all Josiah's attentions were paid to me, although there were several very pretty girls present, who, I knew, would have been nothing loth to receive the addresses of Mrs. Wilson's favorite nephew.

This most unexpected conduct greatly embarrassed me; independently of my positive dislike for Josiah Wilson, my feelings were already set in a particular direction. I was dreadfully dis-

tressed lest Mr. Huntly should fancy that I was gratified by my cousin's attention ; and then I found that my aunt had been whispering here and there mysteriously that my new bracelet was Josiah's present. I would have given any thing to tear it from my arm, and strove as much as possible to bury it in my dress.

The truth came out next morning. After I had read to my aunt, as was our custom, the lessons for the day, she spoke to me in a serious tone. She felt she was growing old, she said : in the event of her death, I should be left without a protector ; it was the dearest wish of her heart to see me Josiah's wife. ♫

I trembled at her words, for I knew, with all her kindness, that my aunt was of a determined disposition, that she could never bear to be thwarted.

I replied that Josiah's conduct had never led me to suppose that he regarded me other than in the light of a sister. "Ay," replied my aunt, "I have talked the matter over with your cousin, and he confessed that he has liked you very much for years past, but your manner towards him has always checked any demonstration of his true feelings : I then told him," continued my aunt, "that it was for him to take the initiative in a courtship."

I was sick at heart, and escaped, as soon as possible, from the room, on some housekeeping excuse. I understood the matter clearly enough ; Josiah saw how deeply my aunt had set her heart on our marriage, and he resolved, for his own interest, not to be the person to thwart her.

My persecution began from that day. I was to be taught to like Josiah Wilson. My aunt devised all sorts of plans for forcing us together ; he used constantly to bring me home presents from the city, jewelry, boquets, and the like, which I was forced to accept. My aunt frequently told her friends that we were very much attached to one another, and that she supposed, one day or other, we should ask her consent to our union. My greatest distress was to see how piqued and angry Edward, Mr. Huntly, was at the attentions I received from my cousin ; he evidently thought I was on the point of being engaged. My lips were sealed ; it was impossible for me to give him any indication of my real feelings. Josiah was always at my side, paying me the most assiduous court.

After a short time, Josiah made me an offer, and I refused him without hesitation. I was certainly astonished by the warmth with which he pressed his suit, for I had fancied he was only acting out of compliance with my aunt's wishes. He begged and prayed that I would not pronounce an ultimate decision ; he had perhaps been rather premature in his declaration : he only asked

further time to prove the sincerity of his love. He would take no refusal; and we parted.

As might be imagined, my aunt was very angry at my conduct; she expostulated earnestly with me; and in order to show how deeply she had the matter at heart, she detailed to me the plans she had formed for our future mode of life. We were to live with her; at her death, she would bequeath us all her property; and on the day of our engagement, she intended to present us each with five thousand pounds.

I was placed in a most delicate position; I was wholly dependent on my aunt; I had not a single relation in the world who could help me; Mr. Huntly, as was natural under the circumstances, had ceased to pay me any attention.

Things took the course I feared: my aunt, finding that her arguments in Josiah's favor were unavailing, had recourse to threats; she reminded me that the disobedience was wholly on my side; she declared that it would be the worse for me if I persisted in my refusal; and she concluded a very painful conversation by desiring me to give her my final decision after the dinner-party to which we were going on the following evening; in the meanwhile, I was to think over the matter well.

When she had ceased speaking, my aunt recollected she had left the book she was reading in the summer-house, near the end of the garden; she was about to ring for the servant to fetch it; I said I would go instead of her. It was a lovely summer night, and the cool air was very refreshing after the excitement I had gone through.

I found the book in the summer-house, but I did not return immediately, the intense calm of night was so delightful. I was in a strange condition, half-musing, half-crying, when I heard voices behind the summer-house. I felt frightened, and drew back into the shade. Listening very intently, I could distinguish my cousin's voice, then another voice—a woman's—my aunt's maid, Lucy! To my utter amazement, I heard him ask the girl to meet him at that spot on the following evening, after we returned home from the party. It was my cousin's voice—I was certain of that. They passed away. This was the excellent man my aunt wanted me to marry! I was quite overcome with anger and indignation. I would denounce his conduct at once! When I had sufficiently recovered myself, I hurried back to the house; my aunt was not in the drawing-room; I had time for reflection. How did matters stand? Why, only my word against his! Of course, the girl would deny every thing; his word from childhood had

always been preferred to mine; my aunt, at most, would believe I had mistaken the voice.

I resolved to hold my peace till the following evening. What a night and day of agitation I passed! Not one word did my aunt say about Josiah during the next day, but her manner was all kindness towards me.

The dinner-party was to be a very grand affair; and my aunt, as was usual on such occasions, wore her diamonds.

You may imagine how little I enjoyed myself seated next my cousin. Mrs. Huntly, Edward's mother, was at the party, and I could see she watched us very intently.

It happened after dinner, before the gentlemen came up, that Mrs. Huntly and myself were left alone together in one of the drawing-rooms. She addressed me, and laughingly said she supposed she would soon have the pleasure of congratulating me on my engagement with my cousin. I longed to speak out to her, to tell her how I disliked my cousin, and loved her son, but I dared not. I strove to say something; my tongue was powerless; I burst into a flood of tears. Fortunately, I recovered myself before my aunt caught sight of me.

We left the party at about eleven o'clock. As soon as we got home, my aunt bade Josiah good-night, retired to her dressing-room, and sent for her maid. When my aunt wore her diamonds it was the custom for me to take them from her dressing-room, and put them away, and they were kept in a room opening into the dressing-room, which was used as a boudoir. In this room was a large fire-proof safe, which on the outside had the appearance of an ordinary chiffonnière. I was in such a state of nervous agitation when I entered my aunt's room to obtain the diamonds, that at moments I seemed to lose my head. Lucy was assisting my aunt to undress; the diamonds lay on the dressing-table; I placed them in their box, and took them out of the room without saying a word. To my dismay, I found Josiah in the boudoir. There was always some difficulty about the lock of the safe, which was very elaborate: he took the keys out of my hand, and opened the door for me, and almost before I had placed the diamonds in their usual place, he renewed his hateful offer. It was on my lips to tell him that I knew of his baseness: luckily, as events will show, I restrained myself; but I did solemnly declare that, come what might, I would never be his wife. He tried to frighten me with my aunt's displeasure. In the midst of our discussion, in came Lucy from the dressing-room with a message that her mistress wished to see me immediately.

It was a relief, at all costs, to be out of Josiah's presence.

My aunt was sitting in her easy-chair, wrapped in her dressing-gown. Her manner was all kindness towards me—she made me sit close by her. To my surprise she did not say one word about the marriage; she began talking, accidentally as it were, about the alterations she intended to make in the house; she asked me my opinion of her different plans. I replied incoherently enough, I'm sure, but she took no notice of my manner.

As we lived in the neighborhood of London, it was Josiah's custom very frequently to discharge a pistol out of his bedroom window. Hearing the report, recalled to my mind that I had left the keys of the safe with him. My aunt kept these keys in a secret place in her room, and was always very careful to see that they were safely deposited before she went to bed. I was puzzling my head how to get these keys from Josiah, for I had not the courage to go for them myself, when there came a tap at the door, and Lucy brought in the keys, saying that Mr. Josiah had told her to give them to my aunt.

The conversation about the improvements was resumed, and I soon found that all this had really reference to our marriage—my aunt choosing to assume, by implication, that I had consented to the match.

It was a warm sultry night, and, on pretence of wanting air, I went to the window. How my heart beat! Looking out, I could just perceive in the breaks of light on the path, a figure hurrying down the garden; I strained my sight hard to be assured of the fact. The time had come to tell my aunt of my cousin's conduct.

I turned abruptly from the window, and threw myself at her feet.

"Aunt, I can not marry my cousin!" At that moment, to my utter astonishment and dismay, there was a knock outside the door; it was Josiah; he had come to ask whether Lucy had delivered the keys.

My aunt answered Josiah's question, and he went away; then turning to me, she asked, in a severe voice, what I had to say.

I knew it was in vain for me to speak without proof. I was silent through painful helplessness. My aunt waiting a while for me to speak, sternly declared I had willfully thrown away my best chance in life; henceforth she should never recur to the subject, and she bade me good-night. I reminded her that this was my first act of disobedience to her wishes; I declared I would never marry without her consent. It was all in vain; not-

withstanding my tears and protestations, I could not move her to forgiveness.

But however great my distress of mind, it was for the time lost in bewilderment at Josiah's conduct. It could not have been more than five minutes after he had enquired about the keys, that he hurried into my aunt's dressing-room without so much as knocking at the door, and told us, in going the rounds of the house, he had found one of the dining-room windows, which opened on the garden, unbarred, and the window opened. He was certain there was some collusion with people outside; thieves might even now be secreted in the house. He rang the alarm-bell which was connected with the room. His manner seemed so perfectly natural, that I began to believe I must have mistaken the voice. The woman-servants, dreadfully frightened, came huddling into the room, all but Lucy! Where was Lucy? Nobody knew; she was not up-stairs. Josiah and the two men were to search the house. The butler declared he had himself shut and barred the dining-room windows. Presently, we heard voices outside in the garden, and Josiah came back to my aunt's room, laughing; he said it was all a false alarm. The butler and footman had pounced upon Lucy just as she was coming in at the window. The wretched girl was hurried into my aunt's presence, and cross-questioned, Josiah standing by quite unconcerned. What has she been doing? she was so scared and frightened. All we could gain from her was she had gone to meet her sweetheart.

My aunt gave her warning on the spot, and declared she should leave the house next day.

I was far too excited to sleep that night. Josiah's voice! was it Josiah's voice? I could think of nothing else.

Early in the morning, Lucy came into my room, crying bitterly. She begged and prayed I would intercede for her with my aunt.

"Tell me, Lucy, whom did you really go to meet?"

"Why, Miss, only my young man," she replied.

"What an hour to choose, Lucy!"

"Yes, Miss; but he's at work in London all day long."

I was determined to solve the mystery about Josiah.

"Listen to me, Lucy." I watched her closely as I spoke. "The night before last, about half-past ten, I went to fetch a book from the summer-house." She blushed scarlet at my words. "I heard the meeting between you and that man arranged! I knew your voice, Lucy, and I knew his voice too!"

She turned deadly pale, and sank to the floor.

"O Miss!" she said, in a low tone, "you never can forgive me. It was very, very wrong; but if you knew all, you would pity me. Mr. Josiah promised to get my brother let off being a soldier—he did indeed! Mother's broken-hearted about poor James."

I knew it was true that Lucy's brother had enlisted.

"Have you any proof to give of Mr. Josiah's promise?" I asked.

"Only my word; but that's worth nothing now," she replied, in accents of despair. "I've told one lie; nobody will believe me."

The girl's confession, which was so greatly to her detriment, left no doubt in my mind respecting my cousin; but the motive for his extraordinary conduct was still hidden in mystery. I cautioned the girl not to say a word about the affair with Mr. Josiah, which, unsupported as it was by any sufficient evidence, would only render her case worse with my aunt.

My aunt, of her own accord, after very serious admonition, awarded to Lucy the grace of a month's warning.

Never again did my aunt allude to my marriage with Josiah; but she treated me with the utmost coldness and distance.

It appeared that Mrs. Huntly had perfectly comprehended the reason of my silence and tears when she addressed me at the dinner. In a few days I received a letter from her son, making me an offer.

Rejoiced as I was at this evidence of Mr. Huntly's love, I could have given any thing that his avowal should have been postponed till my aunt had become more reconciled to my rejection of Josiah.

I placed the letter in my aunt's hand, telling her that I held myself fully bound by my promise not to marry without her consent. She read the letter without making any remarks on the contents, told me to acknowledge its receipt, and say that the subject should be fully answered in a few days. I little imagined the reply that letter was destined to receive.

One morning, about ten days after the dinner-party, I was summoned to my aunt's room: of course I believed she wished to see me respecting Mr. Huntly's offer. When I entered the room I could see she was much agitated; she motioned me to shut the door.

"Where did you put the diamonds on the night of the dinner?" she inquired.

"In their usual place, at the top of the drawer," I replied.

"Find them, then!"

I knelt down, and looked into the safe; the diamonds were not in their place. I felt dreadfully alarmed; it was my fault, for letting the keys go out of my hands. I pulled out all the contents of the safe, parchments, legal documents, dusty bundles of letters, bills, plate—the diamonds were gone!

"I have had the keys in my possession from the time Lucy brought them to me the night of the dinner; I can swear to it!" exclaimed my aunt. "Why, that was the night the girl was found in the garden."

"You don't suspect Lucy, aunt?"

"I do!" she replied, with decision.

I protested it was impossible Lucy could have been guilty of such a crime.

"Well," rejoined my aunt, "we women are not fit judges in such a matter. I'll send for Mr. Chapman."

This gentleman was a solicitor, and had always been a great friend and chief adviser to my aunt.

A messenger was dispatched to Mr. Chapman, and the coachman sent, post-haste, to fetch Josiah home from the city.

In about two hours, Mr. Chapman was with us. My aunt related to him the occurrences of that night, calling upon me to supply the particulars in which I was concerned.

He desired that Lucy should be sent for. I would have willingly escaped from the room, but my aunt ordered me to remain.

Mr. Chapman placed his chair so that the light from the window fell full on Lucy's face as she stood before him.

I was in a perfect agony; I knew the girl was innocent. There was a sickening presentiment weighing in my mind, strive against it as I would, that Josiah was involved in the affair.

Mr. Chapman stated to Lucy, that in consequence of something which had just transpired, it was necessary for him to know the name of the person she had gone into the garden to see.

The girl looked anxiously at me; I averted my eyes, but I felt my face burn beneath her gaze.

She said it was her lover!

"His name?" demanded Mr. Chapman.

She refused to give any name, and though he pressed her on the point, she remained obstinately silent.

"Now, Lucy," said he, "this is how matters stand: your mistress's diamonds were placed in that press; the keys were last in your possession: the diamonds are gone."

"Gone!" exclaimed the girl in terror. "Not me, sir; you don't suspect me?"

Mr. Chapman made no reply. Lucy turned from him to my aunt, and vehemently protested her innocence.

"It is in your own power, Lucy," said Mr. Chapman, "to clear yourself from suspicion by telling us the name of your lover."

In sheer desperation, the girl uttered some name. Mr. Chapman noted it down.

"Now the address. Mind, I shall send a person instantly to verify what you say."

She stammered, prevaricated, and threw herself in an agony of grief on the floor.

Mr. Chapman told my aunt that a constable had better be sent for.

At this juncture, Josiah entered the room; he was not himself—I could see that: he peered anxiously round.

To my amazement Lucy started up. "I will tell you who this man is, sir," she exclaimed to Mr. Chapman. "There he is;" and pointing to Josiah, she looked him steadfastly in the face.

"The girl's mad," said Josiah with affected coolness.

"This is a sheer loss of time," said Mr. Chapman; "we had better send her off."

"I'm not mad," cried the girl. "He knows he asked me to meet him in the garden; he promised to get off my poor brother, if I would."

I saw Josiah wince at her words.

"It's a base lie," interposed my aunt. "Mr. Josiah never went into the garden the night you were found there."

"Wretched creature, this falsehood won't serve you," exclaimed Mr. Chapman indignantly.

"But I've a witness," she retorted boldly. "We were overheard the night before."

I saw Josiah grow pale. Really, aunt," said he, "you won't believe this nonsense."

"Of course not," replied my aunt; then turning to the girl she told her to produce her witness.

Lucy flew up to me, and with determined energy drew me into the middle of the room. "Speak for me," she exclaimed.

It was a terrible moment; to speak was to criminate Josiah.

"You must speak," said the girl fiercely; "if you don't it will be on your conscience to your dying-day."

I shall never forget the terrible ordeal of questioning and cross-questioning I underwent. Lucy, now that the truth was out, had

grown quite reckless and defiant, and she positively forced the words out of my mouth. My aunt, on the other hand, was strangely calm and composed, and seized with eagerness on every weak point in my narrative. I had stated that I had heard Josiah ask the girl to meet him. "Had I seen Josiah?" inquired my aunt; "that was the great point."

"No, I had certainly not seen him."

"Then I might, after all, have mistaken the voice."

I was ready enough to confess that I might have done so.

"But how had Lucy discovered my knowledge of the affair?"

I related my conversation with the girl on the following morning.

"It seems to me only to amount to this," said my aunt; "you have been all along prejudiced against your cousin. In the first place, you fancied you heard his voice; instead of openly speaking to me, and having the matter cleared up, you allowed the idea to remain in your mind. This wretched girl, cleverly enough, perceives the nature of your vile suspicions; very likely, long ere this, has been the confidante in the feelings you entertain towards your cousin; so she endeavors to gain your favor by debasing his character, and at the same time, for her own advantage, she converts you into a witness in support of the most palpable lie ever invented."

Mr. Chapman fully assented to my aunt's view of the matter.

I was in a perfect agony at the course things had taken. I denied, with truth, that I had ever spoken to Lucy about my cousin.

"No doubt," said Josiah, with a sneer, "my very charitable relation believes I have stolen these diamonds!"

"No, no, Josiah," I replied, "I know it can all be explained."

"It *shall* be explained," said he, sullenly. "I'll go to town instantly, and have the best man from Bow street to examine into the affair."

My aunt readily assented to this, and Josiah left the room. She then ordered Lucy to go down-stairs, telling her she would be strictly watched.

From the moment my aunt and Mr. Chapman began to discredit my evidence about Josiah, the girl's boldness had ebbed away, and utter despair again took possession of her. She begged and prayed most piteously not to be sent down-stairs; they might lock her up where they liked, but she dare not face the other servants.

My aunt, without noticing me in the slightest degree, left the room with Mr. Chapman. Lucy dragged herself with effort to where I was sitting.

"Oh, Miss!" said she. "I know you don't think me guilty. But do say so; the words would do me good; it's so terrible to bear!"

I assured her that I fully believed her innocent.

"Ah!" she continued, "I know I've got you into trouble, telling, as I did, about Mr. Josiah. Any other way, they might have burnt me before I'd have told it; but to be accused of stealing those diamonds—I could not hold my tongue."

I gave the poor girl what comfort I could, and then hurried away to my own room, for I was afraid to encounter my aunt. I heard what was going on from one of the servants, who came up to me from time to time.

Josiah returned from London after an absence of about three hours; a Bow street officer was to follow him immediately. From my bedroom window I saw a strange, forbidding-looking man, with a slow, heavy step, come up the house-walk from the common. He was admitted into the house. I listened anxiously over the staircase to hear what was going on below. I heard them all—my aunt, Mr. Chapman, and the man—go to the room where I knew Lucy was. The man's heavy tramp went pit-pat with my heart. I felt perfectly ill with suspense. Then I heard the man's footsteps going towards my aunt's boudoir, tramp, tramp, down the passage; all was silent. Presently, the footsteps returned down the passage to the room where they were all assembled. There was a sudden, loud shriek—Lucy's voice. I sank down, clinging to the banisters. I don't know what time had elapsed when one of the servants rushed up, breathless.

"Thank god! they're found!" she exclaimed.

"The diamonds?"

"Yes, Miss; they were all the time in the safe."

"Impossible!" I replied. "I searched it myself;" and I hurried down-stairs to learn the truth.

CHAPTER II.—FOUND.

My aunt, Josiah, Mr. Chapman, and Lucy were in the room; the officer had been sent down-stairs. "The diamonds were in the safe after all," said my aunt to me the moment I entered. "The officer, on pulling the drawer right out, found them in the space

behind the back of the drawer and the safe. He says, that as the drawer was crammed full, the case must have got hitched against the cover of the drawer, and when the drawer was pulled out, the case fell behind it, and so got pushed back by the drawer."

I could see vindictive triumph in Josiah's eyes. "And now," said my aunt, "I have got to perform an act of justice towards Lucy. She has been wrongfully accused of stealing those diamonds. Under ordinary circumstances, I should have felt that no reparation which I could make would be too great; but she met the accusation with an infamous story—a story which, no doubt, she had originally trumped up for the purpose of gaining the goodwill and assistance of a person who should have been above listening to such wicked insinuations."

My aunt's words were positive torture in my ears.

"However," continued my aunt, "if Lucy will sign a paper, declaring that story utterly false, I will, on my part, buy her brother off from the army, give her a clear year's wages, and, as far as I dare in justice, not concealing what has occurred, give her such a character as may gain her a respectable place. Mr. Chapman will draw out the statement."

There was a dead silence while Mr. Chapman was writing; I raised my eyes to look at Lucy. The girl was evidently so entirely unhinged by what had occurred, that she seemed quite unconscious that the matter on hand concerned her.

"Now, Lucy," said Mr. Chapman briskly, "sign this."

"Read it to her first," exclaimed my aunt.

"But it is not a lie, sir, indeed," said Lucy faintly, interrupting Mr. Chapman as he read.

Mr. Chapman paid no attention to her, but read on to the end.

"Now," said he, "we won't argue the question of it's being a lie or not; that would be an utter loss of time, for every person of common-sense must be convinced that it is. If you sign this paper, you obtain the advantages your mistress has offered; if you refuse, you leave this house a beggar, without a character. Choose;" and he offered her a pen.

"Lucy!" I cried involuntarily.

The girl turned and looked at me with unmeaning gaze.

"Silence!" said my aunt to me in a severe tone; "don't you interfere with her."

Mr. Chapman was whispering to Lucy. From what I overheard, it was evident that he merely attributed her hesitation to an obstinate persistence in her story.

But I could not keep silence. I had been forced to speak against Josiah upon strong conviction. I should never have felt convinced of my mistake if I thought that the girl had signed the paper from mercenary motives.

"Lucy," said I, "listen to me. The question is, was Mr. Josiah with you in the garden that evening before the dinner, or not? They say it was your interest once to declare it was; it is now clearly your interest to deny it. Lay aside this wretched question of interest, and speak the truth. You will have to speak the truth one day. It is better to speak it now, though it makes you a beggar, than speak it hereafter with shame and remorse."

I could see how agitated the girl was; pain of irresolution flushed her face; she abruptly left Mr. Chapman and came to my side.

"I won't sign it!" she exclaimed. I did speak the truth."

My aunt was the first to recover from the surprise which my conduct created. She rang the bell; the butler entered. "Pay that girl," said she, "a month's wages, and turn her out of the house. Mind, she leaves this house not a thief, but a liar."

My courage had ebbed away with the words I had addressed to Lucy; I sank into a chair overwhelmed with an intense feeling of moral exhaustion; then my aunt, in the bitterest words, upbraided me for the opinion I persisted in entertaining about Josiah. She would insist upon it, notwithstanding all my assurances, that I had eagerly caught at the girl's story, in the hopes of undermining Josiah's character; but the scheme had failed—the blow had fallen on my head. She called upon Mr. Chapman to witness her words: "Not one penny of her fortune should be mine; henceforth, I should work for my bread as a governess, and cease to be an inmate of her house." Suddenly recollecting herself, she drew Mr. Huntly's letter from her pocket. "There," said she, "The sooner you answer that, the better. Now! this evening! go, and say you are a beggar, and see if he will care for you."

I was very angry—indignant at her cruel challenge. I spoke at random. "I will go," said I, and I left the room. I was far too excited to think. I put on my bonnet, hurried down-stairs, and shut the hall-door after me. Whither?—to Mrs. Huntly's—but ———? I began to think as I turned on the door step, and looked forth on the common: the old home-scene, so familiar, years and years I had looked out upon it from my bed-room window. The sun was beginning to set as I lingered on the door-step; the whole scene was bright and warm, but it chilled me through and through. The feeling of home was gone—I felt that I was face to

face with the cold hard world. Then doubt and desolation came upon me. If my aunt had been alone, I would have returned, and swallowed my words, and prayed on my knees to be taken back; but I thought of Josiah's triumph—I dare not face that; and I turned away, and left the house.

I shall never forget the cruel doubts which beset me in that short walk to Mrs. Huntly's; the sad possibilities which thronged my brain; not that I doubted of his love, but I knew he was not rich; he might have looked for something on my part to enable us to marry. At the very least, I was throwing myself on his generosity, not only accepting, but seizing eagerly at his offer, as a drowning wretch clutches at a straw. Then my circumstances were so totally changed since the offer was made, that my pride revolted at the idea of forcing him, out of honor, to take me as his wife. The idea of going to Mrs. Huntly's, which, on the spur of the moment, had appeared perfectly natural and proper, began to seem nothing short of utter boldness and impudence.

I am sure I must have given it up, and gone back humbly to my aunt's, had he—Mr. Huntly—not overtaken me on the common; he only bowed, and would have passed on, (he said afterwards he thought he had no right to address me till his letter was answered.) I spoke his name only very low, but he caught it, and turned. I felt terribly frightened, and could scarcely speak, but this was only at first; a few words from him, and doubt was over, and he took me home to his mother.

Mrs. Huntly was very kind to me; she called me from the very first her daughter, listening with a mother's sympathy to all I had to say. I was to call their house my home; and in a very short time it really was my own home. We were married as speedily as arrangements would permit.

I did all in my power to obtain my aunt's forgiveness, but in vain. The day after I was at Mrs. Huntly's, my wardrobe, and every thing I possessed, were sent to me, but no letter or message; and though I wrote very often, I received no reply. This was the only drawback to my happiness. Though Mr. Huntly's income was small, it was quite sufficient for every comfort. He was so thoughtfully kind: he bought Lucy's brother out of the army, and Lucy, poor girl, Mrs. Huntly took at once into her service, and she never left us till she went away to be married many years afterwards.

I had been married three months, and I had never even chanced to meet my aunt in my walks, but I heard of her from time to time from mutual friends.

One day, intelligence was brought me that she was seriously ill—a paralytic seizure. In the greatest anxiety, I hastened to the house; the doctor's carriage was at the door. I asked how my aunt was. The butler said she was very ill. Could I see her? The man said he had strict orders to refuse me admittance.

"Whose orders?" I inquired.

"Mr. Josiah's," was the reply. I was reflecting upon what I had better do, when the doctor came down-stairs. He had always been a very kind friend of mine.

"I'm so glad you are here," said he: "I think it might do your aunt good; she has mentioned your name several times." He begged to have a few words with me in the dining-room.

"But I'm refused admittance."

"Mr. Josiah's orders, sir," said the butler, puzzled what to do.

"I'll be responsible," replied the doctor, and I followed him into the dining-room.

The doctor did not disguise from me that it was a most serious attack. It was agreed that I should enter my aunt's room as if nothing had occurred between us, and busy myself with the general arrangements.

My aunt's face did brighten up when I approached her, and she smiled faintly. I was very distressed to see her in so sad a condition. I was on the point of referring to the past, and begging her forgiveness, but the doctor drew me back, and motioned to me to be silent.

My presence and attentions seemed to cause my aunt so much satisfaction, that the doctor expressed a strong wish, if possible, that I should remain and nurse her. I could sleep on the sofa in the room. He feared that my services would not be very long required. I was so very glad to be of any comfort to my aunt, that I readily agreed to the proposition; then I recollected about Josiah, and reminded the doctor of the peculiar circumstances in which I was placed. He promised me that I should have no annoyance or anxiety on that score. I was thus fully established as chief nurse. My first meeting with Josiah was not nearly so embarrassing as I had feared; he was certainly cold and distant in his manner, but he expressed himself very much pleased that my aunt should have me with her; nevertheless, I heard afterwards, that the unfortunate butler who had admitted me was peremptorily dismissed.

At the first, when my aunt was so ill and helpless, Josiah came very little into the sick-room; but as soon as she grew better, and began thoroughly to regain her consciousness and the use of

her limbs, he was in and out of the room all day. On the plea that I should be over-fatigued, he wanted me to let the nurse sleep in the room. I would not consent to this; I said, that as my aunt was so accustomed to my nursing, I knew she would never like any body else with her. He was very reluctant to forego his proposal. The nurse slept in the boudoir, and I observed that she became far more active and attentive in the night than she had been during the worst of the illness. If I got up ever so softly to go to my aunt's bed, she was sure to be in the room; and more than that, the slightest movement always brought Josiah tapping at the door to know if we wanted any thing.

My aunt was so pleased with Josiah's attentions, she would call out as loud as she could: "Thank you, Josiah; you go to bed; it's nothing, Josiah."

I remember wanting to send a note home; there was no ink in my aunt's ink-stand, so I asked the nurse to get some. She left the room, and Josiah presently came in with his own inkstand, and placed it before me. I wrote my note, which he undertook to send, and then he carried his inkstand off with him.

Some how, I could never get any ink kept in my aunt's ink-stand, and whenever I inquired for ink, Josiah was sure to come into the room.

I soon discovered that every movement of mine was closely watched; but it was all done so cleverly and naturally, that I had not a word to say.

One morning, Josiah was sitting in the room with my aunt and myself; I had been up several times in the night, and was in a sort of half-dose, when I heard my aunt address Josiah in a low tone: "She has been very good to me during my illness, giving up her time so entirely. You feel that, Josiah, don't you?"

"Yes, aunt."

"Then, Josiah, forgive her, for my sake."

"For your sake, aunt, I do forgive her."

"You hear that?" said my aunt to me, "Josiah forgives you."

"From the bottom of your heart—say so, Josiah."

"From the bottom of my heart," echoed Josiah; but I could see the scowl on his face as he spoke.

"I must do something for her," continued my aunt.

"O aunt!" exclaimed Josiah, starting from his seat and coming to the bedside, "haven't I been always affectionate, and attentive, and dutiful? Did I marry against your commands? Did I spurn your kindness?"

"You have been very good, Josiah—very good," replied my aunt. "I only want to do some little thing for her, because she has been so attentive during this illness."

My pride was aroused, and but for fear of over-exciting my aunt, I should have declined any return for doing what was merely my duty.

"I can't give her any money ; I've sworn not," said my aunt, addressing Josiah.

"You did swear it," he replied very deliberately ; "Mr. Chapman was witness."

"But there are the diamonds, Josiah."

"The diamonds !" he exclaimed, raising his voice.

"I could give the diamonds, Josiah."

"What ! your own diamonds, aunt," said he, "which you have always worn?"

"They're not money, Josiah."

"But she married out of the family. Your diamonds go to strangers?"

I could not endure this. I begged my aunt to let Josiah have the diamonds.

"She *shall* have the diamonds !" said my aunt peremptorily. "Go and get them, Josiah ;" and with some difficulty, she took off her neck the key of the drawer.

Josiah, much to his discontent, was forced to obey : he went to the boudoir, and brought in the diamonds, which he placed on the bed.

I was so dreadfully afraid of some scene taking place, which I knew would be very prejudicial to my aunt, that I was greatly relieved at the doctor being announced.

"There," said my aunt, pushing the case towards me with great effort, "I said they should be yours the first day I bought them, if you were a good girl ; you have been very good during this illness ; take them ; and do what you like with them."

"One word," said Josiah, speaking to me : "never forget that those were once Aunt Janet's diamonds, which she bought years ago. They are very precious to me. If you ever desire to part with them, or even to modernize the setting, let me know. I will strive to scrape money together to give the full worth as they stand now."

Poor Aunt Janet ! she little knew what she was doing when she gave me those diamonds.

The doctor was quite right ; my services were not required very long ; another seizure took place ; and after lingering a few days,

my aunt died. The whole of the property was left to Josiah, with the reservation that, if he died without children, the land was to go to my eldest son.

Of course, we kept up no intercourse with Josiah; but I heard quite enough of his goings-on to show that I had formed a true estimate of his character. As soon as he came into his wealth, he began to lead a very wild and dissipated life.

When I placed the diamonds in my husband's hands, I told him that Aunt Janet had given me the option of parting with them, which, if he thought advisable, I should be very happy to do, as I felt our circumstances would not permit of my wearing them. He would not listen to my proposal; he was not pressed for money, he said, and in a few years, I might be fully entitled to wear them.

Ah! my love, I am so glad that you are not going to marry a man on that horrid Stock Exchange I am sure, the dreadful anxiety I have undergone about Mr. Huntly. In those days, he was without the experience which he now possesses, and at a time when steady business was very dull, he took to speculating on his own account, and on behalf of others who were very cunning and plausible. It seemed that he was successful at first, and I used to be quite surprised at his elation of spirits. One day he came home sadly downcast: he had had very heavy losses, chiefly through the villainy of a client, whose debts my husband was bound to make good. He feared it would be necessary for me to part with the diamonds. Of course, I was only too glad to think that we yet possessed the means of setting things to rights.

According to my promise, I resolved at once to write to Josiah, and offer him the diamonds; and we agreed that I had better ascertain their value from an experienced jeweler, and so mention a sum in the letter.

Taking Lucy as an escort, I went off the next morning to a very old-established jeweler's at the top of the strand, where Mr. Huntly's family had dealt for many years.

I gave the case into the hands of the chief partner of the firm, who happened to be in the shop, and asked him to give me some idea of the market-value of the stones.

He made a very careful examination.

"I suppose, ma'am," said he, "you are aware that these are *not* diamonds?"

I said, with great warmth, that they had belonged to an aunt of mine, that they were bought at ——'s.

"Excuse me ma'am," he replied; they could not have been sold

for diamonds; but they are very perfect imitations; at first, I was deceived by them myself."

"Why," I replied, in a state of the greatest excitement, "I was present years ago, when they were bought—I know they are diamonds."

"You have asked my opinion," said the jeweler kindly, "and I am very sorry to be obliged to undeceive you. The proof is very simple: I shall, if you will allow me, draw a file over one of these stones; if the stone remains uninjured, it is a diamond."

"Do it!" said I with desperation; but as I spoke, I felt the man was right. We were ruined—my husband compromised!

Crash went the file—the stone was starred! I looked for a moment, and fainted.

When I came to myself Lucy was attending to me.

"Mr. Josiah," she whispered in my ear.

"What?" said I, dreadfully confused.

"He took them that night; I know he did."

The shop-people were about us; I bade her be silent. We regained our coach, and returned home. I felt convinced that Josiah had changed the diamonds. Ah! me! it was very weary and sad waiting as that day dragged slowly on, and Mr. Huntly was so late. When he did come home, he was far calmer than I had expected.

"Thank God," said he, "I know the worst of it—a thousand pounds will set things straight. You told me your aunt gave more than twelve hundred for the diamonds——"

"But——" said I, in a perfect agony.

"But what?" he exclaimed impatiently.

"O Edward!" I replied, "the sooner I tell you the better. They are not diamonds; they are worth nothing!"

I recounted the events of the morning.

I shall never forget the end of that day; its utter hopelessness and despair; ay, and the bitter days that followed close upon us. How to raise that thousand pounds? Why, selling all we possessed, at the price things fetch at a sale, we knew would not realize one half; and then my husband would stand compromised for the rest, a defaulter, with his name posted up. I remember it was all so sad, that I felt that I was almost doing wrong to smile at baby as he laughed and crowed in my arms.

In the absence of direct proof, my husband thought it was hopeless to do any thing in regard to Josiah; but I was determined to have Mr. Chapman's advice in the matter. That gentleman received me very kindly. I found that Josiah had given

him serious offence with regard to some pecuniary transaction arising out of my aunt's will. He was greatly astonished when I told him that the diamonds were false. He confessed that, on after-reflection, he had been very much puzzled by Lucy's persistence in her statement; but if he had entertained any suspicions against Josiah, it was of course nothing beyond the supposition, that Josiah, having asked the girl to meet him, and fearing the affair had been discovered, had endeavored to shift out of it as best he might. The false diamonds gave a totally new color to the transaction. The case would stand thus—Josiah might have fallen into extravagances before my aunt's death; indeed he, Mr. Chapman, had received pretty strong proof that such was the fact. Unwilling to confess his delinquencies, he had sought some other mode of extrication. Marriage with me would have given him the immediate command of money. That failed. Then the abstraction of the diamonds. He knew that my aunt would wear the diamonds on the night of the dinner-party; Lucy is asked to meet him at the end of the garden on that night; he takes care that she has the keys of the press left for a time in her hands; the diamonds are missing; suspicion naturally falls on Lucy. Ten days have elapsed between the party and the loss of the diamonds being discovered; the diamonds are altered during that period; and at the very last moment, the false stones are cleverly deposited in a place in which nineteen people out of twenty would never dream of looking for them. But all this supposition, urged Mr. Chapman, is worth nothing, unless we can get hold of Josiah's accomplice in the affair.

Mr. Chapman very warmly pledged himself to assist me, though he could not hold out any strong hopes of success.

"In the first place," said he, "we must ascertain whether your aunt ever purchased diamonds or not."

We found, on application, that the jeweler's books showed that certain diamond ornaments had been sold to my aunt at the price of thirteen hundred and seventy pounds. Moreover, the late foreman, an old man, who had since become a partner, was prepared to swear to their being diamonds.

In order to ascertain Josiah's cognizance of the fraud, Mr. Chapman directed me to write to my cousin; and he sketched out a letter which stated that my circumstances obliged me to part with the diamonds; and according to my promise, I gave him the first offer at the price my aunt had originally paid.

To my surprise, Josiah sent an answer almost by return of post. The letter was written in his usual hypocritical style: he

deplored the necessity of my parting with the diamonds, but he was truly obliged to me for not forgetting his request; he believed that diamonds had lately risen in value; and he thought the fairest plan would be that the diamonds should be taken to his jewelers', and he would direct them to give me the highest market-price; my own jeweler had of course better be consulted.

"He knows all about it," said Mr. Chapman, reading the letter, "or he would not have made such a proposal."

"But," said I, impatiently, "how will this avail us? The auctioneer is now in our house."

"Have faith, madam," he replied; "I am acting under the advice of a very clever detective."

He then directed me to write again to Josiah, and say that I had been advised that the most satisfactory mode of disposing of the diamonds would be by public competition.

Josiah did not communicate with me again, but he wrote to the auctioneer, commissioning him to bid any fair sum at the sale.

I confess I had given up all hopes of success; but on the very evening of the day on which the sale took place, while we were anxiously waiting for the auctioneer's account of the proceeds, in came Mr. Chapman, exhibiting as much glee as his dry legal face would permit.

"Josiah's bought the diamonds!" he exclaimed.

"What! the paste?"

"No. Josiah's not such a fool as to give ten thousand pounds for paste."

We believed that Mr. Chapman must have been suddenly bereft of his senses; but he proved his words by a check on his own banker's for eight thousand pounds; and further than that, he placed in my hands a little box containing Aunt Janet's veritable diamonds.

This was Mr. Chapman's story. It had been arranged that the false diamonds should be on view with the rest of the effects; but they were to be placed under a glass case, and the detective, as an auctioneer's man in charge, was to watch narrowly all the people who came to view them. It was also agreed, on any person desiring a closer inspection, that the detective was to make excuses about the key of the case having been mislaid. Several people, evidently dealers in jewelry, had grumbled a great deal at only being able to see the diamonds through the glass, but nobody had expressed a doubt as to their being real. At last, two men came in together, and while the one was complaining about the key,

the other, at a glance, told his companion that it did not matter; he knew they were only paste.

How could that man be certain at a glance that the stones were paste.

The detective motioned to Mr. Chapman, who was standing near. Mr. Chapman went up to the man, and drawing him aside, told him he was quite right; the diamonds were only paste, and it would be worth money to any person who could say how they came to be paste.

By dint of clever examination, and promises of reward, the man confessed that he had made those very imitation stones himself! When? Somewhere about two years before. For whom? Well, he didn't mind saying that—the fellow was lately dead—Benson, the Jew money-lender, who often employed him for that sort of job. On whose behalf was Benson acting? Ah! Benson kept his affairs very close; but it did happen there was a great press at the end to get this work done; and when he took it home to Benson's, he hurried at once into the private office, and there was the gentleman, all impatient to get possession of the false stones. Benson was angry with him for coming into the office. He never found out the gentleman's name; but he was certain he should know him again. And the diamonds? Yes, he fancied he knew where the diamonds were; the set had not been broken up: they were in the hands of a man who wanted a long price—diamonds were rising in the market; the man could bide his time.

"Now," said Mr. Chapman, "that gentleman you chanced to see is very anxious to get those diamonds back again; he will give the man his own price for them if they are brought to my office to-morrow morning, and something handsome to you in the bargain."

The man agreed. Mr. Chapman wrote to Josiah, making an appointment for the following morning, at eleven o'clock, respecting some executor business.

The man duly arrived at the office with the diamonds, and Mr. Chapman had them inspected by an experienced jeweler, who declared that they were genuine, and that they exactly corresponded with the original setting.

Josiah kept the appointment.

I can almost see Mr. Chapman before me now as he described his interview with Josiah. His features never lost their sedate business aspect, but his small gray eyes twinkled with waggish exultation.

Josiah was very ill-tempered, rude, about some proposal of Mr. Chapman's respecting my aunt's affairs.

"You are an ungrateful fellow, Josiah," said Mr. Chapman : "I'm always doing what I can for you. I heard that you were very anxious to get hold of your aunt's diamonds."

"Yes," replied Josiah ; "I told the auctioneer to bid for me ; but he says those diamonds have turned out to be sham."

"That's just it, Josiah ; I have given myself all the pains in the world to get the real ones for you."

"Fiddlesticks !"

"Fact. They were in the hands of a Mr. Benson. (Josiah turned deadly pale). I find that person is dead ; but I've a young man in the next office who was employed by Mr. Benson ; he says he once saw a gentleman in Mr. Benson's office——"

"I am very much indebted to you for your trouble," exclaimed Josiah, with the deepest of scowls on his countenance ; "I'm only too glad to get my poor aunt's diamonds. What am I to pay?"

"Ten thousand pounds!" replied Mr. Chapman very deliberately. (Josiah made use of very strong expressions.) "Perhaps you don't think they are genuine," said Mr. Chapman. "shall we have the young man in."

"I'll give the money," said Josiah hastily.

"Write a check."

"I have not so much money at my banker's."

"You forget," said Mr. Chapman, "that the money for that estate is lodged at your banker's, pending the completion of the purchase ; it will just suffice."

Josiah wrote the check. "Curse you," he exclaimed, as he gave it to Mr. Chapman.

"You ought to say thank you, Josiah. I'm sure I've taken a deal of trouble for you, acting as a friend. Now, if I had acted as a lawyer——"

"Give me the diamonds," said Josiah.

Mr. Chapman placed the box in Josiah's hand. Josiah was about to leave the room. "You will excuse me," said Mr. Chapman blandly, "for making the remark ; but your late aunt gave her *diamonds*—not the paste-stones—to your cousin. It is of course for you to consider what claim your cousin has to those diamonds.

Josiah considered for a moment, placed the box on the table, and skulked out of the room.—*Chambers' Journal*.

IS THE USE OF "MNEMONICS" UNLAWFUL?

THIS is a question we have been asked by some of our brethren, and we here proceed to answer it.

We will premise by stating that the use of a written "Cipher" for correcting that language of Masonry which is known as esoteric began, we believe, in this country, with the original lecturers, as they are called, viz: T. S. Webb, John Barney, B. Gleason, Snow, Fowle, Haswell, Willson, and Cross, each of whom, as we are indirectly informed by Brother Willson, possessed a copy of such a document.

Brother Willson is now the only living representative of those we have named. In a protest which he made against the report of a special committee of his Grand Lodge, and which protest we find in the proceedings of the Grand Lodge of Vermont for 1868, it is plainly set forth that the use of a written "Cipher," or system of Mnemonics, was known to every man of those named—from Webb, the first possessor of such a thing, to Willson, the last; and the only question which appears to have called out this protest was that of the committee against whom it is entered as to whether the "Cipher" which Brother Willson possessed was an exact copy of that which was used by Webb, and subsequently by Cross.

As to the manner of obtaining these "Ciphers," it is explained in the following paragraph, which we copy from the protest referred to:

"I first became acquainted with Brother Haswell in 1816, and soon after very frequently met him in the Grand Lodge (Vermont). He being an acknowledged teacher in Israel, and I striving hard to become such, we frequently met to discuss mooted questions in the lectures. He had a cipher made by himself, at the dictation of Jeremy L. Cross, in 1815, and I one made, by the aid of John Barney, in 1817. When we differed on any particular point, he referred to his cipher, and I to mine. In this manner we frequently found that the ciphers agreed, and that the fault was our own. He always adhered to his reading, and I to mine; thus, in a few years, I became quite familiar with his cipher. . . . This cipher (Haswell's) is now my property, and is

carefully laid away among my archives for the benefit of coming ages."

Now, it may be argued, with some degree of force, if these "teachers in Israel" felt themselves at liberty to make a cipher—and which cipher is nothing else than that which, in 1859, Robert Morris improved, printed, and subsequently circulated, under the title of "Mnemonics," as a prominent part of the "Conservator" movement of 1860-'64—certainly the children of Israel might be permitted to do the same thing. If such an aid to the memory, in keeping it confined to certain words and movements, was valuable to the teacher, why should it not be also valuable (useful) to the taught? And if, finally, the teachers did not consider themselves bound by certain engagements which they entered into, why should the learners consider themselves bound by exactly similar engagements?

In reply to these arguments—and which, we repeat, are not without force—our opinion is that, if those engagements mean any thing, they mean just what is expressed by their language; no more, and no less. And if, for a certain purpose, they are directly violated to any extent, and this violation is recognized by one Grand Lodge of American Freemasons, such violation may be recognized by another; and if thus recognized to extent of the violation of one portion of these engagements, they can be violated, and the violation recognized as well to extent of any portion, or the whole of the language of our Masonic engagements, may be violated with impunity. And if this deduction be logical, then it is equally so to assert that there is nothing whatever partaking of the character of an engagement made by one Mason to another that may not be freely violated, and with perfect impunity. Under this condition, we ask, how long would Masonry in America be regarded as of any value whatever?

He who first had the work called "Mnemonics" printed and circulated, did so, it must be presumed, because he knew it was no more a violation of his Masonic engagements to do that than it would be to do as had been done before him by those who were the "teachers in Israel." The scheme to print and manufacture books to sell for a price out of all proportion with—indeed, about four thousand per cent. greater than—the cost of this production, naturally engaged the mind of a man whose well-known disposition to regard Masonry as his particular oyster none will deny; and the scheme soon found others to adopt it, or, with its originator, engage in it, until, at present, we are credibly informed, it is no more difficult to obtain a copy of Rob. Morris's *Mnemonics* for

\$10 (the cost to manufacture the book, we would estimate from the size and manner of it, can not exceed 25 cents) than it is to obtain a copy of Allyn's Ritual for \$5.

We have one idea more to write, and then we will leave this subject. The usual style of ciphers recognizes that a mark which stands for a certain letter of the alphabet in one place will represent that same letter wherever it is subsequently or previously brought into use. But this is not the case in the work in question. No given mark has a second meaning, and hence the absolute necessity for a key, without which the Mnemonics is a meaningless book to the whole world, the Masonic Fraternity included. It was, we presume, upon this fact the Mnemonics' maker surmounted the difficulty his Masonic engagement presented; for, we say, no man can make any thing out of this book, unless he possesses another; and that other is valueless and totally meaningless without the first. We leave it for each brother to discuss, with that other nearest to him, whether this making it necessary to use two books, either of which is useless without the other, will meet the objection to the manufacture of either as useful, in itself, for the purpose gained by violating a certain engagement. We reserve our own opinion until we shall hear that of others, and to the publication of which we will gladly offer our pages.—
The American Freemason.

HUMILITY.—The only true independence is in humility; for the humble man exacts nothing, and cannot be mortified—expects nothing, and cannot be disappointed. Humility is also a leading virtue; it will cicatrize a thousand wounds, which pride would keep for ever open. But humility is not the virtue of a fool; since it is not consequent upon any comparison between ourselves and others, but between what we are and what we ought to be—which no man ever was.

THE truly independent man is he who is free from obligations.

TIDINGS FROM THE CRAFT.

KENTUCKY.

GRAND CHAPTER.—The Grand Annual Convocation was held at Louisville, on the 18th of October, 1869, M. E. R. G. Hawkins, Grand High Priest. Eighty-six Chapters were represented. The Grand High Priest stated that he had granted Dispensations for three new Chapters; he highly recommended the Masonic Widows' and Orphans' Home and Infirmary, and expressed his satisfaction with affairs throughout the Jurisdiction. Companion Henderson submits a Report on Foreign Correspondence, which includes a mention of Tennessee for 1868. Companion E. B. Jones, of Paducah, was elected Grand High Priest, and Companion P. Swigert, of Frankfort, Grand Secretary. A new Constitution was taken up, discussed, and adopted, together with By-Laws and Rules of Order. The returns show 92 Chapters, with 3,472 Companions, 366 exaltations, 39 admissions, 136 dismissions, 29 rejections, 68 suspensions, 9 expulsions, 8 restorations, and 37 deaths.

OHIO.

GRAND COUNCIL.—The Twenty-Ninth Grand Annual Communication was held at Cleveland, on the 15th of October, 1869, Companion Charles Brown, Puissant Grand Master, and forty-eight Councils represented. One Charter was issued, to Oc-co-nox-ee Council. The Constitution was amended by a return to the old law, fixing the minimum for the Council Degrees at \$10. An amendment was also made, giving each representative \$3 for attendance at the Grand Council. Companion Cunningham has a brief review of Foreign Affairs. Companion Joseph R. Conrad, of Atwater, was elected Puissant Grand Master, and Companion John D. Caldwell, of Cincinnati, Grand Recorder.

NEBRASKA.

GRAND LODGE.—We have just received the Proceedings of the Communication of this Grand Body, which was held on the 24th of June, 1868, at the city of Bellevue. M. W. O. H. Irish was Grand Master, and fourteen Lodges were represented. The Grand Master delivered a lengthy and scholarly address, in which

he submitted a number of decisions, but they contain nothing of special novelty. He had granted six Dispensations for Charters, but had very wisely refused to entertain any applications for those referring to the granting of Degrees in less than the usual time, a practice he very justly reprobates. Some action was taken in regard to non-affiliated Masons, which we believe to be entirely uncalled for. The W. M. of any Lodge is to call upon gentlemen professing to be Masons, residing in his Jurisdiction, and, whether affiliated or not, to examine them, and, if they are not able to satisfy him, to denounce them as impostors. We are afraid the result will prove somewhat a bloody one, in that yet untamed western land. Again, the Grand Lodge demands that all Masons be affiliated within a certain time, and, should they not do so, their names are to be published and issued to all the Grand Lodges of the globe, as suspended Masons. This is a decided interference with the liberty of the subject, and is not *Free Masonry*. Such arbitrary rule will accomplish its author's ruin. The Jurisdiction considers a dimitted Mason, whose name is on the Dispensation of a new Lodge, as a non-affiliate, which is hard usage. There are 25 Subordinate Lodges, 714 Master Masons, 177 initiates, 51 admissions, 2 restorations, 52 dimissions, 4 deaths, 5 suspensions, 4 expulsions, 63 rejections, and, in spite of all the penalties, 53 non-affiliates. At the Installation, Brother Gaylord Clark delivered a fine address. Steps were taken to commence a Grand Lodge Library, and the Grand Secretary was appointed *ex officio* Librarian. Brother Irish, of Omaha, was reelected Grand Master, and Brother J. N. Wise, of Plattsmouth, Grand Secretary.

A special Communication was held on the 24th of June, 1869. The object of this Communication seems to have been to take leave of the Grand Master, who was about to leave the Jurisdiction, in consequence of having received a foreign appointment from the President of the United States. Credentials, in long-winded, high-flown sentences, and shockingly bad English, were accordingly prepared, and presented to the Grand Master. Bro. Wise contributes an admirable report on thirty-six Grand Lodges, including ours for 1867. The Appendix contains a number of other documents, which make the volume quite a large one.

We have also a circular, stating that the Grand Lodge held its next Annual Communication at Nebraska City on October 26-28, when M. W. Harry P. Deuel, of Omaha, was elected Grand Master; R. W. W. E. Hill, of Nebraska City, Deputy Grand Master; R. W. Geo. B. Graff, of Omaha, Grand Treasurer; and R. W.

Robert W. Furnas, of Brownsville, Grand Secretary. We are at a loss to account for the latter change. Brother Wise was a good officer, and we regret to lose him as a correspondent.

GRAND CHAPTER.—The Annual Convocation was held at Bellevue on June 23rd, 1868, M. E. D. H. Wheeler, Deputy Grand High Priest, as Grand High Priest. Three Chapters were represented. The Grand High Priest, Companion Moore, was unavoidably absent, but sent a brief address, chiefly consisting of moral remarks. The young body did some business, but little of interest to us. Companion Wheeler was elected Grand High Priest, and Companion Wise, Grand Secretary. There are, in the Jurisdiction, 4 Chapters, with 183 members, 17 exalted, 1 admitted, 10 dimitted, and 2 died.

MONTANA.

GRAND LODGE.—The Proceedings of the Annual Communication held at Virginia City on the 5th of October, 1867, an extraordinarily beautiful specimen of printing and paper, have just reached us. M. W. Leander W. Frary was Grand Master, and twelve Lodges were represented. From the remarks in the Grand Master's address, we are glad to notice the enterprise and energy with which the Craft are securing rooms for their own uses, and how fully they appreciate the folly, if not crime, of holding halls in common with other bodies, with which they have no fellowship, and over which they can exercise no control. Among other erections a fine Masonic Temple has been built in the city of Virginia. This Grand Master believes in emergencies, and granted no fewer than six petitions to confer degrees out of proper course; and yet he says he has no sympathy with that method of doing business. The Grand Master who takes such a course is just as responsible for the subsequent consequences to Lodges and candidates, as the physician who produces artificial premature labor is for the consequences to mother and child. Both acts are against nature and law. Both may become necessary; but the chances are a thousand to one that the final issue of the case would be more favorable if Nature was allowed to manage it herself. We are opposed to all such dispensations; perhaps because we had one, once, ourselves, and know its evil consequences from practical experience. He also decided that a man who cannot read or write is unworthy of being made a Mason. The Grand Secretary was, by resolution, requested to publish, as an addition to the Report on Correspondence, (which is pointed, brief, sensible, and manly,) such comments as have been made in other Grand Lodges, upon the organ-

ization of the Grand Lodge. This harmless piece of vanity was accomplished. We do not find that Tennessee took any notice of her new sister, but she must attribute it to the fact that a recent war prevented our brethren down here from knowing all that went on in the great North-West. The Grand Secretary was ordered to have the Proceedings published where it could be done "best and cheapest." He certainly succeeded in the former. It is a most admirable job, but we doubt its being the "cheapest." M. W. W. F. Sanders, of Helena, was elected Grand Master, and R. W. Sol. Star, of Helena, Grand Secretary. The Jurisdiction has 12 Lodges, with 456 members.

A circular letter notifies us of the Communication of October 4th, 1869, which was held at Helena. M. W. N. P. Langford was elected Grand Master, and R. W. Sol. Star reelected Grand Secretary.

GEORGIA.

GRAND LODGE.—We have received from Brother Blackshear, Grand Secretary, a copy of his Report on Foreign Correspondence for the year 1869. It is a large document of 112 pages, and notices very fully forty Grand Lodges, and pays some attention to the European Grand Bodies. It is full of truth and good sense, a sample of which we give from the review of the Tennessee report for 1869 :

"We regard it as the ablest, perhaps, of the many able reports we have seen from the pen of this graceful writer, ripe scholar, and accomplished Free Mason."

How can we reply to that? Obeisance is an acknowledgment too lofty. We are vanquished, and after reading that, had to stop the "Tidings" for a week. At the meeting at which the above was presented, the Grand Lodge of Georgia protested against the action of the Grand Orient of France in the Louisiana matter, and declared her inability to hold relations with the Grand Orient of France until she rescinded her action in the matter.

SCOTLAND.

MASONIC TIDINGS.—It is proposed to erect a Masonic Hall in the city of Glasgow. A meeting was held early in February, at which it was stated it was anticipated that a large hall, capable of accommodating, comfortably, fifteen hundred persons, with commodious Lodge rooms, might be erected in a central and public thoroughfare, at a cost, including the site, of about £15,000 (\$75,000). The net revenue such a hall would yield would be

£1,125, and it was proposed to erect it by the sale of shares, at £1 each. The Earls of Dalhousie and Drummond, and other influential Masons, have gone into the undertaking, which will soon be accomplished.

We observe that our friend and correspondent, Brother J. D. Porteous, editor of the "Universal Masonic Calendar," has been elected B. W. Master of the Lodge Commercial, in Glasgow. A banquet was held on the occasion of his installation, which was signalized by eloquent speeches and enthusiastic devotion to the Order. Brother Porteous is a Mason of the highest character and attainments, who will honor the Lodge which has thus honored him.

The number of officers in the Scotch Subordinate Lodges is somewhat surprising. In the *North British Daily Mail* we notice an account of the installation of officers at St. John's Lodge, 458, they being enumerated as follows: Right Worshipful Master, Past Master, Depute Master, Substitute Master, Senior Warden, Junior Warden, Treasurer, Secretary, Assistant Secretary, Senior Steward, Junior Steward, Senior Deacon, Junior Deacon, Tyler, Bible-bearer, Standard-bearer, Inner Guard, Jeweller, Director of Music, and Chaplain. Our mother Lodge, No. 2, has, besides all these, a Bard, an Architect, and a Librarian.

ENGLAND.

GRAND PRIORY.—The Grand Conclave was held on the 10th of December, 1869, M. E. and S. Grand Master, Sir W. Stuart, presiding. A large number of Provincial Grand Masters and distinguished Knights were present, among them Sir John Greig, of St. John's Commandery, Philadelphia, the Representative of the Grand Commandery of Pennsylvania to the Grand Conclave of England and Wales. It was reported that a new Provincial Grand Master had been appointed for Madras, and South Wales was constituted a Province. New Encampments had been established at the University of Cambridge, at Bellville, Canada, and Ballarat, Victoria (Australia). The election of Sir Wm. Stuart as Grand Master was then put and carried by acclamation. He has long and honorably filled the office. The Grand Priory of the Order of Malta was reported in a satisfactory condition.

NEW YORK.

GRAND CHAPTER.—A recent letter from M. E. Companion John W. Simons informs us that he accepts, with pleasure, the appointment as our Grand Representative, and that the Grand Chapter

has appointed our very worthy and distinguished Companion, James McCallum, of Pulaski, as the Representative of the Grand Chapter of New York at Tennessee. We heartily congratulate our inestimable friend on receiving this marked compliment, which is no other than is justly due to his integrity, Masonic skill, manly worth, and excellent good sense.

ILLINOIS.

GRAND COUNCIL.—The Grand Assembly was held at Springfield on the 7th of October, 1869, Th. Ill. Companion John M. Pearson, Grand Puissant. Twenty-eight Councils were represented. The Grand Puissant had granted five Dispensations for new Councils. He proposed that investigation be made into the Super-Excellent Degree, and thus enable the Grand Council to act understandingly on the question of its introduction at next Assembly. Steps were so taken, and a resolution passed to obtain a Dispensation from the Grand Council of Connecticut, by which to confer and exemplify the Degree in 1870. No other business of general interest was accomplished. Brother J. C. Reynolds contributes a pithy review of twenty Grand Councils, including that of Tennessee for 1868. He gives excellent statistical tables, having gone bravely to work himself, like a man and a Recorder, and not trusted all to "Companion Drummond, of Maine." There are 33 Councils in the Jurisdiction, with 1,340 members, 195 advanced, 2 admitted, 2 restored, 1 expelled, 14 suspended, 44 dismissed, 9 died, and 3 rejected. Companion William M. Avise, of Quincy, was elected Grand Puissant, and Companion John C. Reynolds, of Springfield, reelected Grand Recorder.

MARYLAND.

The GRAND CHAPTER of the State of Maryland and the District of Columbia held its Annual Convocation at Baltimore, on the 8th of November, 1869. Companion Chas. H. Ohr, Grand High Priest. Nine Chapters were represented. The Grand High Priest said, in his address, that uniformity of work was yet to be desired, and the matter required immediate attention. He also called attention to the absurdity of the position of the Cryptic Degrees in the Jurisdiction; they are not recognized by the Grand Chapter, nor named in any of its Charters, and yet they are conferred, without authority or right, in the Chapters. This must be remedied. He considers the question of "nigger Masons" a very unimportant one, and easily to be settled by any Lodge Master. If there is no colored man among us who can be

recognized as a regularly made Mason, then the question is practically settled. A resolution introduced to strike out "the District of Columbia" from the name and style of the Grand Body, being an amendment to the Constitution, was laid over under the rule. In consequence of the action of the General Grand Chapter, and the general desire for harmony among Companions of the R. A., resolutions were adopted, renouncing control over the District of Columbia, extending recognition to the new Grand Chapter there, so long as the District remains the seat of the National Government, and rescinding all acts and resolutions inconsistent with this spirit of reconciliation. A committee was appointed to review the work, and to report at the next regular convocation. The affair of Louisiana and France was regarded as purely one of Symbolic Masonry, and therefore no action was taken, except to assure the Louisiana brethren of their sympathy. A resolution was passed to consider the propriety of separating the Council Degrees from the Chapters, in spite of the statement of the Grand High Priest that the Chapters never possessed any control over said Degrees. The Jurisdiction has now 10 Chapters, with 857 Companions, 121 exalted, 10 affiliated, 19 withdrawn, 11 died, 12 dismissed, 3 suspended, and 3 expelled. A memorial page is dedicated to the memory of Companion George W. Haller, Past Deputy Grand High Priest, who died August 17, 1869. Companion Stevens submits an admirable report on thirty Grand Chapters. Of Tennessee he says he has heard nothing for two years. This is disheartening, as we devoted the lion's share of our last report to his Grand Chapter. Through Companion Pierson, he has heard of the death of our valued Fuller, but it seems to have made little impression on the Companions, for the list of Grand Secretaries contains his name, and a letter is on our table, written by the Grand Secretary, and addressed to Charles Fuller, Esq., on the 26th of November, 1869. This is a bad return for our kind intentions and attentions. Companions C. H. Ohr and William A. Wentz, of Baltimore, were reelected Grand Grand Master and Grand Secretary.

NEW BRUNSWICK.

GRAND LODGE.—The Second Annual Communication was held at St. John, on the 22nd of September, 1869, M. W. B. Lester Peters, Grand Master, on the Throne. Twenty-five Lodges were represented. The speech of the Grand Master is very satisfactory, and full of gratification at the unbounded success and unbroken harmony of the Craft in the Jurisdiction. He details his

visit to Nova Scotia, on the memorable occasion of the formation of a Grand Lodge in that Province. He was received by his Grand Lodge as the Representative of Tennessee, and he states that he had appointed Brother Dr. Blackie Representative of the Grand Lodge at Tennessee. Whereupon, the Grand Lodge elected Brother Blackie a permanent member, with the rank of Past Grand Deacon. A Representative at the Grand Lodge of Nebraska was appointed, with a similar rank. A number of amendments to the Constitution were adopted. Among these are: When a Brother, with the rank of Past Master, shall remove into and affiliate in the Jurisdiction, he shall retain his rank as Past Master, with all its privileges. Again, an interval of at least seven days shall, in all cases, elapse between the time of conferring the Degrees upon a Brother, and a W. M. shall not be elected more than two consecutive years. The proposition to elect the Master and Treasurer only, and, after the English fashion, allow the former to appoint the other officers, was indefinitely postponed. The Jurisdiction has 25 Lodges, 1,419 members, 199 initiates, 28 admissions, 73 withdrawals, 17 deaths, 6 suspensions, 12 exclusions, and 4 restorations. M. W. B. Lester Peters and R. W. W. F. Bunting, both of St. John, were reelected Grand Master and Grand Secretary.

CANADA.

GRAND LODGE.—A Special Communication was held at Kingston on the 20th of October, 1868, for the purpose of laying the corner-stone of a new Masonic Hall in the Public Square of the city. Brother George Simpson, Past Grand Master, presided over the ceremonies.

Another Special Communication was held at Hamilton on July 1st, 1869, for the purpose of laying the foundation of a new Episcopal Church in that city, Grand Master Stevenson himself presiding.

The Fourteenth Annual Communication was held at Montreal on the 14th of July, 1869, M. W. A. A. Stevenson on the Throne, and one hundred and eighty-one Lodges represented. Twelve of these were acting under Dispensations granted by the M. W. Grand Master during the year. The address of the Grand Master congratulates the Grand Lodge on its prosperity, but takes occasion to denounce the too great ambition of many brethren for office, as an evil fraught with most disastrous consequences, and advises every one to vote *against* all brethren electioneering for office, as the most effectual means of putting a stop to the evil.

He details his official visit to inaugurate the Grand Lodge of Nova Scotia, and congratulates the Craft on the admission of the Prince of Wales to the Fraternity. The reports of the District Deputies show a flourishing condition of the Order, and that from Quebec gives no hint of the great dissention in the Craft, which followed so rapidly on this Grand Communication. The reports of the Board of Benevolence and Masonic Asylum show both with large balances on hand. The Committee on Foreign Correspondence reviews, through Brother Edward Mitchell, forty-six Grand Bodies, in fraternal and able style. Brothers A. A. Stevenson, of Montreal, and T. Bird Harris, of Hamilton, were re-elected Grand Master and Grand Secretary. An attempt made to appoint paid Grand Lecturers failed. A memorial tablet is inserted to the memory of Dr. William Fitch, Past District Deputy Grand Master. The statistics are: Lodges, 209; members, 8,797; initiations, 1,395; affiliations, 309; dismissions, 588; deaths, 95; suspensions, 214; expulsions, 3; restorations, 49; dues, \$8,612.73; assets, \$32,874.47; Masonic Asylum Fund, \$4,937.01.

An Emergent Communication was held at Montreal on the 1st of December, 1869, M. W. A. A. Stevenson presiding. The purpose was for the consideration of such measures as may be deemed necessary in view of the recent rebellion and secession of certain Lodges and Brethren, who had formed themselves into a body called the Grand Lodge of Quebec. It appears on this side of the question that the Grand Master first heard in September of the proposed dismemberment of his Grand Lodge, through a brother who was appointed a delegate to this "rebellious convention" in Quebec. He offered to meet the delegation, and after some diplomatic fencing on account of the presence of a third party, a District Deputy Grand Master, the subject was introduced by a paper, in which a Special Communication of the Grand Lodge was asked for, with a view to a quiet and peaceful separation into two bodies. This led to various interviews, numerous remonstrances, and threats. The seceders brought forward no grievances, nor did they show any advantages to be derived from separation; but they refused to put off the matter to the next Grand Lodge. In October, a meeting was called to form the new Grand Lodge, and the call signed by thirteen Past Masters. The Grand Master asserts that many of these names were signed without the consent of the Lodges. Accordingly he issued an edict, suspending all of them, and another, enjoining the Craft from Masonic association with them. Three days after, he received a letter denying the legality of the edict, as the Grand Lodge seal was not attached to it! Zetland

Lodge behaved in so contumacious and insulting a manner, in presence of the District Deputy Grand Master, that its Charter was forfeited. This led to the Warrant of Antiquity Lodge, of which this District Deputy Grand Master is Master, being abstracted, and a threatening letter sent to the Grand Master. Matters went on from bad to worse, until the seceders met and formed a Grand Lodge at Quebec, elected and installed their officers, etc., and requested foreign recognition. The Grand Master claims that out of the first eleven names on the list of said officers, eight were at the time suspended, and all were installed by a District Deputy Grand Master, himself suspended. Accordingly, the circular to foreign Grand Bodies, which we alluded to in a recent number, was issued. Subsequently a call was made for this Emergent Communication. All the facts, papers, etc., having been laid before the Grand Lodge, they were referred to a special committee for their report. That Body having carefully examined all the documents, reported that the Province of Quebec is fully supplied by the Grand Lodge of Canada; that the formation of a new Grand Lodge in its territory is illegal and unconstitutional; that while condemning the action of the so-called Grand Lodge of Quebec, they trust the seceders will have the good sense to see the impropriety of their action, and return to their allegiance; that if they do not do so in three months, they be summoned before Grand Lodge for trial and discipline; that the Grand Master be approved and thanked for his prompt and honorable actions, in the trying circumstances in which he has been placed, and all his acts be confirmed. All of these clauses were substituted and adopted unanimously, with the only difficulty that the R. W. Junior Grand Warden, a member of one of the seceding Lodges, resigned his collar and left Grand Lodge. And thus closed Act I. of what is likely to prove a troublesome and annoying drama. Our space will not permit us to enter now into detail, but we look forward to an ending of the troubles, at some future day, in a way very much as the troubles in Virginia were settled.

GRAND CHAPTER.—The Twelfth Annual Convocation was held at Kingston, on the 10th of August, 1869, M. E. Companion T. Wilson, Past Grand Zerubbabel, as Grand Zerubbabel, on the Throne, and twenty-nine Chapters represented. The Grand Zerubbabel's address was read. He was in every way well pleased with the affairs of his Jurisdiction, had granted five Dispensations, and recommended that, as the Supreme Grand Council of the Ancient and Accepted Rite of England and Wales and De-

pendencies, 33rd Degree, had appointed him its Representative for the Dominion, and the Order is now working satisfactorily, the Grand Chapter add the Rite, thus legitimately constituted, to the already recognized Degrees, as defined in the Constitutions. He was also pleased to announce the union with the Grand Chapter of Tennessee by closer ties. The Report on Foreign Correspondence, by Companion Robertson, is a well-written document, and an able abstract of the proceedings of twenty-eight Grand Chapters. The Grand Chapter declined, at present, to recognize the Ancient and Accepted Rite. No further business of great moment was done. The Grand Chapter has 35 Subordinates, 1,433 members, 236 exaltations, 8 affiliations, 63 withdrawals, 28 suspensions, and 9 deaths. M. E. T. Douglas Harrington, of Ottawa, and T. B. Harris, of Hamilton, were reelected Grand Zerubbabel and Grand Scribe Ezra.

QUEBEC.

PROPOSED GRAND LODGE.—We have the Proceedings of a Convention of Free and Accepted Masons, held at Montreal, Province of Quebec, on the 20th and 21st days of October, 1869. The pamphlet opens with a statement of preliminary facts, agreeing with the first facts detailed by the Grand Master of Canada. The delegates met at the above date, and organized, by reading a Circular calling the "Assemblée," and Brother James Dunbar, Past Junior Grand Warden, was elected Chairman. Twenty Lodges were reported as regularly represented. The Rules and Regulations of the Grand Lodge of England were adopted, and, after prayer and several speeches, it was resolved that a Grand Lodge was declared established on the Constitution of the Grand Lodge of Canada, *mutatis mutandis*, with two trivial amendments: that its style should be "The Most Worshipful the Grand Lodge of Quebec, Ancient Free and Accepted Masons," and that they now proceed to elect its Grand Officers. No reason whatever was assigned for the action, and we can imagine none, but the desire of change and independence. They then resolved that the Grand Lodge of Quebec was formed upon the Ancient Charges and Constitution of Free Masonry, and elected Brother J. H. Graham, of Richmond, A.M., L.L. D., P. M., P. D. D. G. M., as Grand Master, and Edson Kemp, of Nelsonville, B. A., B. C. L., W. M., as Grand Secretary, with twenty-nine other officers. The rank and title of Past Grand Master was then conferred on Brother James Dean, Provincial Grand Master of Quebec. The officers were then installed, and the Grand Lodge declared to be a verity. A seal was

then adopted; titles and regalia now held by the Brothers were declared legal for the present; other Lodges were requested to affiliate; committees were appointed, a Board of General Purposes created, Montreal chosen as the permanent place of meeting, and various resolutions of gratitude were passed. The Body then closed.

We have also a lengthy circular, dated November 20th, issued by the "so called" Grand Master Graham, addressed to the Grand Lodge, notifying us of the above facts, and requesting the appointment of a Representative. The reason assigned for forming a new Grand Lodge is that, politically, the Provinces of Ontario and Quebec are as separate and distinct as Nova Scotia and New Brunswick, having their own Parliaments, and other independent organizations; that the Grand Lodge of Canada (which is now a "misnomer,") has only, for two years back, since this political action, been exercising an *ad interim* authority over two distinct Provinces, contrary to the principles regulating Masonic boundaries; that the Grand Lodge of Canada has had a small party anxious to make a General Grand Lodge for the Dominion, but always in the minority; that the new Grand Lodges of Nova Scotia and New Brunswick show that nothing is left now but for the Grand Lodge of Canada to become the Grand Lodge of Ontario, and take quietly the inevitable necessity of events; that the territory of "Canada" is too unwieldy for one Grand Lodge, causing the Lodges to impoverish themselves to obtain representation, &c., &c. Just the old West Virginia disturbance over again, with probably a like destiny before it. The reasons are not very grave, but are plausible enough. We object to the manner in which the secession has been carried on, the evident jealousy, insubordination, and contumacy, which has been exhibited. Why could not the Brethren of Quebec have done all this at the next Annual Communication of the Grand Lodge of Canada? Or, as they say this trouble has been two years fermenting, why not have opened the ball peacefully and Masonically at the last Communication of that Grand Lodge?

We have also a written communication from Grand Secretary Kemp, asking recognition and mutual representation. This, for the present, we decline to grant. We will hear all that has to be said on either side, and lay quietly by, lest, by too precipitate action, we unwittingly offend our Brethren of Canada, or do injustice to those of Quebec. A few months will doubtless clear many a cloud, and uncover many a wheel within a wheel.

In addition to all the foregoing, we have received a second cir-

cular from Brother Graham, in which he states that five new Lodges had declared their allegiance to the Grand Lodge of Quebec, and that others are preparing to follow their example. Also, that the Grand Lodge of the District of Columbia had extended fraternal recognition, and that, at an early day, he will forward a refutation of the principal part of the Proceedings of the Grand Lodge of Canada, and expose the conduct of some of its officials in certain particulars.

NEVADA.

GRAND LODGE.—We have much pleasure in announcing that the Grand Master of Nevada has bestowed the honors of Representative on an esteemed Brother of Edgefield. Brother William H. Morrow, Past Master of the Lodge of that thriving little city, has been the worthy Mason selected. He is the third Brother of his Lodge so honorably distinguished. The character and efficiency of Brother Morrow are well known to the Fraternity, and none will be more gratified at his new honors than the Brethren of Phoenix Lodge.

FLORIDA.

GRAND CHAPTER.—At the Annual Convocation, held at Tallahassee, on the 10th day of January, 1870, the following were elected officers for the ensuing year: M. E. D. C. Dawkins, of Jacksonville, Grand High Priest; E. Charles Slager, of Jacksonville, Deputy Grand High Priest; E. Charles Munder, of Tallahassee, Grand King; E. Samuel Pasco, of Monticello, Grand Scribe; E. T. Preston Tatum, of Tallahassee, Grand Treasurer; and E. Edward Bradford, Jr., of Tallahassee, Grand Secretary.

MISSISSIPPI.

GRAND LODGE.—The Fifty-second Annual Communication was held at Jackson, on the 17th of January, 1870, when the following, among other Grand Officers, were elected: M. W. George R. Fearn, of Canton, Grand Master; R. W. Amos R. Johnston, of Jackson, Senior Grand Warden; R. W. John W. Murry, Junior Grand Warden; R. W. George H. Gray, Grand Treasurer; and R. W. J. L. Power, of Jackson, Grand Secretary. Brother A. H. Barkley, of Crawfordsville, was appointed Chairman of the Committee on Foreign Correspondence.

FRANCE.

GRAND ORIENT.—We have received the November *Bulletin*. It

contains a notice that the call for an extraordinary session of the Grand Orient on the 8th of December, as proposed by the Council, had not been approved by the Order, ninety-seven Bodies being in favor of it, and one hundred and thirty-five against. So the French Masons will have to let His Holiness the Pope and his Council alone just now, just as he seems to be serving them. It contains also a notice of the demise of the Grand Lodge of Hanover, somewhat out of date, as the event took place on the 28th of March, 1868.

PORTUGAL.

GRAND ORIENT OF LUSITANIA.—We have received the *Boletim Official* for August, 1869. The Grand Orient had absorbed the other Masonic Body in Portugal, called the Grand Orient of Portugal, and assumes the title of the United Grand Orient of Lusitania. The Grand Orient of Portugal was a Body not recognized by us, and of which we knew little or nothing. Brother Dr. Cunha De Bellem, our Grand Representative, wrote a recent fraternal letter, in which he expresses the warmest consideration for the Craft in America, but particularly in Tennessee. Relations between this Grand Orient and that of Italy have been established. A project was presented to the Grand Orient for the creation of a Masonic decoration to recompense merit, labor, and zeal, in the Craft. This decoration, which bears the name of the *Triangle étincelant*, is consecrated to the memory of the proto-martyr of Portuguese Masonry, the illustrious Gomez Freire d'Andrado, who perished on the triangle of power, a victim of his devotion to his country and the Order. This project was approved, and the manufacture of the jewel committed to a distinguished workman.

PRUSSIA.

GRAND LODGE ROYAL YORK ZUR FREUNDSCHAFT.—We have received also the Quarterly Proceedings of this Body for December 13, 1869. M. W. Brother Schnackenburg, Grand Master, presided, and thirty Subordinate Lodges were represented. The first business recorded is the reception of the Representatives of the Grand Lodges of Bavaria and Illinois. The question of titles was finally agreed on, and stands thus: *Ehrwürdig* (Worshipful) is to be used for the Lodges, their Masters and Substitute Masters, and the Grand Wardens; *Sehr Ehrwürdig* for the Provincial Grand Lodges, the Provincial and Deputy Provincial Grand Masters; *Ehrwürdigst* (Most Worshipful), for the Grand Lodge, Grand

Master, and Deputy Grand Master. Notice was received that, on the 10th of November, the Grand Lodge of Hamburg had recognized the Grand Orient of the Republic of St. Domingo. A detailed account of the inauguration of the new Masonic Hall in London is given. The Grand Lodge of Hamburg has established a daughter Lodge in Lima. We believe there is a Grand Lodge of Lima, but Hamburg cares very little for that. The action of the Grand Orient of France, at its session in July, is fully detailed, but without comment. We also learn that, at the meeting of the Grand Lodge of Saxony, on the 17th of July, 1868, the letters of the Grand Secretaries of the Grand Lodges of Tennessee and Connecticut, respecting correspondence and mutual representation, were received. We have heard nothing directly from that Grand Body. We find no other details of special interest.

OREGON.

GRAND LODGE.—The Nineteenth Annual Communication was held at Portland, on the 21st of June, 1869, M. W. Avery A. Smith, Grand Master, presiding, and thirty-one Lodges represented. We are much pleased with the Grand Master's address, and the just and cutting remarks he makes upon female and other side Degrees. He regards them as cancerous excrescences on the body of Masonry, which, unless healed or cut off, will, ere long, infuse disease through the whole body. We must honestly wonder how it is that men and Masons are not satisfied with the sound and unequivocal teaching of the Symbolic Degrees, but finding them to cloy on the palate, go off in search of pernicious sweets, empty "tinkling cymbals," and clatrappery. Why? Because they are pretty. Thus it is our regular rite becomes disturbed and neglected. The Report on Foreign Correspondence, by Brother Chadwick, is a particularly interesting one. He fully approves our remarks on the prospects of the Order, and confirms them by his experience. The Reports of Subordinates show that there are 34 Lodges, with 1,343 members, 116 initiated, 81 admitted, 82 dimitted, 13 died, 65 rejected, 19 suspended, and 2 expelled. Dues, \$1,794.00. It was agreed to pay the Chairman of the Committee on Foreign Correspondence \$150 annually. A resolution was passed, inviting Brother Mackey, of South Carolina, to visit the Grand Lodge, when he makes his contemplated journey to the Pacific Coast. The Educational Fund was agreed to be left untouched for five years, but meanwhile to be allowed to augment by donations and subscriptions. M. W. D. G. Clark,

of Corvallis, was elected Grand Master, and R. W. J. E. Hurford, of Portland, Grand Secretary.

MAINE.

GRAND COMMANDERY.—We are happy to announce that the R. E. Grand Commander has appointed the Eminent and courteous Sir William J. Mahan, of this Jurisdiction, his Representative at the Grand Commandery of Tennessee. The appointment is a good one, and will be received by the Knights with undoubted satisfaction.

A P R I L ,

THE fourth month of the year, consisting of thirty days. With the Romans it was the second month of the year. Julius Cæsar added the 30th day to it. In the time of Nero, it was called Neroneus. It is supposed to be derived from *aperine*, to open, because the buds open themselves at this period. In the Athenian calendar, the latter portion of Elaphebolion and the greater part of Munychion correspond to April. Charlemagne, in his new calendar, called it grass month, the name still given to it by the Dutch. Romme's French revolutionary calendar merged it into the greater portion of Germinal and the commencement of Floreal. On antique monuments, Aprilis is represented as a dancing youth with a rattle in his hand.

CEREMONIES.—The first of April is called in the English language *April fool's day*, but the custom of sending people on empty errands and laughing at them, is common in every country of Europe, and wherever the European races have settled on this continent. Two accounts are given of its origin. The oriental scholars say that it is derived from the *huli* feast among the Hindoos, where a similar custom prevails. The older opinion is that it comes from a celebration of Christ's being sent about to and fro between Herod, Pilate, and Caiaphas. In France the fooled man is called *poisson d' avril*, meaning a silly fish, like a mackerel, easily caught. In Scotland he is called gawk, which means a cuckoo.—*New American Cyclopædia*.

MASONIC LAW.

[We give our opinions, nothing more. Grand Lodges and Grand Masters pronounce decisions. Our opinions are at the service of our readers; we give them for what they are worth, and invite criticism.]

"1. Is a suspended Mason a member of the Lodge during suspension?"

"2. Can a suspended Mason be charged with dues accruing during his suspension?"

Answer.—We answer both these questions in the negative, and, as the answer to one necessarily settles the other, we reply to both in one answer. If a suspended Mason be a member of his Lodge during suspension, then he can be charged with dues accruing during his suspension; and, on the other hand, if such an one be not a member, and entitled to none of the privileges of membership, then it seems clear that he ought not to be required to pay dues accruing during the time he is not a member.

A distinction, in this respect, is sometimes made between definite and indefinite suspension; but we think that none, in fact, exists. During the existence of the suspension, the *status* of the brother is precisely the same in both cases; and, in fact, the real distinction between suspension, definite or indefinite, and expulsion, consists mainly in the mode of restoration. While the penalty, in either case, operates, the brother is deprived of all his rights and privileges as effectually as if he had never been initiated. This is the language of the Masonic Text-Book of Tennessee, reiterated and reaffirmed by the Grand Lodge at its Annual Communication in 1868, and is the doctrine held, so far as we can ascertain, by all Masonic authorities. Conceding this to be the correct doctrine, (and we cannot question it,) then it follows, as a consequence, that a suspended Mason is *not* a member of the Lodge during suspension.

Can he be charged with dues accruing during his suspension?

The Grand Lodge of New York holds that a *definitely* suspended Mason *can* be thus charged, but we have been unable to find that this position is sustained by any other authority. We present the opinions of the various Masonic writers upon the subject, so far as we have had access to the works:

"During his suspension, no dues accrue against the person suspended. A contrary course is not only incorrect, but manifestly oppressive. The suspended brother is, from the time of his suspension, debarred from all the rights and privileges of a Mason. He cannot visit a Lodge, nor be admitted to Masonic intercourse outside of the Lodge, with its members. If he is sick and in distress, he is not entitled to relief as a Mason, and if he dies, he cannot be buried with Masonic honors. It would be, therefore, exceedingly unjust to require him to contribute to the funds of an institution that has debarred him from any participation in its benefits. His dues to the Lodge should cease running as soon as he is suspended, and commence again as soon as he is reinstated."—*Masonic Jurisprudence*, by J. M. S. McCorkle, P. G. M. of Kentucky, p. 138.

"As a Mason, while stricken from the roll, cannot enjoy the privileges of the Lodge, neither should he be chargeable with dues during that time."—*Masonic Jurisprudence*, by John W. Simon, P. G. M. of New York, p. 238.

"Do the annual dues of a member under suspension continue to accrue during his suspension? I should say, clearly not. Dues are paid by members to their Lodges for the enjoyment and exercise of certain rights which pertain to membership. If the exercise of these rights is prohibited, it seems but an equitable conclusion that payment for the exercise of the rights should be suspended with the suspension of the rights themselves. No man should be made to pay for that which he does not receive. This view is practically adopted everywhere in the case of indefinite suspension; for the Secretary invariably abstains from continuing his account with an indefinitely suspended member, and I see no reason why a different rule should be adopted in reference to members under definite suspension. The two penalties differ only in respect to the extent of time for which they are inflicted, and in the forms to be pursued in acquiring restoration. In all other respects, they are precisely alike, and are to be governed by the same principles."—*Mackey's Jurisprudence*, p. 534, (ed. 1859)..

We state with much confidence that this is the weight of authority; in fact, we have been unable to find any conflicting opinions, except the one stated.

This position seems so manifestly just and equitable, that we should have been content with announcing our conclusion, but that we are aware there are some brethren in this Jurisdiction who take a different view, and that they rely upon the decision

of the Grand Lodge of this State in 1868. The Committee on Masonic Jurisprudence, Proceedings p. 209, reported as follows, which was adopted :

“Is a member under suspension chargeable with dues, and, if suspended for the non-payment of dues, will the payment of the amount due at the date of suspension reinstate him ?

“*Answer.*—Suspension, while the penalty operates, deprives the brother of all his rights and privileges, as effectually as if he had never been initiated, but does not release him from any obligations he may be under to the Lodge, for dues or otherwise. If the condition of suspension for non-payment of dues is that their payment is to operate as a reinstatement, it will, of course, have that effect; otherwise, the brother must be restored by vote of the Lodge.”

This action of the Grand Lodge does not, as we understand it, meet the question. The expression, “but does not release him from any obligations he may be under to the Lodge, for dues or otherwise,” alludes, as we understand it, to the dues which existed at the date of suspension, and not to dues accruing during suspension. Suppose the brother is indefinitely suspended, how is the Lodge to collect accruing dues? Indefinitely suspend every twelve months? This would seem very much like stabbing the corpse of a dead man.

We very much doubt the propriety, as we have before stated in our columns, of suspending for non-payment of dues. The plan of striking from the roll we regard as much the more equitable and desirable mode of purging our Lodge rolls of those who, from want of interest or any other cause, neglect to contribute their share in defraying the ordinary expenses of the Lodge.

“Are meetings held on the Anniversaries of the Saints John to be considered as called or stated meetings?”

Answer.—Those meetings are stated, because the times at which they are to be held are fixed and certain. Most Lodges make these anniversaries stated meetings by provision in their By-Laws, but it is an old and well-established custom to meet and celebrate those anniversaries, and they are to be regarded as stated meetings, whether so denominated in the By-Laws or not. In the language of Dr. Oliver: “It is the duty of Masons to assemble on these days, and, by a solemn invocation of the past, renew the ties, and strengthen the fraternal bonds, that bind the present to the brotherhood of the olden time.”

"In Masonic trials, is the vote to be taken *viva voce*, or by ball ballots?"

Answer.—We have no regulation upon this subject in this Jurisdiction, hence each Lodge must determine for itself how the vote is to be taken. We agree with the opinion expressed by Dr. Mackey, in his "Masonic Jurisprudence," and recommend that his advice be adopted. He says, page 563: "Masonic authorities differ as to the mode in which the vote is to be taken. In England, it is done by a show of hands. The Grand Lodges of Ohio and South Carolina require it to be by ballot, and that of California, by each brother, as his name is called, rising, and giving his answer 'in a distinct and audible manner.' I confess that, in this diversity of authorities, I am inclined to be in favor of the vote by ballot, as the independence of opinion is thus better secured; for many a man who conscientiously believed in the guilt of the accused, might be too timid to express that opinion openly."

"Can a member of a Lodge, not present when an applicant is elected, object to the conferring the degree?"

Answer.—Unquestionably. The Ancient Regulations, the Edicts and Regulations of the Grand Lodge, and the uniform custom of the Fraternity everywhere, require the *unanimous* consent of the members of the Lodge before a degree can be conferred, and the Master who would disregard the objection of one of his members, and confer a degree, would be guilty of a grave error. The objector may make his objection known in any manner he may see proper, either in open Lodge or privately to the Master, either in person or by communication, verbal or written; and he cannot be required to give his reasons for objecting, nor required to attend a meeting of the Lodge to make known the fact that he objects, or what his objections are. It is sufficient, if the Master knows that one of the members is opposed, and objects to the degree being conferred.

"After a candidate for advancement is elected, and an objection is made to the conferring of the degree, is he debarred the privilege of again applying until the objection is withdrawn?"

Answer.—In such a case, the applicant occupies the position of one who has been rejected upon ballot, and may again apply under the same rules and conditions prescribed in case of rejection. See *Masonic Text-Book*, page 269.

JEWISH CAPTIVITY.

TWO ARTICLES have appeared in the RECORD under the above caption; the first in the January number, 1869, and the second in the May number, 1869. Both articles are well written and entertaining; both confessedly the creations of the ingenious author who penned them. Yet how long will it be before grey heads will bow to traditional history, so essential to the full knowledge of God's dealings with Israel? It is certainly true that God refused David the privilege of building the Temple—that he raised up and inspired Solomon for that express purpose—I. Chron. xxii. It is recorded that Solomon began to build the house of the Lord “on the second day of the second month, in the fourth year of his reign.” II. Chron. iii. 2. He was seven years and six months in building; that is, he finished the house in the eighth month of the eleventh year of Solomon's reign. I. Kings vi. 37–8.

Solomon reigned forty years. I. Kings xi. 42. He therefore reigned, after the completion and dedication of the Temple, twenty-eight years and four months.

After his death, Rehoboam reigned over Judah and Benjamin—the ten tribes having revolted under Jeroboham. In the fifth year of Rehoboam's reign, Shishak, King of Egypt, took Jerusalem, pillaged the temple, and took away all the holy vessels. I. Kings xiv. 25, and II. Chron. xii. 1 to 12, inclusive. This despoiling of the Temple occurred nine hundred and seventy years before Christ.—*Smith's Dic.*, p. 1025.

Josiah ascended the throne of Judah six hundred and forty-one years before Christ. *Smith's Dic.*, p. 1147; II. Kings xxii. and xxiv., and II. Chron. xxxiv. and xxxv. In the eighteenth year of this reign, whilst repairing the Temple, Hilkiah, the High Priest, found the Book of the Law. This was before Christ, therefore, six hundred and twenty-three years. The Temple was destroyed, and Zedekiah taken captive by Nebuchadnezzar, five hundred and eighty-six years before Christ, or thirty-seven years after Hilkiah had found the Book of the Law in the hidden treasure of the Temple.—*Smith's Dic.*, p. 900.

The Jewish government was broken up, and the King and people taken to Babylon. They were returned by order of the Per-

sian King. All this is exceedingly interesting history. And if I wanted to teach, by the loss of salvation in the fall, the restoration, by a covenant of faith in a Saviour revealed, or one yet to come, and in doing so, show the trials that beset him who would become moral or religious, I think I could construct an allegory upon these facts of history, admirably adapted to my purpose. For instance, I would assume that when the Temple was first pillaged by Shishak, nine hundred and seventy years before the Christian era, the pious Priest hid the Book of the Law in some secret vault under the Temple, where it remained until the return under Zerubbabel, five hundred and twenty years before Christ; and that for four hundred and fifty years man had lost God's word, and, therefore, his knowledge of the way of life. I would assume that among the returning Jews were Masons who had worked on the first Temple, and that they, after a journey such as described in the articles referred to, had offered their services, and had been employed, and that they, in the progress of their labors, had found the secret vault, entered, and found the Book. Thus I could construct an allegory that would do no violence to the truth of sacred and profane history. Taken as an allegory, how beautifully the journey from Babylon illustrates the trials and difficulties of the Christian's pilgrimage; our own wayward tempers, the ditch dug by Cyrus; the hot blood of youth, bursting forth in joyous life, like the enchanting valleys of the Euphrates, leads to many quagmires and quicksands. Evil association is the Riblah, and grog-shops the Tadmor of youth.

These, and a thousand kindred evils, beset the path of life, and I can see no impropriety in symbolizing them, thus guarding and arming our companions to shun and resist them.

But, if we are content with rituals as the teachings of Masonry, and use them not as they were intended to be, the language by which Masonic truth is to be taught, then the imaginings of the authors of the "Jewish Captivity" will prove a curse in the end, and not a blessing, as was intended.

The truth is, one of the evils now bearing us down, is the *unthinking* acceptance of our allegories, as traditional facts handed down by our ancient brethren. In this article I have given some dates that bear upon points of great interest, in the hope that some, at least, of the Craft, may be induced to go to that great quarry, the Bible, and there learn what Masonry is. 231.

A L O N E .

BY GEORGE MACDONALD.

Oh! that a wind would call
From the depths of the leafless wood!
Oh, that a voice would fall
On the ear of my solitude!
Far away is the sea,
With its sound and its spirit-tone;
Over it white clouds flee,
But I am alone, alone.

Straight and steady and tall
The trees stand on their feet;
Fast by the old stone wall
The moss grows green and sweet;
But my heart is full of fears,
For the sun shines far away;
And they look in my face through tears,
And the light of a dying day.

And my heart was glad last night,
As I pressed it with my palm;
Its throb was airy and light
As it sang some spirit-psalm;
But it died away in my breast,
As I wandered forth to-day—
As a bird sang dead on its nest,
While others sang on the spray.

Oh, weary heart of mine,
Is there ever a truth for thee?
Will ever a sun outshine,
But the sun that shines on me?
Away, away through the air
The clouds and the leaves are blown:
And my heart hath need of prayer,
For it sitteth alone, alone.

D E A T H .

THE following reflections, upon the subject of Death, were uttered by one of the oldest and most respected members of the Masonic Fraternity, and have been so often quoted, as expressing an admirable view of the subject from a Masonic standpoint, that we deem it worthy of preservation:

"Death is a theme not lightly to be broached by those who are subject to its power. The young *may* die, the old *must* die, and the wisest knoweth not how soon. There is none that escapes the inexorable doom. The youngest Entered Apprentice upon the checkered pavement below, dwells ever in the shadow of death, while the invisible hand extends equally above King Solomon upon his ivory throne. We walk upon the ashes of generations that have gone this way before us, to which ours must soon be added. The very air we breathe is the sighing of spirits of those who have occupied these places before us, with which our spirits must soon mingle. It is not for me * * to hope for exemption from the common doom of man.

* * * * *

Death terminates the labors of a man. Henceforth, generations may build and occupy, but he will not be there. The teeming brain, the skillful hand, the sinewy arm, are alike useless and superfluous in the grave. As our Most Excellent King Solomon has said, 'The dead know not anything.' Their love, their hatred, their envy, is forgotten; neither have they any more a portion for ever in anything that is done under the sun. What an incentive is this to an industrious use of our time and our faculties, that we should build industriously while our strength endures, and labor to complete our work ere the week closeth, and the Sabbath of eternity sets in. My work * * is not complete, though I have labored long and faithfully to execute it.

* * * * *

"It is through the gates of death that we find entrance to wages, refreshment, and rest. The Grand Master of the Universe, before whom only we bow, and whose All-Seeing Eye has marked our labors in the Lodge below, promises to spread before us, in the Celestial Lodge on high, all the joys and glories of his

Eternal Sabbath. There all our emblems shall become significant, and all the designs upon our trestle-board complete. There all perfect wisdom shall be given us to understand the eternal purposes of the Divine Architect. There the scales shall fall from our eyes, opened upon eternal things. Death * * loses all its terrors when viewed by the light of faith. My hope rests in the higher Lodge to which I am advancing.

* * * * *

NOTES OF THE MONTH.

NEW LODGES.—Since the close of the Grand Lodge, in October last, the following new Lodges have been formed in this Jurisdiction, under Dispensations issued by the M. W. Grand Master:

Mulberry, No. 404; Mulberry, Lincoln County, Nov. 1, 1869, Newton Whitaker, W. M.; W. W. James, S. W.; J. T. Carson, J. W.

Sewanee, No. 405; Tracy City, Marion County, Nov. 1, 1869, Wm. B. Watterson, W. M.; James Bailey, S. W.; John Kelley, J. W.

Cawood, No. 406; Chestnut Hill, Jefferson County, Nov. 12, 1869, Albert G. Taylor, W. M.; Joseph R. Burchfill, S. W.; Joseph Lewis, J. W.

Bethlehem, No. 407; Bethlehem, Shelby County, Nov. 17, 1869, O. H. P. Stevens, W. M.; T. A. Sharpe, S. W.; Robert R. Davis, J. W.

Mountain, No. 408; Flag Pond, Washington County, December 31, 1869, Josiah B. Sams, W. M.; W. E. Tilson, S. W.; T. J. Murphy, J. W.

These new Lodges promise well, and strong reasons existed for their establishment, otherwise they would not have passed the close scrutiny of the Grand Master, whose rejection of petitions, strongly pressed, evidences that the establishment of new Lodges does not meet with much favor at his hands.

NEW CHAPTER.—Companion Hughes, Grand High Priest, on January 1st, 1870, issued his Dispensation for the establishment of "Memphis Chapter," No. 95, at Memphis, with Companions H. J. Lynn, H. P.; Ben. K. Pullen, K.; and W. S. Mathews, S. The caution exercised by Comp. Hughes, in this instance, fully demonstrates, what his most familiar acquaintances well knew, that, in his election, Royal Arch Masonry was placed in safe hands.

Our Companions at Memphis are too thoroughly acquainted with the duties devolving upon them to admit a doubt as to their success in this new undertaking. We predict a brilliant future for Memphis Chapter, No. 95.

NEW COUNCILS.—On Feb. 9th, 1870, a Dispensation was issued for the formation of "Springfield Council, No. 58," Springfield, Robertson County; Companions John R. Dunn, Th. Ill. Gr. Master; John Woodward, Ill. Dep. Gr. Master; and Ewin Burney, P. C. W. On the evening of the 9th of February, with some six other Companions from Nashville, we assisted Th. Ill. Wilbur F. Foster, Grand Master of the Grand Council, in organizing this new Council. We witnessed the conferring of the degrees, by Companion Foster and his "class," upon twelve of the Companions of Springfield and vicinity, and when we say that he and they were thoroughly themselves, notwithstanding they were in "old Robertson," we give to those who are acquainted with the work of Companion Foster, its highest meed of praise. Our Companions at Springfield are in earnest in this matter, and we predict that their new Council will rank with the best in the State. The kindness and generous hospitality of our friends of "old Robertson," upon this and other occasions, will be gratefully remembered.

On Feb. 26th, 1870, a Dispensation was issued for the formation of "Zabud Council, No. 59," Knoxville; Companions John W. Paxton, Th. Ill. Grand Master; Joseph H. Shepherd, Ill. Deputy Grand Master, and L. H. Rogan, P. C. W. We have not been informed as to the organization of this new Council, but presume it commenced operations at once.

CHARLES A. FULLER LODGE, No. 311.—This Lodge is located at Rossville, Fayette County. Charter granted in December, 1866. First meeting, June 2, 1866. Since that time, there has been no meeting at which there was not present a majority of the mem-

bers. The Master has been absent but three times—two at Grand Lodge, and once at the death-bed of his only child. Of the Senior Wardens, of which there have been two—Brothers Farley and Mitchell—the first was never absent while in office, and the latter but twice, both times on business. There have been three Junior Wardens—Brothers Mitchell, Grant, and Stone. The first was absent but once while in office. The others always at their post. Other officers equally prompt. But one death. Brother A. V. Warr, M. D., who has served all the time as Master, says, in a note to us, "This is, I think, hard to beat. Our Lodge is prospering. All seem to desire improvement in true Masonic knowledge." This Lodge, as such, subscribes for five copies of the MASONIC RECORD. We commend it as a Lodge justly entitled to the emulation of every Lodge in the Jurisdiction, and well worthy of the distinguished Mason whose name it bears.

IMPOSTOR.—We have a letter from Companion Rosenfeld, Secretary of Mount Zion Chapter, No. 16, at Atlanta, Georgia, from which we learn that he has received several letters, stating that one C. H. Bristol was soliciting and obtaining aid as a Royal Arch Mason, representing himself as a member of Atlanta Chapter. Companion R. says there is no such Chapter at Atlanta; that his Chapter is the only one at that place, and that it contains no such member as C. H. Bristol, whose description is—5 feet 8 inches high; slim built; dark complexion, or rather sunburnt; dark hair, dark whiskers, front teeth bad, 32 years old, a great smoker, and says he served in the Confederate army. We warn our readers to be on the look-out.

ANOTHER IMPOSTOR.—From an esteemed friend in West Tennessee, and the W. M. of a Lodge, we learn that a man calling himself Thomas H. Walker, has been attempting to impose upon the Fraternity in that section. He is about 60 years old, has gray hair and whiskers, talks fluently, represents himself as a minister, and claims to hail from Kentucky. He is about 6 feet high; is very fond of approaching a person in great secrecy; does not utter a word, but must write it on a small piece of paper, and slip it into your hands. He is lame in one leg. Expresses great indignation when doubted. Look out for him!

IN MEMORIAM.

WILLIAMSON H. HORN, who has filled the office of Grand Treasurer of the Grand Lodge of Tennessee for the past twenty-six years, died on the 8th of March, 1870, and, on the 10th, his remains were interred with Masonic honors. The funeral obsequies were the most imposing that have been witnessed in the city for years. Aside from the Masonic fraternity, a very large portion of the population of the city seemed anxious to pay tribute to the deceased.

The several Masonic bodies met at Masonic Temple at 9 o'clock. The ceremonies of the occasion were under the direction of Worshipful Brother George S. Blackie, W. M. of Phoenix Lodge, No. 131, of which the deceased was a member. There were in the procession, beside that Lodge: Culaberland, No. 8, George H. Wells, W. M.; Edgefield, No. 254, Alex. Joseph, W. M.; Claiborne, No. 293, H. L. Claiborne, W. M.; and Germania, No. 355, C. C. Giers, W. M., all of this vicinity. Also, Mount Moriah, No. 18, Murfreesboro', J. D. Richardson, W. M., and Smyrna, No. 221, Smyrna.

The M. W. Grand Lodge was represented upon the occasion by the following brethren: M. W. John S. Dashiell, P. G. M., as Grand Master; R. W. John McClelland, P. D. G. M., as Deputy Grand Master; R. W. P. W. Maxey, as Senior Grand Warden; R. W. John M. Seabury, P. J. G. W., as Junior Grand Warden; R. W. S. N. McMinn, as Grand Treasurer; R. W. John Frizzell, Grand Secretary; R. W. and Rev. W. E. Ward, as Grand Chaplain; and Brethren A. R. Pinkston, as Senior Grand Deacon; W. M. Murray, as Junior Grand Deacon; William Stockell, as Grand Marshal; John Marshall, as Grand Sword-Bearer; Isaac Paul, as Grand Steward; D. F. Wilkin, as Grand Pursuivant, and George Sieferle, Grand Tyler.

Nashville Commandery, No. 1, Knights Templar, under the command of Sir Morton B. Howell, Eminent Commander, acted as an escort.

The ceremonies appropriate to the occasion were performed at the house of the deceased, by the Eminent Commander, assisted by Sir M. B. Pilcher, Prelate.

The remains were then escorted to the church, where the burial services of the Episcopal church, of which the deceased was a member, were then had, Rev. Mr. Ellis, the Pastor, officiating, who, in a few remarks, referred, in a feeling and appropriate manner, to the life and character of the deceased.

After which, the Grand Secretary, by request, on behalf of the Masonic Fraternity, delivered the following tribute to our departed brother:

Our aged and venerable friend and brother, Williamson Hartley Horn, is no more. In him was verified the promise, "thou shalt come to the grave in a full age, like as a shock of corn cometh in his season."

He lived his full three score years and ten, and has been gathered to his fathers, fully prepared to render that account which is the inevitable doom of us all.

May we, who survive him, be as well prepared to meet the grim messenger. May our lives be

as blameless as his, our Masonic record as spotless, and our attachment to the principles of the Order as genuine and sincere.

He more than once, during his last sickness, remarked that "he commended his soul to God, and his remains to his Masonic brethren." In obedience to this request we are here to-day, to pay the tribute of respect to his memory enjoined by our Order.

Brother Horn was born in Lynchburg, Virginia, July 15th, 1799, and died at his residence, in Nashville, Tennessee, on the morning of Tuesday, March 8th, 1870, at 2:40 o'clock.

He was a resident of this city since 1818. He was elected an Alderman in 1845, 1846, 1852, 1856, 1859, and 1860. In 1853 he was elected Mayor, and served one year. He manifested a commendable interest in such matters of enterprise as tended to promote the growth and prosperity of the city. In the discharge of his duties to the city, and in its behalf, he was true and faithful—performing his various duties with promptness and efficiency.

Brother Horn's connection with the Masonic Fraternity dates from August 30, 1826, when he was initiated in Cumberland Lodge, No. 8, in this city. He was passed on the 30th of September, 1826, and made a Master Mason on the 17th of November, 1826. From this time to the date of his death, he was an earnest, intelligent, zealous Mason. His attachment to the Fraternity and its principles was subjected to tests unknown to most of us. He was firm and unwavering in his devotion to our noble Order, when there were few to sustain his course. Masonry is popular to-day; now our Lodges are crowded; then, to be a Mason, was to subject a man to obloquy and scorn. During those dark days of persecution, Brother Horn was always found at his post, and, upon more than one occasion, postponed the advertised time for the departure of steamboats he was commanding, in order that he might attend his Lodge—his presence frequently being necessary to constitute a quorum. He was emphatically one of the "old guard," so rapidly disappearing from our midst. We owe those brethren a debt of gratitude for having kept alive the fires upon our altars during those dark days, and our earnest wish and hope is, that we may demean ourselves as Masons, so that the noble Institution we love so dearly may not suffer, in the estimation of others, because of our connection with it, and that we may leave behind a record to which those who may come after us may refer with that pride and pleasure with which we reflect upon the history of those brethren who upheld Masonry in this city in days gone by.

Companion Horn was made a Royal Arch Mason, in Cumberland Chapter, No. 1, on the 19th of August, 1828. He received the Council Degrees in Nashville Council, No. 1, on the 2nd of November, 1839.

On the 4th of March, 1847, in company with our Frater, Sir John S. Dashiell, P. G. M., he was created a Knight Templar in Nashville Commandery, No. 1. This time was fixed nearly a month in advance, that the conferring of the orders might occur upon the evening of the anniversary of the birth of that illustrious Sir Knight, Wilkins Tannehill, P. G. M., then Eminent Commander, and who presided on the occasion.

Brother Horn's connection with the Grand Lodge of Tennessee dates from the year 1842. At the called meeting on the 15th of July of that year, he was present as a Past Master.

In October, 1844, he was elected Grand Treasurer of the Grand Lodge. He was at that and subsequent meeting, one of the Committee on Lectures, and assisted in exemplifying the work before the Grand Lodge.

He was elected Grand Treasurer of the Grand Chapter in 1850, and of the Grand Council in 1849. At the formation of the Grand Commandery of Tennessee, in 1859, he was elected Grand Treasurer.

He filled this position of Grand Treasurer in these Grand Bodies, from the dates of election until his death. The estimation in which he was held by the members composing these Grand Bodies, at their various meetings, was evidenced by the fact that it was seldom the case that any one else was voted for, and most of the time he was elected by acclamation. His integrity, accuracy, and faithfulness, in the discharge of his official duties, eminently fitted him for the position, and it is with profound satisfaction we state that, during this long period, there appears not one single blot upon his official record.

It is no unmeaning expression, therefore, to say that Williamson H. Horn was an honest man.

The services at the church having been concluded, the procession proceeded to the City Cemetery, where the remains were interred with the funeral rites of the Fraternity, and all that was mortal of our beloved brother was hid from human view.

JAMES W. McCLELLAND.—On the 9th of March, 1870, the Masonic Frater-

nity interred, with appropriate ceremonies, the remains of this brother, who died at Jacksonville, Fla., where he was temporarily sojourning, on the evening of the 3rd of March.

Brother McClelland, the only son of our esteemed Brother John McClelland, Past Deputy Grand Master and Past Grand Commander, was born on the 12th of November, 1838, and, in all the relations of life, was frank, sincere, honest, and faithful—an affectionate son and brother, a true and trusty friend, a zealous Mason, and a most exemplary man. He was a member of Cumberland Lodge, No. 8, and a Sir Knight, of Nashville Commandery, No. 1.

Although many hundreds of miles from his affectionate parents and sisters; although in a distant land, seeking health; although in a place he had never before seen, and surrounded by those he had never before met, our deceased friend and brother did not die among strangers. Thanks to our noble Institution, there were at hand, ministering to his wants, kind friends, yea, brothers, whose sympathy and fraternal consideration brought a relief which this world's goods could not procure.

WILLIAM S. ROCKWELL.—On the 23rd of January, 1870, the Fraternity of Baltimore, Maryland, performed the sad duty of returning to its mother earth, the remains of this illustrious Mason. He was Past Grand Master of Masons of Georgia, Past Grand High Priest, and Past Grand Commander of Knights Templar of that State, and, at the time of his death, was the Lieutenant Grand Commander of the Supreme Council, Ancient and Accepted Scottish Rite, for the Southern Jurisdiction of the United States. The ceremonies on the occasion were appropriate and imposing, Illustrious Albert Pike, Grand Commander of the Supreme Council, presiding.

The deceased was emphatically a scholar of the highest order. By profession a lawyer, he, as such, gained considerable renown. At one time he was Chief Justice of the Supreme Court of Georgia. As a writer he achieved considerable celebrity in the world of literature, and especially among the Masonic fraternity, being the author of several valuable Masonic works. In his searches for information he was indefatigable, and seldom gave way to disappointment, perseverance being one of his chief characteristics. He was master of several languages, being proficient in Hebrew, Greek, and Latin, together with nearly all the modern languages. From early youth to ripe old age industry marked his life, as it was ever his delight to peruse Egyptian Archæology, and in this study he had but few, if any, superiors. After the war had been ended, he went to Maryland in search of health, and for the proper education of his children. He settled in Harford County, where he resided until his death.

Upon the coffin in which his mortal remains now lie, is the following inscription: "William S. Rockwell, Lieutenant Grand Commander of the Supreme Council A.°. and A.°. Rite—Died Jan. 23rd, 1870. Aged 60 years."

THE
MASONIC RECORD:
A MONTHLY MAGAZINE.

Vol. III.

NASHVILLE, MAY, 1870.

No. 5.

HISTORICAL MEMORANDA.

CUMBERLAND LODGE No. 8, NASHVILLE, TENNESSEE.

ANSON NELSON.

THE following officers were installed on St. John's Day, December 27th, 1826:

Moses Stevens, Worshipful Master.

C. M. Bradford, Senior Warden.

—— ———, Junior Warden.

Wm. Houston, Secretary.

J. W. McCombs, Treasurer.

Bethuel Dodd, Senior Deacon.

Enoch Welborne, Junior Deacon.

Brother H. P. Bostick dimitted at the stated meeting in January, 1827.

Brother Samuel McManus, who had been suspended on account of the difficulty with Brother Johnson, was restored to membership at the stated meeting in February.

At the stated meeting in March, Brothers John Waters and Dyer Pearl presented the Treasurer's receipts for all dues, and gave notice of their withdrawal from the Lodge.

The records are very defective, and the proceedings of some meetings are not recorded at all. Hence, we are not surprised to find the following minute, at the stated meeting in April, 1827:

"It being represented to the W. M. that it was inconvenient for the Secretary of this Lodge to perform the duties of his office, Brother Edmund Lanier was appointed by him to act as Secretary *pro tem.*, until the regular meeting in June next."

At the stated meeting in June, Brother Mason R. Lyons delivered a lecture on the Third Degree; and, at the same meeting, the following officers were elected for the ensuing six months:

Moses Stevens, Worshipful Master.

H. R. Cartmell, Senior Warden.

A. Grisham, Junior Warden.

James W. McCombs, Treasurer.

J. Herron, Secretary.

The anniversary of St. John the Baptist falling on Sunday, this year, the Lodge decided to observe the day preceding, and therefore the two Lodges installed their officers on Saturday evening, when the above-named brethren were inducted into office, together with E. Welborne, Senior Deacon, A. A. Adams, Junior Deacon, and Francis Campbell, Steward and Tyler.

Brother Peyton Robertson withdrew from the Lodge in June, and Brothers Addison East and Philip Hoover in July.

Brother Thomas B. Eastland was raised to the sublime degree July 24th.

Brother Francis Dunlap was expelled from the Lodge for unmasonic conduct. He was an itinerant, roving character, and had no connections here.

At a called meeting, held on the 11th of September, 1827, we find the following proceedings recorded:

"The W. M. informed the Lodge that the Senatorial branch of the State Legislature expected to have the use of the Blue Lodge room during the session of that body; and also that the Grand Lodge would sit at the same time, and that that body had heretofore enjoyed the same privilege; whereupon, it was resolved, on motion of Brother B. F. Currey, that the Blue Lodge room be appropriated to the use of the Senatorial branch of the Legislature during its approaching session.

"*Resolved*, That the Worshipful Master, Senior and Junior Wardens, be a committee to make the necessary arrangements preparatory to the approaching session of the Grand Lodge."

At the stated meeting in September, Brothers W. Houston, Felix Robertson, Henry C. Robertson, John W. Overton, and John G. Anderson, withdrew from the Lodge. The following resolution was adopted at the same meeting:

"Resolved, That on account of the age and long punctual attendance of Brothers E. Lanier and Duncan Robertson, they be, from this time, considered honorary members of this Lodge."

Brother John E. Fenn withdrew at the stated meeting in November, and Brother Thomas B. Eastland in the following month.

At the anniversary of St. John the Evangelist, December 27, 1827, the following officers were duly installed by H. W. Dunlap, Deputy Grand Master:

Samuel McManus, Worshipful Master.
H. R. Cartmell, Senior Warden.
Edmund Lanier, Junior Warden.
James W. McCombs, Treasurer.
Enoch Welborne, Secretary.
Alfred A. Adams, Senior Deacon.
Joseph Gingry, Junior Deacon.
Francis Campbell, Tyler.
F. Campbell and W. H. Horn, Stewards.

At the stated meeting in January, 1828, the following resolution was adopted:

"Resolved, That Brother Thomas Welch, Chairman of the Building Committee, be authorized by this Lodge to lease the lower room of the Masonic Hall to Dr. Troost, for the purpose of keeping a Museum therein, at the rate of one hundred and fifty dollars per annum, for such term of years as the parties may agree upon."

Brother Fleming Cayce received the third degree on the 22nd of January, and Brother D. Sullivan was duly expelled, the same evening, for unmasonic conduct.

The Lodge attended the funeral of Brother Alexander Carns, in connection with the two military companies then existing in Nashville, on the 3rd of March, 1828. Brother Carns was not only an old Mason, but a soldier of the Revolution. After performing the Masonic rites at the grave, the Lodge returned to their Hall, and resolved to wear the usual badge of mourning for thirty days.

We find no proceedings recorded in the minute-book from May 26, 1828, to October 15, 1829, a period of nearly seventeen months. We cannot account for the omission, as it is certain a large amount of work was done, and all the stated meetings regularly observed. Thomas W. Barksdale, we know, received the third degree in the summer of 1828.

In the report of a special finance committee, made on the 21st

of November, 1829, it is stated that Dr. G. Troost owes one hundred and twenty-five dollars for rent of the lower room of the Hall, "for the time it was occupied by him as a museum," from which we infer that the celebrated geologist did not continue his museum any great length of time. The committee reported that there would be due, for rent of the room, on the 20th of January next, from Messrs. Stevens & Thomson, \$150, and also from the Episcopal church, \$50.

At the same meeting, Brother Stevens was permitted to withdraw a resolution he had previously offered, for the purpose of selling the Masonic Hall. The Building Committee was authorized to have the house repaired.

At the regular election in December, 1829, the following officers were chosen, who were installed on St. John's Day:

Henry R. Cartmell, Worshipful Master.

Oliver Wilson, Senior Warden.

Thomas Welch, Junior Warden.

Hugh Elliott, Treasurer.

Enoch Welborne, Secretary.

A. A. Adams, Senior Deacon.

Daniel McIntosh, Junior Deacon.

The installation took place in public, at the Baptist church, the ceremonies being performed by Right Worshipful Hugh W. Dunlap, Grand Master of the State of Tennessee. Elder Fall preached a sermon on the occasion, for which the Lodge passed a vote of thanks. The procession was large, and a number of the members of the General Assembly were in the ranks.

At the same meeting, the following resolution was adopted:

"*Resolved*, That Brother M. Stevens have the use of the lower story of the Hall, as heretofore, for the ensuing twelve months, for one hundred dollars."

Brother Coan received the third degree January 21st, 1830, and Brother Francis Rowland was received upon application for membership and dimit.

Brother Williamson H. Horn, who had previously withdrawn, was again elected a member of this Lodge, on the 18th of February, 1830. It frequently happened that members would withdraw, take a dimit, and rejoin the same Lodge, within the same year; and sometimes they would dimit from Cumberland Lodge and unite with Nashville Lodge, and *vice versa*.

At the stated meeting in January, upon the motion of Brother Elliott, a committee of three was appointed to attend to having

the Hall repaired forthwith, and that they have power to call on the Treasurer, and receive any notes or cash he may have in his hands, not otherwise appropriated, to pay for the same. Brothers Grizzard, Welch, and Cartmell, were appointed the committee.

Brother T. E. Wilson was permitted to withdraw from membership at the stated meeting in March, and Brother Fleming Cayce, at the stated meeting in April, 1830. The latter moved out of the State.

At the stated meeting in May, Brother R. Coan was granted a diploma, and his Lodge dues remitted.

The following officers were elected at the stated meeting in June, to serve for the ensuing six months; they were installed on St. John's Day, in the Lodge-room, Past Deputy Grand Master William G. Hunt in the chair, and Brother J. N. Todd acting as Marshal:

Moses Stevens, Worshipful Master.

Oliver Wilson, Senior Warden.

Thomas Welch, Junior Warden.

James W. McCombs, Treasurer.

Enoch Welborne, Secretary.

A. A. Adams, Senior Deacon.

W. Watkins, Junior Deacon.

A. Grisham, Steward and Tyler.

At a called meeting on the 16th of July, 1830, Brother W. D. Dorris received the third degree.

On the 26th of July, the Lodge was called together for the purpose of burying Brother William Herrindon, which was done with the usual Masonic honors.

The third degree was conferred upon W. M. Marshall, on the evening of the 21st of August.

The Lodge was called together on the 6th of September, to celebrate the funeral obsequies of their deceased brother, Stewart Pipkin, at whose grave the customary ceremonies were performed.

Brothers Hugh Elliott and R. L. Duff presented the Treasurer's receipt, and withdrew from membership, on the 27th September.

At the stated meeting in December, a resolution was adopted to rent the lower story of the Masonic Hall to Brother Moses Stevens, for the year 1831, provided he would not allow it to be appropriated for any other use than that of a school, and also subject to its use, on the Sabbath, by the members of the Episcopal church, as a place of worship. Brother Stevens was author-

ized to let the Lyceum meet in his school-room on Saturday evenings, until otherwise ordered by the Lodge.

The third degree was conferred upon J. H. Banker and J. P. Ruffner, on the 17th December.

The following officers, having been previously elected for the ensuing six months, were duly installed on St. John's Day, December 27th, A. L. 5830, to wit:

J. M. Pike, Worshipful Master.

H. R. Cartmell, Senior Warden.

A. A. Adams, Junior Warden.

J. W. McCombs, Treasurer.

—————, Secretary.

Enoch Welborne, Senior Deacon.

W. M. Marshall, Junior Deacon.

L. Lanier, Chaplain.

J. H. Banker, Marshal.

A. Grisham, Tyler.

Previous to this anniversary meeting, Brother Nehemiah S. Anderson was elected to membership. He had formerly been a member of Benevolent Lodge, Kentucky. William Anderson was also elected, having recently dimitted from Nashville Lodge. Richard Abbey and A. S. Abbey, dimitted from the Lodge at Bowling Green, Kentucky, united with Cumberland Lodge. W. T. Moseby and J. M. Pike had also joined, upon application, and presentation of dimit from their respective Lodges.

At the last meeting in the year 1830, called for that purpose, Brent Spence and W. D. Scott, previously elected, received the Entered Apprentice's degree, December 28th.

The offices of Chaplain and Marshal were created at the stated meeting on the 16th.

We regret to announce the dissolution of Nashville Lodge, No. 37, which took place about the close of the year 1830. The members of the disbanded Lodge, it is gratifying to know, were men of the highest character.

A personal difficulty occurred between Brothers Matthew Barrow and George Shall, both of whom had been members of Nashville Lodge. Cumberland Lodge took cognizance of the occurrence, had all differences reconciled, excusing one and suspending the other for three months. Both brethren apologized for their conduct, to the Lodge, in handsome terms, and became friends again.

THE LUMP OF CLAY.

My husband was a sculptor. He was by birth an Italian, but we lived during our married life in the city of New Orleans. He was not a poor artist; but on the contrary he was wealthy, and spent his money lavishly, as men of genius often do. The daintiest viands, the rarest wines, were always upon our table; and he would have dressed me like a queen, had not my Puritan tastes interposed and sobered down the gorgeous robes he would have had me wear; while our house was crowded with costly trifles, and our plate the finest in the city.

Often and often friends have spoken to us, half in jest and half in earnest, of the tempting bait our dwelling offered to burglars or dishonest servants; but Ludivico laughed at their warnings, and I never knew fear when he was by.

So we had lived for five years, less careful by far of bolts and bars than many who had little save their four walls to protect, and never suffering save from some petty pilferer, when the autumn of 18— came. We had just returned from our summer trip inland, and Ludivico was busy with preparations for new work; fresh clay had been carried to his studio, models engaged, and everything prepared for a busy winter. I had my new duties and cares also, for a little infant, not three months old, lay upon my breast. And we were very proud and happy in our new treasure; never in our lives had we talked so much of the future. Every hour of that coming winter was portioned off. I remember the fact now with a sort of horror, and an indescribable appreciation of the darkness which veils the future from our eyes which I never felt before.

Yet why should we have feared to hope? We were young; we were healthy; we had enough and to spare of this world's goods; and we adored each other. The thought that all this might not last never entered my mind, nor, I believe, my husband's.

One night I had put my babe to sleep and went out into the kitchen to see the cook, to whom I had certain orders to give concerning breakfast, but could not find her.

Our servants were forbidden to remain out later than nine, and it was nearly eleven. I felt angry with the girl, the more so that

she had left an outer door swinging and flapping in the wind ; and with an exclamation of impatience I went to close it.

As I stood for a moment on the threshold, I could see the garden still full of beautiful flowers, and at its foot, leaning over the low fence, stood the girl, Jane, talking to a man.

The moon shone full upon them, and I saw the features of both plainly. Jane was a light mulatto, and it was impossible to tell whether the man was of her own color or a very swarthy white person. But, white or black, the expression of the face was hideous, malevolent, brutal, full of cunning ; a face to be seen among felons' faces ; such a face as Hogarth has drawn, and no man besides who ever handled brush.

I gazed one moment ; then called out, sharply and quickly, "Jane, come in ; it is too late to stay out," and retreated.

In a moment Jane was with me, apologizing in her own servile way, and taking my rebuke very quietly.

I gave her my orders and sent her to bed, and then went up stairs and forgot all about the matter, though it was in my mind to speak of it when I was at the door.

For once in the room, I found my husband had brought in upon a board, a piece of wet clay, and set it at the foot of the bed, and my first words were :

"Are you going to work to-night, Ludivico?"

"No," said he, "the clay is too wet ; but to-morrow, the first thing, I am going to begin—can you guess what?"

"No," said I.

"Our baby," said my husband ; "we will make a sleeping cupid of him. It shall be my first work this winter.

I laughed with glee.

"I shall prize it so," I said. "He is lovely, is he not?" and I kissed the child softly as he slept. An hour after I was sleeping also, tranquilly, dreamlessly. The lamps were out, all was darkness and peace. How long it lasted I do not know.

I awakened with a start. I suppose some slight voice aroused me, for, after lying awake a few moments, I became conscious that some one was moving stealthily about the room—some one with bare feet.

I called out, "Ludivico, is that you?" and then with terror heard his sleeping breath at my ear, and knew some stranger was in the room. Soon I heard a stumble and an oath, suppressed, but plain ; then the board on which the clay rested seemed to be pushed across the room. My heart throbbed fearfully. I knew now that burglars were in the house, and I thought only of our personal

safety. They might take all, if they did not harm my husband and my child. I watched and listened, holding my breath, until a ray of light shone in the room, and I knew the thief had lighted a dark lantern. I heard the tinkle of the different articles he slipped into a bag. I heard drawers and wardrobes stealthily opened, and I prayed that his cupidity might be satisfied, and that he might go, leaving us unharmed.

Alas, the prayer was vain! Some noise louder than the rest awoke my husband. I strove in vain to restrain or silence him. He sprang from the bed, shouted "Who is there?" and made for the dark shape just visible. In an instant the lantern was darkened, and a struggle in the dark commenced. I shrieked frantically. Steps and lights approached. A pistol was fired, a heavy fall followed. I heard the robber dash from the room and down the stairs, and the next moment the room was full of trembling servants, and I saw, by the lights they carried, Ludivico lying upon the floor weltering in his blood.

I called his name. He made me no answer. I lighted up his face. Alas! the truth was written there—the bullet had entered his heart. He was dead!

What need to dwell on that sad time. Friends flocked to my aid, but I cared for nothing, now that he was dead.

The house had been stripped of valuables and money. It was the boldest robbery accomplished for years—said the police. But despite all efforts—all offered rewards, the culprit was not to be found. He had escaped as completely as though he had vanished from the earth.

When I had buried my darling in the strange city of sepulchres, where the dead of New Orleans repose, and waited many weeks in hopes that his murderer might be found, I took my child and went home to my kindred in old Connecticut. I was wealthy, and in no fear of want during my life. But the only possession I now valued was my child, the boy who might some day wear his father's mien, and speak to me in his father's voice.

I had dismissed Jane. She had been under suspicion, and examined carefully, but she appeared innocent. Of all the servants, I kept but one to assist me in packing, and travel North with me. While the packing was going on, she came to me and said:

"There's a queer bit of clay on a board under your bed, ma'am. Shall I throw it away?"

I burst into tears.

"The last thing his hand ever touched!" I cried. "Oh no. I will take it with me." So the dry lump made part of my lug-

gage, that and the dainty box-wood tools he had laid out to work with.

I found dear ones to grieve with me and nurse me at home, but my heart was broken. The only one object I had in life was to bring Ludivico's murderer to justice. But how, when experienced detectives had failed upon the spot, was I, an inexperienced woman, so many miles away, to succeed? They treated the idea with indulgent pity, but I felt sure that God would help me; the face at the garden gate was stamped upon my memory. It was the only clew I had, but it was something.

Soon I had another.

One day I began to unpack my effects, and arrange them in my present home. Almost at the last of the work I came to that which was to have been our sleeping cherub, but which was now, like the hand which thought to mould it, a mere cold lump of clay.

I laid it on the table, and looked at it. I thought to weep, but amazement checked the tears. There, in the midst of the dry mould, was the impress of a foot—the lower part of a coarse, large, *maimed* man's foot.

The truth burst upon me at once. The robber had trodden in the clay. I remembered that the stairs and floors were spotted with it. I remembered his ejaculation, and the thud of clay against the bedstead. It was all plain. I locked the door, and sat down with both hands to my head. A fierce joy possessed me. I knew what to do. My hands had dabbled in cast-making often enough.

I found some plaster of Paris, and soon the foot up to the instep stood before me—a coarse, large foot, as I have said before, with two toes gone—the great toe and the one next it—and an incision in the side, as though a piece had been cut away.

When I had done this, and, though it was a matter of some time, I said no word to any one, I broke down, and lay ill a long while. The excitement had been very great, and brought on a brain-fever, from which I nearly died.

Yet, despite all this, nothing came of my discovery. I waited and hoped in vain. A year passed—five—the sixth began and crept on until the winter, and yet, though I had written to influential friends in New Orleans, nothing was made by my discovery.

At last I said: The secret is veiled from human eyes forever. I must give up hope. And I was calmer after that.

My boy was now a comfort to me, and I had gone to house-

keeping with a young sister for my companion. She was a beautiful creature, and very much admired. My house grew gay, for I could not doom her to dullness, and young voices and laughter and music filled the parlors almost nightly.

Sometimes, however, I was alone there, while she was away amidst gay scenes and merry friends, and then I thought until thinking was a pain and the hours seemed years.

One cold winter night I had been thus alone, when my sister Grace came home. She was in a merry mood, and cast her fur wrappings from her gleefully as she sat down by the fire.

"I've made a conquest, my dear," she said.

"Is that any thing new?" asked I.

"*He* is. What do you say to a millionaire?"

"I should ask, what is he besides a millionaire?"

"Oh! a Cuban, forty years old, I suppose, and not a bit handsome; but he adores me already. It's no joke, Ella; and I always said I would marry a rich man."

"Not without loving him?"

"Bah! It's enough if he loves me. How do love-matches end? Either one dies and the other is wretched, or they quarrel and are divorced in a year or two. Better not love, say I."

I sighed. She was half right, after all.

"He's a mystery too," said Grace. "No one knows any thing about him, except that he's enormously rich. He has bought the Elms—the finest place here, you know—and they are making a great pet of him—all for his money. He saw me home—to the envy of every girl in the room, and he'll probably call to-morrow to ask how I am. Will you shut me in my room and send him away, cruel sister?"

I tried to smile; and the thought came upon me that it might be better never to know the height of happiness, if one must be plunged from it into the depths of misery.

"I shall not turn the Cuban away if he is a good man, and my sister likes him," I said; and Grace laughed and went to bed.

The Cuban did call next day, but I was out and did not see him. The neighbors spoke well of him, however; and he had bought the great place called "the Elms," and intended to be a resident of the town. In a worldly point of view it seemed a good match for any girl, and I waited anxiously to see the man himself. Three days after I had the opportunity.

Grace had been to church in the evening; my boy was ill, and I had stayed away. When it was time for service to be over, I sat by the window watching for her. The bedroom was dark, and

the moon outside very bright; consequently I could see the garden plainly. Soon Grace came up the path on a man's arm. At the gate she bade him good-by, and stopped to say a few words. She stood inside, swinging the gate in her hand. He leaned with both arms folded on the fence outside.

I had seen the picture before. Where? With a leap my mind went back to the night before my husband's murder. I saw Jane, the mulatto cook, and her companion; and, oh merciful Heavens! the man's face was the same. This was shaded by a fashionable hat—a fashionable collar and cravat, and an elegant over-coat finished the costume, while the first face was set off by ragged and ruffianly garments, but the persons were the same. I could have laid my hand upon the Bible and sworn to that fact on the spot. As I grew positive of this, my senses departed, and my sister, when she entered, found me in a swoon upon the floor.

When I recovered I doubted my own sanity. I laid what I had seen to the illusion of moonlight and distance. I argued with myself that, until I had again seen this Cuban, I must regard the whole affair as a delusion. I waited, not patiently but silently. Soon I met him face to face in my own parlor. The moment was a terrible one. I knew now I had made no mistake.

There had never been the faintest doubt in my own mind that this companion of Jane's had been at the bottom of the dark deed of that horrible night. There was no doubt now that this was the man; yet my own common-sense told me that to accuse a wealthy gentleman on such slight grounds as the memory of a face seen once by moonlight would be absurd. I should be called insane. But, if I were, this was a bold, bad man, and Grace should have no more to do with him. I told her so that night, and she turned on me angrily.

"You should have spoken sooner," she said. "It has gone too far. I am half engaged to him. It is a splendid match for a poor girl, and I'll marry him."

"Do you love him?" I said.

She laughed. "No; but, as I said once before, he loves me. That's enough. I shall get used to his ways and looks, no doubt; and I shall be mistress of a splendid house, carriage, horses, etc., and shall enjoy myself. It is only for his ugly face you hate my Cuban? Don't you remember Shakspeare: 'Mislike me not for my complexion,' etc. To be sure, he is suspiciously dark; but it is Cuban—nothing else."

And, changing at once from angry to gay, she kissed me.

"He has a horrible face," I said; "but that is not all. Grace,

this must not go on. I will tell you a secret. The face I saw over the gate on that awful night, talking to Jane—the face of one connected, I am sure, with the murder, was this man's face; and he, Grace, is the man himself."

Grace answered with a laugh.

"You are wild," she said. "That, you have always said, was a ragged, wretched fellow."

"Yes; but still the man in other clothes—"

"A millionaire has no need to turn burglar."

"How did this man make his money?—can you answer?"

"Nonsense—of course not. Cotton or sugar, I suppose. I hope you are not going to have another brain-fever, my dear."

"My brain is steady, Grace. Heed me."

"That I can't; you will see your folly soon. The idea! Because the poor man is ugly! I'll make him tell how he came by his fortune! Sleep on it, and you'll see your insanity."

She danced away, and I crept to bed with a heavy heart.

The next day she came to me gleefully. "My Caliban made his fortune in trade," she said; "took his father's business, and gave it up when his million was made. He showed me papers and letters and things I didn't understand, though I pretended to. He didn't find his million in people's cupboards. And he has popped the question, and I have accepted—so there's an end. Come, I know you've had too much trouble; but don't brood over it and go out of your head."

She tried to kiss me, but I held her off.

"Listen, Grace," I said. "If you marry this man, and I discover afterwards that he knows any thing of that awful night, I shall still denounce him."

"And welcome," said she. Then with a sudden childish burst of tears she clasped me, and cried: "Oh, Ella, don't go crazy—don't go crazy! Try to take comfort; try to be yourself!"

It was useless to argue farther, and I left her.

So, being betrothed to Grace, the Cuban, Mr. Zenzee was his name, brought his hideous face to our house every night.

I loathed it, but I had determined to watch him. With this end I endured the sight and heard him talk. At last I made him contradict himself as to the places where he spent certain years. I confused him by blunt inquiries concerning Cuba. I became convinced that he was no more a Cuban than myself. Then watching him still closer, I saw terror as well as brutality in his eye. I knew the man feared something. Closer and closer my fancied proofs were gathering about him, until I began to see him the

actual murderer—the man who had stolen barefoot about our room, and the clay impress of whose mutilated foot I had locked in a closet in my room. Could I see his foot I could be sure—not else. And that had now become the object of my life. And, all this while, despite all my prayers and protestations, the preparations for my sister's marriage with Mr. Zenzee were going forward.

The day was set. The time narrowed. Before that wedding-day I had sworn to make my discovery. I worked now with two ends—my old one, and that of saving Grace from becoming the wife of a monster.

I watched the foot as a cat watches a mouse, but discovered nothing. My agony grew greater and greater. Time moved too fast for me; I could have prayed for days and hours to lengthen those months out. At last there was but one day between the present in which I lived and that in which my sister would become Mrs. Zenzee. On that morning I awoke with my plan fully matured.

I said to Grace at breakfast: "Since the wedding is so near, invite Mr. Zenzee to pass the evening with us."

She looked up with a smile.

"You are coming to your senses," she said.

I made no answer. After a while I asked again, "Do you love him, Grace?" and she answered: "I told you once why I accepted him. That is my reason still. After all, what is love worth?" but she sighed.

My heart had been at ease on that score before. It was even lighter now. But how it throbbed with anxiety! The day wore on tediously, and evening, with a murky rain; but with it came Mr. Zenzee. He took tea with us, and did his best to be agreeable; but somehow, in spite of the remarkably handsome dress he wore, he looked more the ruffian than ever. After tea we had out the card-table, and he showed us some strange tricks at cards, and played against us, and cheated us both for fun, and laughed at Grace's wonder. Then Grace sang a while; and then, the clock striking ten, my time had come.

"It is a cold night," I said.

"Bitter," said he, shuddering. "But then I come from a warm climate."

"Something warm to drink would be a comfort," said I.

He brightened up.

"It would suit me," said he.

"A bowl of punch now?" said I.

Grace stared.

"Punch! I thought you—"

I stopped her.

"This is a special occasion," said I; "and, to tell the truth, I have some prepared."

"Fond of a drop yourself of a cold night, and none the worse for it, ma'am," said he, with a laugh.

I laughed too, as I left the room. In the kitchen I found my punch-bowl full.

"Is it hot?" said I.

"Boiling," said the girl; and I seized it on its tray with the ladle. Then I called John, our coachman, a burly fellow, over six feet in height.

"John," said I, "stay near the door. If I call you, come and do what I tell you."

The man stared, but obeyed.

I waited until I heard him plant himself upon the sill of the door, then entered the parlor.

"Taste it, Mr. Zenzee; is it not fine?" I said; and then, as I stood near him, the bowl dropped from my hands, and the contents poured over the floor and the Cuban's knees. I screamed. He howled, for the fluid had filled the loose shoes he wore; and down I went on my knees before the spot to which he had sprung.

"Oh, what an unlucky thing! Are you scalded? Let me see." And as he sat writhing with pain on the sofa, I tore off shoes and stockings with great pretense of compassion and grief.

The feet lay bare upon a cushion. The right perfect. The left—that maimed foot which had made its impress in the clay on the night of my husband's murder.

I gave a yell of almost insane triumph, and cried aloud for John.

"Hold him," I said. "Do not let him go. He is a murderer."

I forget the other details of that night, or remember them only in a sort of dream. I know emissaries of the law soon filled my house. I know my wild statement slowly gained credence. I had my proofs in the clay and plaster in my room above. At last, in the recognition of the man as a desperado of the Mississippi, and finally in his own confession.

His end was the one he merited, and my work was done.

Long since Grace married a man she loved with her whole heart, and they are prosperous. And I—I am patient and ready to bide God's will.—*Keystone.*

ANTIQUITY OF MASONRY.

BY WILLIAM BOUNSEVILLE.

THAT Masonry is of high antiquity even in its present form, does not admit of a doubt in any well-informed mind. Age is so wrapped up in its mysteries, so permeates its ritual, so fashions and shapes its facts, that no student of the Institution ever for a moment questions that it had its origin in a long past age. The historian who pursues the studies of his profession with an unprejudiced mind, and seeks for facts in the vast field of the past, to which his attention should be solely directed, never concludes that Masonry is a thing to-day; he never reaches the decision that this generation or twenty generations, counting consecutively back towards the creation, produced it. On the contrary, he finds traces of its existence all along the human pathway; around the pyramids, the parthenon; wherever man has builded imposing temples to false deities or to the true God, there its foot-steps are to be seen and its blazonry can be read.

And these traces are not confined to a single nation, or to a single religion, or to a single age. All civilized nations have been indebted to the Craft for whatsoever has been erected that had a reputation for beauty and grandeur. All religions have had gorgeous temples reared by its hand; all ages bear testimony to its correct taste, its rigid adherence to architectural rules, and the blessings it has bestowed upon the world. These are facts—acknowledged to be such by all who have become acquainted with the history of man through the lapse of six thousand years. None but the novice in history, who has never gone beyond the alphabet in that science, disputes it—unless it be the cold-hearted, sour-souled bigot, who never sees truth outside of his own creed, and never acknowledges virtue but in the narrow walk to which that creed presumes to circumscribe its members.

But we are not at this time to argue, much less to prove, the antiquity of Masonry. We are not of those who love things merely because they are ancient, nor do we belong to that class who go into ecstasies of veneration over an institution that has the moss of long-forgotten ages hanging upon it. Nothing is

good because it is antiquated. The old may be good, but it is not good because it is ancient. Evil is hoar and ancient—sin has existed for six thousand years, and they do not challenge our respect or love. Gray hairs are not always the symbol of virtue, and hence do not invariably command our respect or veneration. Youth, virtuous and good, commands greater regard.

So with human organizations. The ancient may be exceptional and the recent worthy of approbation. And we have often thought, when listening to a labored argument to prove the antiquity of Masonry, that the same labor, directed to some other point, would be of greater value to the Craft. Suppose it is as old as creation? What if it was born on the glad morning of creation, "when the morning stars sang together, and all the sons of God shouted for joy?" Does that make it any better, unless it partakes of that boundless spirit of love that pervaded creation at that auspicious moment? Suppose it was an offshoot of the fell spirit of evil that at that particular epoch is generally believed to have been concocting evil against the human race—would antiquity save it from merited condemnation? If not, then its spirit, and not its antiquity, gives value to the Institution of Masonry.

We have much admired the answer of a celebrated divine administered to a brother of another creed, who charged that the doctrine he advocated was from the Devil. "I care very little whence it comes," was the pertinent reply of the divine, "whether from God, man, or the Devil, if it is only true! As long as it is true, I am willing to rest my faith upon it."

So do we feel in regard to the antiquity of Masonry. We care not when, or where, or very little how it originated, provided it is a benefit to mankind. Whether "our forefather, Adam," was the first Worshipful Master, or whether that honor was first worn and borne by Solomon, King of Israel. Whether it originated at the "Apple-Tree Tavern, in England," in the last century, "or under the patronage of the Great Frederic of Prussia," matters little to us, and as little with the great bulk of the Fraternity everywhere. For aught we know, Adam may have had a "Lodge in some vast wilderness," after his expulsion from Paradise, or in some "sweet embowering glen" before—though we confess that historical facts do not quite clearly prove it. Or King Solomon might have fashioned Masonry while building his beautiful temple—"the house of the Lord"—which even now is held to have been the perfection of beauty. Or Sir Christopher Wren may have done the same thing for it when he was erecting the London St. Paul's. But either of these theories proved, or all of them

disproved, in what manner does that affect Masonry of the present day? These are not the life of the Institution. These are not the foundations of our temple—our moral and Masonic edifice. These are not the questions to which the world demands answers.

Of what benefit to mankind is the Institution? Are its influences beneficial to the world? Is the world any better circumstanced because Masonry exists? What good may be truthfully attributed to it? How, or in what manner, are its benefactions conferred? Are its fruits good? These are the questions that, in this utilitarian age, must be satisfactorily answered. These are the queries that present themselves to the minds of those who are investigating Masonic claims to favorable consideration.

When an individual prepares himself to petition for membership, he does not study history to see how long the Order with which he seeks to identify himself has existed. He studies the by-laws to see upon what principles it is founded. He wants to know whether it is worth anything to a man to become a member; whether in its bosom he shall find friends to sympathize with him in adversity, and to rejoice with him in prosperity; whether he shall be made stronger to withstand the assaults of evil, by associating with its members. If he is a good man, with honest intentions, these are the questions which he seeks to solve, and does not ask whether the Institution has existed since the gray old ages of antiquity.

And when the time of trial comes, after the applicant has become a member in full and regular standing; when the clouds of adversity lower around him, and he almost learns to doubt God's goodness and man's fraternity, does the afflicted soul turn for aid and sympathy to those doubtful traditions of a mysterious antiquity? or does he want warm, humane, generous, fraternal hearts to feel for his distress, and to enable him to rise above them, buoying him up by the ministrations of brotherly love? What cares he, then, whether these loving and assisting brothers are members with him in an Institution three thousand or three hundred years old? What he wants is their brotherly sympathy. If he gets that, the rest is immaterial. If he gets that, he gets all that he wants, expects, or asks from the Institution, and receives enough to stamp the Masonic organization as one of public benefit and of general utility. He receives enough to prove that the claims that Masons make for their Institution, that it is a humanizing, generous and fraternal band, is well taken and must be acknowledged. He gets proof that the lessons of the Lodge

take deep root in the hearts of members, and bear fruit into human happiness.

We do not propose now to enter upon an argument to prove that Masonry is a humanizing Institution, such as man, at every step in his pathway, needs. To some extent, this has been done in our previous papers, and probably will be further elucidated in those which we hope will follow. To a greater extent, we believe, is this great fact of our Institution illustrated in the lives and conduct of our members. Hence there is less need of pursuing that branch of the subject. As long as Masons are true to their obligations to virtue and brotherly love, there will be little need to argue that Masonry is beneficial to mankind. "Behold how these brethren love one another," was the beautiful and approbative expression of one who looked upon an organized fraternal band. If Masons, by their actions and daily walk, shall be able to draw from a critical and carping world the same expression of approval, there will be no need of arguments to prove the benign influence of the Order. How expressive would be the words of the founder of the Christian religion, if we could truthfully apply them to Masons, and say: "by this shall men know that ye are Masons, that ye love one another." And if every member was a true Mason, how soon it would be said of them.

And these things depend in nothing on the antiquity of Masonry. The Institution may be old, as undoubtedly it is, but that is not why we venerate it. It may be modern, as beyond question it is not, but the fact would not present a reason why we should reject it. For the benefit which it confers upon mankind, we love it—venerate it. Not because it is hoary with age, but because it is good in principle. Whether it be old, it is a great, glorious, and good Institution; whether it be new, it is exactly adapted to the wants and necessities of the people that God has created to live upon this earth. Hence, whether old and antiquated, or whether new and modern, it is worthy of, and should receive, the support of every philanthropist—of every lover of his race.—*Masonic Trowel.*

AN Irishman says his physician stuffed him so much with drugs that he was sick a long time after he got well.

TWENTY DISSUASIVES FROM DESPONDENCY.

1. If you are distressed in mind—live; serenity and joy may yet dawn upon your soul.
2. If you have been happy and cheerful—live; and diffuse that happiness to others.
3. If misfortunes assail you by the faults of others—live; you have nothing wherewith to blame yourself.
4. If misfortunes have arisen from your own misconduct—live; and be wiser in future.
5. If you are indigent and helpless—live; the face of things, like the renewing seasons, may yet happily change.
6. If you are rich and prosperous—live; and enjoy what you possess.
7. If another have injured you—live; the crime will bring its own punishment.
8. If you have injured another—live; and recompense good for evil.
9. If your character be unjustly attacked—live; that you may see the aspersion disproved.
10. If the reproaches be well founded—live; and deserve them not for the future.
11. If you are eminent, and applauded—live; and deserve the honors you have acquired.
12. If your success be not equal to your merit—live; in the happy consciousness of having deserved it.
13. If your success be beyond your merit—live; in thoughtfulness and humility.
14. If you have been negligent and useless in society—live; and make amends.
15. If you have been active and industrious—live; and communicate your improvement to others.
16. If you have spiteful enemies—live; and disappoint their malevolence.
17. If you have kind and faithful friends—live; to protect them.
- 18 and 19. If you have been wise and virtuous—live; for the benefit of mankind.
20. If you hope for immortality—live; and prepare for it.—
Selected.

E N D U R A N C E .

How much the heart may bear, and yet not break !
How much the flesh may suffer, and not die !
I question much if any pain or ache
Of soul or body brings our end more nigh.
Death chooses his own time ; till that is worn,
All evils can be borne.

We shrink and shudder at the surgeon's knife,
Each nerve recoiling from the cruel steel,
Whose edge seems searching for the quivering life ;
Yet to our sense the bitter pangs reveal
That still, although the trembling flesh be torn,
This also can be borne.

We see a sorrow rising in our way,
And try to flee from the approaching ill ;
We seek some small escape: we weep and pray ;
But when the blow doth fall, our hearts are still ;
Not that the pain is of its sharpness shorn,
But yet it can be borne.

We wind our life about another life ;
We hold it closer, dearer than our own ;
Anon it faints and falls in deadly strife,
Leaving us sad, stunned, stricken and alone ;
But ah ! we do not die with those we mourn ;
This also can be borne.

Behold, we live through all things—famine, thirst,
Bereavement, pain ; all grief and misery,
All woe and sorrow ; life inflicts its worst
On soul and body—but it cannot die,
Though we be sick, and tired, and faint, and worn ;
Lo ! all things can be borne.

THE MASON'S TRUST.

IN our last number we discussed the question, whether this world was made for grief or joy? and (to our satisfaction) we demonstrated that it was a world of pleasure.

The next proposition which follows this, dependent as it is upon a question of Faith, is, to whom the Mason shall look in the hour of his trial and temporary trouble? Our ritual, and all the lessons of Masonry, point to God, and before a man can be made a Mason he must believe in God. The question which naturally follows this is, who or what is God? This question every Mason must answer for himself, for not only every Mason, but every human being, is accountable to God for the faith that is in him. "The fool hath said in his heart, there is no God," and he must have been very much of a fool to have said "there is no God."

Everything points to a first Great Cause which produced all we see and know: for everything must be the consequence of something.

This great universe we inhabit (and by universe we do not mean this little, insignificant earth only,) must have sprung from something. Nothing never created anything. It was not created by man, for where is there, among all our acquaintances, any man, or million of men, who could ever have created this planet, earth? Not one! Who among them could have created other planets, which they can not even reach or communicate with? Not one! Who among them could have created the great elements of repulsive and cohesive powers which hold this planet in its orbit of centripetal and centrifugal forces, viz: its "equilibrium?" Not one! It is the purest nonsense to ask who could do these things, for we have barely the power, by the greatest aids of science, even to discover them. Somebody, then, besides MAN, must have created them, and that somebody is GOD. Even, to go farther, suppose man did create them, who created man? Supposing man formed all these worlds in the ponderous planetary system, it is but a link in the chain back to the primal cause, the Creator of man in his own image of *immortality*. A man who would deny this great first cause is not only a fool, but unworthy of being a Mason.

Again: Who created this great moral power by which Evil is punished by the vengeance of good? Who was it that so ordained the economy of the moral universe that whatever a man does is *relative* in human life, viz.: Justice avenges Error? It certainly was not man, for the tendency of man is to escape punishment, and, therefore, to escape punishment is to escape himself, which is a human impossibility. Man may invent a thousand theories and subterfuges, but he can not escape himself. He may reason and re-reason, but at the end he will find himself in the presence of the first great cause, God. When a man, therefore, has reasoned in his own way, whatever it may be, that God created and governed this universe and everything in it, and is willing to acknowledge it—in other words, is willing to acknowledge that God is the arbiter of his faith and hope and trust, he is fit to become a candidate for the mysteries of Masonry, for by that acknowledgment he recognizes a power to whom he owes allegiance, and who, in the plenitude of His power, is able to avenge and punish the violation of a covenant.

By this simple step of reasoning, so plain and palpable to every intelligent being, we have arrived at the feet of the Creator, the Preserver, the Infinite Ruler. When once our clouded reason (dimmed and clouded by the thick veil of human imperfection, as it is), recognizes the Great Author, not only of our own existence, but the Creator of all we see and know; the Essence and Light of all Intelligence; the Trinity of Omniscience, Omnipotence, and Omnipresence; the source and centre of all Truth and Perfection in the glorious attributes of Love, Mercy, and Justice; we say, then, how must the soul bow before its God—worship, trust and adore! He is the "One true and living God," THE GOD of Masonry, and whoever believes in him shall not be rejected for having no other faith. Every soul on earth feels within itself the life and power of its Author, as surely as the seed corn recognizes the law of nature and buds forth when planted in its mother earth. The soul that does not yearn for something higher than itself is dead. Every age, peopled as it has been by human beings in different degrees of intelligence and education, has presented different philosophies of religion which pointed the souls of men to this one God; some have preferred sacrifices, some angels, some idols, some self-destruction, some prophets; in fact, scarcely any age has agreed with another in its mode and means of satisfying the aspirations of the soul to its author and source. In our own age, and for several ages past, the great majority of mankind seek God through some meditation, human or divine, outside of God him-

self, feeling within itself that the Godhead is too immense to be grasped by mere human aids without some mediating powers. We might dwell instructively upon all the leading religions of this age, and the thousand subdivisions of each religion in itself, making up a multiform system almost innumerable in its variety.

But when we have gone through all of them, studied down into the soul of all of them, and appreciated the immortal impulses which gave them birth, we arrive through all and in all of them at last to the one great idea of the perfection of God.

This wonderful fact Freemasonry understands and acknowledges by its glorious ideal of UNIVERSALITY. It recognizes the one great faith of every religionist—God. It interferes with no subdivided faith by promulgating any that all do not acknowledge, except the Atheist, and with him it entertains no sympathy and no feeling but that of supreme contempt. If every Mason would only feel that every step he takes and every lesson he learns in our Degrees is only to teach him that there is a God, and that the soul within him is immortal and shall never die, then indeed would its lessons become endowed with a fresh inspiration; and as his soul went forth in its study of the Infinite, and recognized in Him the centre of those sublime attributes which every Mason is taught to practice among his fellow-men as a common brotherhood, he would recognize that God is Love, and that this world was not made in anger, nor mankind born to be made unhappy. He would realize that he only is miserable who wanders from God, and violates his precepts of goodness, each one according to the faith that is in him.

The question of human "trust," put to every candidate for our mysteries, is one of the most solemn and impressive in all Masonry, from the beginning to the end.—*Freemason, (St. Louis.)*

If a rich old gentleman has a thought of marrying, let him consider well beforehand what it is that he stands in need of—a wife, an heiress, or a nurse.

A MODERN tourist calls the Niagara river "the pride of rivers." That pride certainly has a tremendous fall.

LEGISLATION AGAINST FREEMASONRY.

THE New York *Mercantile Journal*, of a recent date, contains the following article with reference to the late political movement at Washington against Freemasonry :

A petition from certain citizens of Ohio was presented to the Senate of the United States, the latter part of March, praying Congress to refuse charters to any secret associations, and to repeal the law under which the Masonic Hall Association of the District of Columbia obtained its charter.

The petitioners based their hostility to the ancient institution of Freemasonry on several serious charges, which, if well founded, would have fully justified their action.

Our duty as public journalists, leads us to examine these charges, as the organization thus assailed extends over all the world, and claims to have been established with the praiseworthy object of inculcating the practice of social and moral virtue.

A careful study of its history has convinced us that it is, what it professes to be, a beautiful system of morality, veiled in allegory and illustrated by symbols. There are no secrets as to its principles and objects.

The first of the charges referred to, is that "*Masonic associations are dangerous to republican governments.*" Nothing can be more untrue than this.

Monarchy is hereditary, Freemasonry an elective institution. In the one the sovereign, claiming to rule by an *inherited* right divine, is regarded as the fountain of all honor and power ; in the other, *the people* are acknowledged to be the only source of control.

All offices in the Masonic Fraternity, being in the gift of the Craft, government is strictly elective, and consequently, republican in its form and character.

Freemasonry dangerous to republican institutions ! It might be as well said that knowledge was dangerous to freedom. The true model of a well-ordered republic is a just and duly constituted Masonic Lodge.

Our own great Washington, the memory of whose virtues, valor, and patriotism, will remain forever enshrined in the hearts of

his countrymen, was one of the greatest ornaments of the Fraternity. Identified, as he was, with the Institution, if it had been antagonistic in its principles or practice to republican government, he would not have contented himself with a Presidential chair, when he might have mounted a royal throne.

The wiseacres of Ohio, whose minds it may be impossible to irradiate with the light of truth, also assert that, for a long time, Masonic societies have directed their efforts, in this country, towards the support of slavery and the inception of rebellion in its behalf. In reply to this, suffice it to say that every Mason is strictly enjoined "to be a peaceful and quiet citizen, *true to his government and just to his country* ; not to countenance disloyalty or rebellion ; but patiently to submit to legal authority, and conform with cheerfulness to the government of the country in which he lives." The charge of inciting to rebellion, &c., is, therefore, as false as that of "perverting the nation, and forbidding to give tribute to Cæsar," which was brought against the founder of Christianity.

Who does not know that the essential characteristic of Masonry, when not perverted, is charity, and that *brotherly love, relief, and truth*, are the corner-stones of the Masonic temple? How, then, can that be a *pro-slavery* institution, which teaches its members to aid in the erection of that universal and eternal temple, which will one day inclose *all humanity* within its precincts?

The petitioners say that Freemasons are "bound by barbarous oaths, repugnant to law, human and divine."

This is another infamous falsehood. The solemn obligations which Masons voluntarily assume have been entered into by some of the wisest and most virtuous men of all ages and countries since the days of King Solomon. Would *they* have bound themselves by "barbarous and unlawful oaths?"

Again, it is charged by the petitioners that *the youth* of the country are taught in Masonic Lodges "the pernicious practices of conspiracy," and that these institutions, through the use of vague signs and symbols, insidiously calculated to deceive, "habituate the *young and innocent* to the ways of duplicity and demoralization. The illusion of the young and innocent is easily disposed of, as no one *not of lawful age* can be made a Mason.

As to the rest, we have the best authority for stating that a desire of knowledge and a sincere wish of being serviceable to his fellow-creatures is the "*open sesame*" for every man to every Masonic Lodge on the face of the globe, and if any evil thing be discountenanced by Freemasonry more than another, it is disloy-

alty or conspiracy against lawful government. Its signs and symbols constitute a universal language understood by all Masons. True, they are secret and inviolable. This, however, is a manifest necessity, for were it otherwise, how could one Mason know another, with whom he was previously unacquainted, with certainty? The signs and symbols are only vague to the uninitiated, but to Masons instructed in those duties towards God and man which Masonry inculcates, they are full of meaning, truth, and power. Wherever the light of knowledge has dispelled the mists of ignorance, or the torch of science revealed the hidden wonders of creation, or an altar been erected to the great Architect of the Universe, there Masonry exerts its benign influence, uniting men in an adamant bond of "*brotherly love*."

A CHEERFUL FACE.

CARRY the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are, and let your smiles be scattered like sunbeams, "on the just as well as on the unjust." Such a disposition will yield you a rich reward, for its happy effects will come home to you and brighten your moments of thought.

Cheerfulness makes the mind clear, gives tone to thought, adds grace and beauty to the countenance. Joubert says: "When you give, give with joy and smiling."

Smiles are little things, cheap articles, to be fraught with so many blessings both to the giver and the receiver—pleasant little ripples to watch as we stand on the shore of every-day life. They are our higher, better nature's responses to the emotions of the soul.

Let the children have the benefit of them; those little ones who need the sunshine of the heart to educate them, and would find a level for their buoyant natures in the cheerful, loving faces of those who lead them.—*Exchange*.

MASONIC REFLECTIONS.

WE are, unfortunately, but too often reminded as Freemasons, that no human institution is sufficient to insure absolute morality on the part of all who are members of it. The frailty of poor human nature breaks through, at times, all barriers, supported though they may be by the most solemn obligations; and great scandal is thus brought upon society. Freemasonry claims no exemption from this general failing. It provides for its votaries a code of morality, pure and simple, and capable of strict observance; and it enforces this code by solemn obligations, and often repeated precepts. The beautiful allegories of its ritual are the thin gauze veil through which the great moral teachings of the order are easily transparent; and the symbols which it uses are the familiar and striking illustrations of the same great truths. It claims that no man can be a good Mason without becoming a better and purer man; and it bases its title to public confidence upon that well-established fact. But when it claims more than this, the frailty of our fallen nature interposes, and stops the presumption. It can not necessarily hope to make every man who enters its portals a good Mason, and therefore, a good man. But it watches with a jealous care over the conduct of its members, and by admonition and discipline, it maintains at least as high an average of morality as any human institution that ever existed.

These reflections are of value at the moment when anti-masonic publications are doing all in their power to bring the Order into disrepute, and excite popular prejudice against it. One would imagine, to read the extracts of the enemies of the Craft, whenever one of its members yields to the frailty of human nature, and forgetting his obligations, brings discredit upon his brethren and upon the order, that Freemasonry claims to possess powers over the human heart, and control over human actions, which even the church of God can lay no claim to do. They mete out to us a strict measurement, which they would not think of applying to Christianity itself. True there is an implied admission in this treatment, that the Order does usually fulfil the great objects which it sets before it; and that rascality in a Freemason is of so rare occurrence as to challenge general criticism. But we pro-

test against the unfairness of the criticism, and the injustice of the imputations upon the Order which they include.

In illustration of this unfairness, let us cite a notable example of what is too often unfortunately occurring. A few years ago, in England, the religious public was startled from its propriety, by the intelligence that one who had been a prominent light among them, was simply a common swindler. Dean Paul had a character for sanctity, such as few even in his walk of life succeed in attaining, and still fewer succeed in deserving. He was regarded as an illustration of the fact, that even the most absorbing worldly pursuits need not detract from a man's Christian character, or his performance of his religious duties; and the prominence which he attained as a Christian man made him the exemplar of all the Sunday-school boys and girls, among whom he delighted to spend his Sabbaths. This high Christian character was simply a cloak to cover a base black heart; and the man could talk to a friend about the interest of his soul, while at the same time picking his pockets, with an unction that was most impressive. His crime found him out at last, and he was sent to a penal colony to work out a life-long term of punishment. We don't remember, however, that the class of journals which are most active in denouncing Freemasonry, when one of its members proves that his bad heart has been too powerful for the good influences by which he was surrounded, had a word to say against Christianity, or on the necessity for its suppression, because a professing Christian had turned out to be a scoundrel! Is it too much to ask for Freemasonry the same consideration?

We shall probably be told that in the case of Freemasons, men are tempted to do wrong, in the interests of a brother, because of the obligation which imposes the duty of mutual assistance. Let us say at once that no obligation which a Freemason takes requires him to do a wrong on behalf of a brother Mason. All the teachings of the Order are opposed to any such idea. He may, under certain circumstances, be called upon to risk his own life for the protection of a brother, but he is not called upon to sacrifice his honor, or in any way to commit a breach of trust. If at any time a Mason has done this, he has done it, not because Masonry taught him to do it, but because the presumed honor of every Mason made him over confident of the honesty of his friend. And in this respect the parallel which we have ventured to cite holds equally good. It was Dean Paul's high Christian profession, and his presumed Christian character, that made him the trusted man he was, and gave him the power which he pos-

sessed and exercised to do wrong. Freemasonry is no more to be blamed in the one instance than was Christianity in the other. As in the one case, the general confidence was a tribute to the principles of Christianity, so in the other it is a tribute to the principles of Freemasonry. Because the professing Christian should be, and usually is, a good man, Dean Paul was universally trusted; and because Freemasons should be, and usually are, honorable men, the Masonic hypocrite acquires an influence which, but for his Masonry, he might perhaps not possess. The small band of twelve whom the Great Teacher gathered round him eighteen centuries ago, had a Judas among them—a man whose sordid nature was not influenced by the benign teachings of the Saviour, and who used his position to betray his master. We cannot claim for Freemasonry, moral as are its teachings, and influential for good as are its associations, a higher or more complete power over the human heart, than Christianity itself possesses.

We deem it right to place these reflections before the readers of the CRAFTSMAN. They have at this moment a peculiar and painful significance, and carry with them an important lesson. They teach us first the necessity of guarding carefully our portals against the admission of the unworthy. And they teach us still more, that no Masonic obligation justifies a wrong act even on behalf of a brother Mason. To do right at all times and under all circumstances is the maxim of Freemasonry. The brother who appeals to a Freemason to do a wrong in his behalf, is guilty of unmasonic conduct in making the request, and justifies, not simply a prompt refusal, but the suspicion that he is unworthy of all confidence.—*Craftsman*.

It seems that no French medical school has a special lecturer in dentistry. In this France is behind most European countries, and the United States.

BEAUTIFUL was the reply of the venerable man to the question whether he was still in the land of the living—"No, but I am almost there."

SEPULCHRE OF HIRAM, KING OF TYRE.

BY DNALXO.

FIVE miles to the eastward of the present town of Tyre, on one of the lower hills of the Lebanon, in mournful and solitary grandeur, stands a weather-beaten relic of remote antiquity ; it is an immense sarcophagus of grey limestone, resting on a massive pedestal of four tiers of large hewn stones.

By a tradition which has probably come down unbroken from the days of Tyre's greatest splendor, this is believed by all sects and classes of the country to be the Sepulchre of Hiram, King of Tyre, the friend and ally of Solomon. Nor could a better site be found for this mausoleum ; on a spot from whence in life the great Tyrian might have viewed nearly all his kingdom ; on the east, the glorious hills of Lebanon and anti-Lebanon, topped by the pale blue, snow-capped cone of Hermon ; on the west, the walls and buildings of his splendid city, with beauty doubly enhanced by the dark blue background of the Great Sea. On no better resting-place could they have laid him in his last deep sleep, than here in the scene of all his glories.

Apart from all its sublime and mournful surroundings, this Tomb, though simple almost to rudeness, possesses an air of grandeur unrivalled by any similar work in Palestine. In form or design no better emblematic memorial could have been raised ; there it has stood for nearly 3,000 years, a veritable *Pillar of Strength*. Perhaps its architect worked at Solomon's Temple, and there acquired such perfection of skill.

Notwithstanding nearly thirty centuries have elapsed since its erection, this monument is still in good condition ; and it is only on the northern side that the ravages of time are markedly visible, this being due to the severe weather that side has to encounter.

What is said to be the sarcophagus is a single stone about 6ft. high, of 12ft. 10in. by 7ft. 3in. in area ; the cavity in which the corpse is supposed to have been deposited is 6ft. 5in. in length, 2ft. deep, and but barely 1ft. 8in. in breadth. Resting on this sarcophagus is a stone of similar area of about 3ft. in thickness, forming a lid ; but there are no traces of any inscription or carv-

ing on the top, though, as may well be expected, this lid is deeply honey-combed and furrowed by its long exposure.

The upper tier of the pedestal is composed of four stones of equal size, covering an area of 15ft. by 9ft. 7in., and about 3ft. 3in. in height; this tier and the basement project about 8in. beyond the two intermediate tiers, thus forming a sort of cornice round the top and bottom of the pedestal.

The third tier, composed of five stones about 2ft. 10in. high, has an area like the second tier of about 13ft. by 8ft. 5in.

The second tier is composed of four stones, about 4ft. in height, which are very singularly arranged. At first sight this tier seems to consist of only three stones, viz., a large square stone with a slab on each of two opposite sides; but a closer scrutiny proves the existence of four stones, one laid across each end of the basement, while the space between is filled up by two other stones laid longitudinally between them; thus affording great facility for the concealment of any object of large size, in a space that may possibly exist between the inner sides of these four stones.

The lower tier or basement rests on a foundation of concrete, but is now almost entirely concealed by earth; it is about 3ft. in height, and of the same area as the upper tier of the pedestal.

The north-eastern end of the sarcophagus has been broken off, and the interior rifled of its contents; but that the body of Hiram was ever laid in this cavity seems to be a matter of great doubt.

The ancients were as well aware as ourselves of the fate that probably awaited the remains of their dead, unless most carefully concealed. In the Volume of the Sacred Law, Job, cursing his birth, wishes for death (Job, chap. iii.) that he might be at rest "with kings and councillors of the earth which build desirable places for themselves." He also speaks of digging for hidden treasures, which rejoiceth and maketh exceedingly glad those that can find the *grave*. With such a proof of the knowledge possessed by the people of those days, it seems highly improbable that the body of Hiram should ever have been perched up in such an exposed and precarious position, one especially inviting violation.

May not this so-called sarcophagus be merely a cenotaph, the cavity in it being intended to contain some of the articles of value, used in those ages in the funeral ceremonies of persons of distinction, while the corpse is remotely and much more carefully concealed beneath the pedestal, or perhaps in a cavity that may exist between the four stones of the second tier.

Let us hope that such indeed is the case, and that the remain

of the great Hiram never have been or will be disturbed, till the rising of the bright Morning Star, when earth and sea will give up their dead, and the great trump shall summon Mason and cowan alike to the pedestal of the Great Architect of the Universe.—*Freemason's Magazine*.

TIDINGS FROM THE CRAFT.

TEXAS.

The GRAND CHAPTER held its twentieth Annual Convocation at Houston, on the 14th of June, 1869. M. E. J. D. Giddings presided over the representatives of thirty-one Chapters. He delivered a very short address, in which he announced the names of four new Chapters, to which he had granted Dispensations. The Grand Treasurer shows the receipts to have been \$2,321.29, and 'tis all in silver, except what is in gold. The Jurisdiction is evidently in a most flourishing state, and deserves to continue so, so long as earnest endeavors are made to suppress the vices of drunkenness, profane swearing, and gaming, which seem too prevalent in the State. The Report on Foreign Correspondence, by Companion Tucker, is a fair review of thirty-two Grand Chapters. The Jurisdiction has 92 Chapters, with 3,218 members; 232 exaltations, 62 affiliations, 30 restorations, 153 dismissions, 231 suspensions, 8 expulsions, and 67 deaths. M. E. W. G. Veal, of Veal's Station, was elected Grand High Priest, and Ex. E. R. Brewster, of Houston, Grand Secretary.

NEVADA.

GRAND LODGE.—The Fifth Annual Communication was held in Virginia City, September 21st, 1869. M. W. George W. Hopkins, Grand Master, and twelve Lodges represented. The Grand Master made an excellent address, in which he alludes to the fact that the mining excitements of the last spring and summer had attracted large numbers of the Fraternity to the State. These

brethren founded, at a few towns, Masonic Associations, to render mutual aid in cases of sickness. But as they came from all quarters of the globe, and were entire strangers to each other, and their previous history known but to themselves, it was very wisely deemed inexpedient to organize Lodges. They therefore formed the organizations referred to, the qualifications for membership being that the person proposed should be a contributing member of some Lodge, and able to prove himself a Mason. In this corporate capacity they had done a large amount of charity, and succeeded in achieving much good. The Grand Master proposed the adoption of some plan to regulate and govern these associations, and give them a regular Masonic standing. Brother Van Bokkelen contributes an excellent and judicious report on Foreign Correspondence. He has a kind word for our report, but gives us the startling news from Tennessee, that "Brother George S. Blacklie was reëlected Grand Secretary"! Brother Taylor submitted a most valuable digest of decisions, compiled from the Proceedings of Grand Lodges. We notice that he quotes from Virginia, for 1868, the following: "A suspended Mason is not liable to (*sic*) dues," and adds: "We add—unless the suspension is for non-payment of dues; then he is." Brother Taylor also submitted a report assigning the positions of the various officers of the Grand Lodge. This was concurred in. The views of the Grand Master, condemning any preservation of the esoteric work by cypher in unmeasured terms, was approved most cordially. A resolution was passed, welcoming the Grand Lodge of West Virginia, and Representatives were received from Texas, Louisiana, Tennessee (Brother A. M. Van Bokkelen,) and Missouri, and the subject of the difficulty between Louisiana and the Grand Orient of France was laid over to next Annual Communication. A tablet was voted to the memory of Brother Emory F. Mitchell, Past Grand Standard Bearer. The Jurisdiction has 13 Lodges, with 979 members; 101 initiated, 112 raised, 72 affiliated, 8 restored, 112 dimitted, 12 suspended, 2 expelled, and 19 died; dues, \$2,292.00. M. W. George W. Hopkins, of Virginia, and R. W. W. Van Bokkelen, were reëlected Grand Master and Grand Secretary.

MISSOURI.

GRAND LODGE.—The Forty-ninth Annual Communication was held in St. Louis, October 11th, 1869; Brother J. D. Vincil, M. W. Grand Master. One hundred and sixty Lodges were represented. The Address of the Grand Master shows that he has

been a faithful and efficient officer, and that he has never flagged in his endeavor to do whatever he could for the advancement of his work. It gives also a favorable view of the prosperity of the Jurisdiction. During the year, he had granted no fewer than twenty-three Dispensations for the formation of new Lodges. Were he not the Grand Master of a new and fast developing country, we would fear he had been doing rather too much. An extraordinary case of moral obliquity in one of his Lodges is reported by the Grand Master. A certain brother embezzled several thousand dollars of his employer's money. The crime was detected, and he ran away; was overtaken by means of a telegram, brought back, acknowledged the crime, was tried in a magistrate's court, committed to jail, and bond refused. He "broke jail," however, and fled the country. "In the meantime," says the Grand Master, "charges were preferred against him in Houston Lodge, No. 42. Falsehood and fraud were the specifications. A mass of testimony was produced, both oral and by deposition, sustaining both counts in the indictment. Being present myself at the trial, and in the chair, I appointed counsel to defend the accused. A defence was made, of course. For who so vile, now-a-days, but some one will defend him; and who so guilty, these times, but some one will swear he is innocent? The able defence set up was, first, 'falsehood is no violation of Masonic obligation;' second, 'fraud could not be shown, unless we knew the intent of the accused was to defraud his brother.' The taking of the money was admitted and proven; but, until we could know the *intention* was wrong, we must acquit. And, my brethren, there were members enough in that Lodge, wholly blind to duty, moral obligations, and sacred covenants, to declare the accused *innocent!* And I arrested the Charter!" Full time, we think. He also arrested the Charter of another Lodge, in which the Master and Senior Warden flatly refused to conform to the work of the Grand Lodge. A third Lodge was closed for acquitting a Brother who attempted to take the life of a Master, and a fourth for allowing political prejudice to influence the ballot-box. A fifth narrowly escaped a similar sentence, for holding Masonic intercourse with clandestine so-called colored Masons. A number of other Lodges were tried and disciplined, and their number seem to us a healthy warning of the danger of making too many (and too rapidly) Lodges in that or any other Jurisdiction. He considers a By-Law prohibiting members in arrears for twelve months from voting as unconstitutional, and reverses it. We would gladly report on others of his rulings, did we not feel that

we have already overstepped our limits. A code of By-Laws for Subordinate Lodges was submitted, approved, and recommended to the Subordinates. Resolutions were adopted, taking measures to enforce the jurisdictional rights, in the case of their infringement by a Lodge in Illinois, to welcome the Grand Lodge of West Virginia, and suspending all Masonic intercourse with the Grand Orient of France. "The Masonic Mutual Benevolent Association of Missouri" was commended to the favorable consideration of the Fraternity. The Grand Lodge, on the 13th instant, dedicated the fine new Masonic Hall at the corner of Benton street and Broadway. A resolution was also adopted, making it the duty of the District Deputy Grand Masters to examine into the moral *status* of the membership, and see that the laws against intemperance and profanity are strictly enforced. This is a good move, and we hope it will not end in empty words. A committee was appointed to decide upon the *status* of non-affiliated Masters rejected on application for membership by Subordinate Lodges. This step should have been taken before the Grand Lodge passed such severe laws against non-affiliates. A large number of Foreign Representatives were received and welcomed. Our friend Brother Gouley appeared as the Representative of no fewer than ten Grand Lodges! Surely his hands are full. We trust the weight of the affairs of Tennessee will not prevent his annual valuable labors. Memorial pages were dedicated to Brother Priestly H. McBride, Past Grand Master, who died May 21, 1868, at Columbia, Mo., and to Brother William G. Lewis, Worshipful Master of Bethany Lodge, who died February 18, 1868, and whose death cast a gloom over the entire section of country where he was known and beloved. The Committee on Foreign Correspondence, through Brother Gouley, presents a very long and elaborate report on the forty-two Grand Lodges of America, and several abroad. It is of more than ordinary interest, and full of sound opinion and law. The various appendices and roll of the Craft conclude a volume of no fewer than 510 pages. Brother W. D. Muir, of Boonville, was elected M. W. Grand Master, and Brother Geo. F. Gouley, of St. Louis, R. W. Grand Secretary. The number of Lodges is 324, of members, 16,390; initiations, 1,972; admissions, 1,244; dimissions, 861; deaths, 158; suspensions, 112; expulsions, 49; and restorations, 42.

MICHIGAN.

GRAND COUNCIL.—The Annual Convocation was held at Detroit, January 13th, 1869; Companion John Clark, P. T. I., as Thrice

Illustrious. Twenty-one Councils were represented. The Proceedings have only lately reached us. They contain little worth recording here. A well-written brief review of Correspondence, a resolution to have the Degree of Super-Excellent Master exemplified at the next Convocation, an increase of the fee for Charters, and the election of officers, constitute all the business reported. There are 23 Councils, but no statistics are furnished (though the members' names are printed), a sad oversight of the Grand Secretary. Companion Chas. H. Putnam, of Hudson, was elected Th. Ill. Grand Puissant, and Companion O. Bourke, of Detroit, Grand Recorder.

SCOTLAND.

GRAND LODGE.—The Quarterly Communication of the Grand Lodge of Scotland was held in Freemason's Hall, Edinburgh, on the 7th of February, 1870. The M. W. Substitute Grand Master, Henry Inglis, of Torsonce, filled the Throne, and was supported by a large number of office-bearers. On his right was seated the R. W. Capt. W. H. Ramsay, P. G. W., Grand Representative of the Grand Lodge of Tennessee, who was received with the honors due to his exalted rank. Charters were granted to a Lodge in Scotland and to one at Hiogo, Japan. A new Representative of Grand Lodge was appointed for the Grand Lodge of Hamburg, in room of Brother Carl F. Unger, resigned. The other business was of a routine nature.

MAINE.

GRAND COUNCIL.—The Annual Assembly took place at Portland, on May 5th, 1869, Josiah H. Drummond, M. P. Grand Master. Eleven Councils were represented. The Grand Master was instructed to confer with the various Grand Councils of the United States, with the view of arranging a general convention of Grand Councils to be held in 1870. Companion Drummond reports on twenty-eight Grand Councils, displaying that energy so peculiarly his, by getting up a great deal of his information from private letters. It is a good report. There are 12 Councils, with 548 members and 84 promotions; dues, \$120.00. Companion G. R. Garden, of Portland, was elected M. P. Grand Master, and Companion Ira Berry, of Portland, Grand Recorder.

GRAND CHAPTER.—The Grand Annual Convocation was held at Portland, May 4th, 1869, M. E. James M. Larrabee, Grand High Priest. Thirty Chapters were represented. The Grand High Priest, in an otherwise very suitable address, approves of public

parades and exhibitions of themselves by Masons; thinks we need more of the æsthetic element amid the sterner duties of the Craft, and should oftener lay aside the trowel, pickaxe, and spade, and, "in holiday attire, march round the outer courts." We do not agree with him. In the first place, we think the robes of the Chapter should never be seen out of the Chapter; and in the next, as Masons, we should be very cautious not to make ourselves too cheap. The fewer parades we have, the better for the Order. Let us find our "æsthetic" amusement in some other manner. The Jurisdiction prospers, and great earnestness is exhibited in all its limits. Companion Dodge was received as the Representative of the Grand Chapter of Tennessee. The Returns show 32 Chapters, with 2,553 members; 345 exaltations, 28 rejections, 1 suspension, 4 dimissions, and 24 deaths; dues, \$960. Companion Drummond presented an able Report on Correspondence. We thank him heartily for words of encouragement. He expresses his astonishment at the enormous increase in the number of the Royal Craft, and his grave doubts if all this prosperity is *real*. M. E. Companion John Pearson Gill, of Lewiston, was elected Grand High Priest, and Companion Ira Berry, of Portland, Grand Secretary.

PRUSSIA.

GRAND LODGE OF THREE GLOBES.—The Proceedings for the Quarter ending September, 1869, come to us in 8vo. form, being the first instance of a German Grand Lodge having abandoned the conventional folio in which they have hitherto been published. England has done the same during the past eighteen months, and an involuntary compliment to American expediency is thus paid. The 757th Communication of the Grand Lodge was held on the 9th of September. The Grand Master, Brother Von Messerschmidt, not having returned from the Baths, the Deputy took his place. The first action taken was to express sorrow for the decease of several brethren. Brother Van Horn, formerly a Deputy, was elected an Honorary Grand Master. A new (the third) edition of the History of the Grand Lodge was announced. The news of the advancement of Brother Prince of Wales was received with approbation, and Representatives were exchanged with the Grand Lodge of England. News was also received, from the Grand Lodge of the Netherlands, that the Prince Frederick had resigned the office of Grand Master, and assumed that of Protector; and Brother J. F. Noordziek, formerly Grand Secretary, was elected Deputy National Grand Master. Appendices

are published on the Conflict of Jurisdiction between Louisiana and the Grand Orient of France, and on Negro Lodges, but no opinions are expressed.

FLORIDA.

GRAND CHAPTER.—The Twenty-second Annual Convocation was held at Tallahassee, on the 11th of January, 1869; E. G. S. M. M. T. Hutchingson, as Grand High Priest. Ten Chapters were represented. The following important resolution was presented, and, we are glad to add, adopted:

“WHEREAS, The General Grand Chapter of the United States, waiving all matters heretofore in controversy relative to the organization of this Grand Chapter, thereby admitting the regularity of the same, has most cordially and fraternally invited this Grand Chapter to become a constituent member thereof; therefore,

“*Resolved*, That this Grand Chapter accept such invitation in a true Masonic spirit, and will hereafter bear allegiance and support to the said General Grand Chapter.”

A memorial page was dedicated to M. E. Thomas Hayward, Past Grand High Priest, who died in 1868. The Jurisdiction has 16 Chapters, with 445 members; 45 exaltations, 2 admissions, 3 restorations, 24 withdrawals, and 11 deaths; dues, \$537.00. Companion Dawkins contributes a report on Foreign Correspondence, which is able and interesting. Companion DeWitt C. Dawkins, of Jacksonville, was elected Grand High Priest, and Companion E. Bradford, Jr., of Tallahassee, Grand Secretary.

GRAND COUNCIL.—This Body assembled on the 13th of January, 1869, at Tallahassee; Capt. W. Morrill, M. P. Grand Master. Five Councils were represented. An exemplification of the work, and the election of officers, was the entire business transacted. No statistics or reports were published. Companion Morrill was reelected Grand Master, and Companion D. L. Oakley elected Grand Recorder.

GRAND LODGE.—The Annual Communication was held at Tallahassee, January 11th, 1869; R. W. G. H. Hunter, Deputy Grand Master, as Grand Master. Forty “Particular” Lodges were represented. The Grand Master reports the Jurisdiction in good condition, except financially. He takes firm and true ground in refusing Dispensations for irregular actions, and grants three for new Lodges. A resolution was adopted, declining to pay mileage and *per diem* to such members of the Grand Lodge as were in Tallahassee as members of the Legislature. Also that any Rep-

representative absent, except in case of his own or his family's sickness, before the close of the Communication of the Grand Lodge, should forfeit his claim to compensation. Also, a severe and commendable resolution about the sin of intoxication. The Report on Correspondence was presented by Brother Dawkins, but was not published, perhaps on account of the extreme poverty of the Grand Lodge, of which we regret to learn. A memorial page was inserted to the memory of Thomas Hayward, Past Grand Master. The Jurisdiction comprises 50 Lodges, with 1,988 members; 39 restored, 74 admitted, 164 initiated, 44 died, 115 dismissed, 1 suspended, and 6 expelled. Brother S. B. Stephens, of Quincy, was elected M. W. Grand Master, and Brother D. C. Dawkins, of Jacksonville, Grand Secretary.

LOUISIANA.

GRAND BODIES.—These were all in session during the month of January last. A newspaper slip kindly forwarded to us by our Grand Representative, Brother J. C. Batchelor, the Grand Secretary, states that the attendance was greater than for many previous years, and the utmost harmony prevailed. Much business was transacted, and, among others, the following were elected:

In the Grand Lodge—M. W. Samuel M. Todd, of New Orleans, Grand Master; R. W. Amos Kent, of Tangipahoe, Deputy Grand Master; R. W. J. C. Batchelor, of New Orleans, Grand Secretary.

In the Grand Chapter—M. E. H. Breen, of New Orleans, Grand High Priest; Ex. R. G. Sterling, of Bayou Sara, Deputy Grand High Priest, and Ex. J. C. Batchelor, Grand Secretary.

In the Grand Council—M. P. Rufus L. Bruce, of New Orleans, Grand Master; and Ill. G. Sontag, of New Orleans, Grand Recorder.

In the Grand Commandery—R. E. Joseph P. Hornor, of New Orleans, Grand Commander; Em. G. Sontag, Grand Recorder.

The large majority of all the Grand Officers are from New Orleans.

MISSISSIPPI.

GRAND COMMANDERY.—At last, for the first time in four years, we have the pleasure of hearing from this Body, whose extinction we almost feared. We are gratified by the receipt of a circular letter from the Grand Recorder, Sir J. L. Power, of Jackson, who states that the Annual Conclave was held at Jackson on the 22nd of January, 1870, when Sir Charles T. Bond, of New Albany, was elected R. E. Grand Commander, and Sir John A.

Galbreath, of Union Church, V. E. Deputy Grand Commander. The proceedings of this Grand Commandery have not been published since 1861. Those of the late Grand Conclave are in press, and we hope shortly to receive them.

RHODE ISLAND.

GRAND COUNCIL.—The Ninth Annual Convocation was held at Providence, on March 8th, 1870; Companion James H. Arrington, M. P. Grand Master. Four Councils were represented, being each about seventy members strong, and comprising all in the Jurisdiction. They promoted sixty-one candidates during the year. A Charter was granted to the fourth of these Councils, it having been working under Dispensation for some time. An exchange of Representatives was effected with the Grand Council of New Brunswick. Companion Charles R. Cutter, of Warren, was elected M. P. Grand Master, and Companion Edward B. Knight, of Providence, Grand Recorder.

MINNESOTA.

GRAND LODGE.—The Grand Annual Communication was held at St. Paul, on the 13th of January. The following officers were elected: M. W. C. W. Nash, Grand Master; R. W. Geo. B. Cooley, Deputy Grand Master; R. W. S. Y. Hyde, Senior Grand Warden; R. W. Fred Joss, Junior Grand Warden; R. W. G. S. Otis, Grand Treasurer; and R. W. W. S. Combs, of St. Paul, Grand Secretary.

ENGLAND.

GRAND LODGE.—The Quarterly Communication was held on the 2nd of March. The Earl of Zetland retired from the position of Grand Master, which he has held for twenty-six years with the most distinguished success. The Right Honorable the Earl de Grey and Ripon, Deputy Grand Master, was elected in his room. The Grand Lodge of New Brunswick was recognized.

CUBA.

ANTI-MASONRY.—This country seems, at present, in no healthy condition for the exercise of our Masonic privileges. The following account was received from New York on March 3rd:

“A Havana letter gives the details of the arrest and execution, by the Spaniards, of the alleged Cuban Junta at Santiago. The arrests numbered from forty to fifty, and, as already published, eighteen had been executed, including Americans. The executed gentlemen, when arraigned before the Military Commission that

condemned them, admitted the existence of an association, to which they belonged, but denied its being a political junta, but only a Masonic Lodge, and that they met together as Masons, for Masonic purposes, and not as politicians for political purposes.

"This defence appears to have angered, instead of satisfying, the Spaniards. A Catalonian priest, who has been noted for the ultraism of his loyalty, and his denunciations of the Cubans, immediately pronounced the Freemasons no better than the insurgents, and that the rising at Yara was plotted and planned in a Masonic Lodge, and that wherever Masons congregate there Spanish loyalty dies.

"The American Consul, Phillips, ably seconded by Romsden, the British Consul, endeavored hard to save the lives of his two countrymen, Danmery and Portnando, but without success. The volunteers insisted upon their being left, and shot, as well as their Cuban associates, and thwarted all appeals to the Lieutenant-Governor of the district to spare them.

"The two Americans were Freemasons, and one of the Cubans was Senor Andrews Lapuerte, the Grand Orient of the Island. Phillips reports the remaining prisoners to be executed soon, but statements from other sources are that the Lieutenant-Governor is opposed to any more executions, and has written to Rodas for instructions.

"The volunteers, headed by Col. Bock, were furious at delay, and clamored loudly for the execution of all parties arrested. It may have happened already, that the Lieutenant-Governor had to succumb to their demands. I am assured that Americans are included in the lot."

Later news, of March 14th, from the *Tribune's* Havana correspondent, confirms the account. Major Carlos Ball, acting under orders from Valmazeda, executed twenty-two persons. Only one of the twenty-three persons arrested escaped. How, it is not clearly told. His name was Sanchez. Under the pretext of being brought out to make declaration on the protest of innocence as to the charge of treason preferred against them, they were ordered into the presence of Ball, who, without causing any examination whatever to be made, gave orders that they should be immediately executed, and the deed was done in his presence. When the Governor of Santiago de Cuba, Oltro, who is said to be a better man than Ball, learned that these men had been seized, he at once ordered a body of marines to go out and take the prisoners in charge; but when the detailment arrived, the unfortunate men had been shot.

ARKANSAS.

GRAND LODGE.—The Thirty-first Annual Communication was held at Little Rock, on the 1st of November, 1869; M. W. E. H. English, Grand Master. One hundred and seventeen Lodges were represented. The Grand Master made an interesting and original address. He stated that he had granted nineteen Dispensations for new Lodges. He gave a number of amusing anecdotes on the value of Masonry, and, in alluding to the outcry against the wearing of Masonic emblems on the person, defended the practice, urging that, because bad men wore these beautiful ornaments, it is no reason why good men should be deprived of their use and beauty. He tells the following story of himself: He was at a great city, in which he was a stranger, and on leaving the Lodge-room late at night, he found that the effect of the banquet, or the speeches, or the noise of the city, so confused him, that he lost his way. He made several inquiries of the "late street walkers," (oh, fie! Brother English!) but could glean nothing from the information they afforded. Finally a gentleman came along, in whose bosom was a triangle. "Sir," he said to him, "I presume, from the symbol you wear in your bosom, that you can lead the blind by a way they knew not. As on several previous occasions of my life, I need a guide." "Where do you desire to be conducted?" said he. "To the Spencer House." "Come, then," said the other; "go with me, and I will prove that to be true which you have doubtless heard asserted—that two are better than one." The gentleman proved to be a Mason of rank, and they parted excellent friends. No less than eighty-two Lodges have still failed to comply with the order of the Grand Lodge to furnish copies of their Lodge-Seals to the Grand Secretary. It will be remembered that some excitement occurred about this last year, and one Lodge surrendered its charter rather than get a seal! The others seem wonderfully obstinate. Charters were granted to a large number of Subordinates, but one was refused to Buchanan Lodge, and its Dispensation withdrawn, for, in numerous instances, violating the Jurisdiction of the Grand Lodge of Missouri. A similar difficulty with the Grand Lodge of Louisiana was amicably adjusted. A resolution was adopted, suspending all Masonic intercourse with the Masons of the Grand Orient of France. Representatives were received from the Grand Lodges of Missouri, Illinois, and Louisiana. Brother Henry presented the Grand Lodge with a lamb-skin apron, appropriately adorned, which he stated he had made from the skin of a lamb

of his own flock, dressed and prepared with his own hands, and presented for the use of the Grand Master, as a token of his veneration for the Order. The surplus funds of the Grand Lodge were, as usual, turned over to St. John's College. This Institution has now four Professors and one hundred and two students. Authority was granted to the Trustees to erect a suitable building for dormitories for at least sixty students, to be ready for occupation by the 1st of October, 1870. A handsome Jewel was presented to Grand Master English, in appreciation of his Masonic labors, more especially connected with the St. John's College. A resolution, highly complimentary to Brother W. Blocher, who was promoted from Grand Secretary to Grand Master, was adopted. Brother Luke E. Barber, of Little Rock, was elected to his former office. Memorial pages were inscribed to Past Grand Master Nathaniel G. Smith, and Past Senior Grand Warden William Hicks. Brother Gray contributed a very meritorious report on thirty-seven Grand Lodges, including Tennessee for 1868. The Jurisdiction has 240 Lodges, and 8,187 members, 1,086 initiations, 571 admissions, 486 dismissions, 109 deaths, 1 suspensions, and 13 expulsions.

PORTUGAL.

GRAND ORIENT.—We have received the *Boletim Official* for October, 1869. It contains, among various local notices and orders from the home government, a letter from the Governor-General of the Sanctuary of the Rite of Memphis, de Beauregard, of the 96th Degree, who acknowledges a community of sentiment, and consents to an exchange of proceedings. His office, a "Valley," is at Alexandria. Notice is given that a union is about to be formed between the Grand Orient of Lusitania and the Grand Orient of Portugal. The Bodies will hereafter be known as of The United Grand Orient of Lusitania.

FRANCE.

GRAND ORIENT.—The *Bulletin* for December, 1869, is on our table. It contains a Decree, announcing fraternal sympathy and exchange of Representatives with the Grand Lodge Alpina, Switzerland. There is also a report of the Solstitial Fête and Banquet celebrated on the 27th of December. As there is much sameness in all these banquets, and especially in the speeches, we spare ourselves the trouble of more than referring to them.

NORTH CAROLINA.

GRAND LODGE.—The Annual Communication was held at Raleigh, on the 6th of December, 1869. M. W. Robert B. Vance was elected Grand Master, and R. W. Ellis Malone, appointed by him as Deputy. R. W. W. E. Anderson was elected Grand Treasurer, and R. W. D. W. Bain, of Raleigh, reelected Grand Secretary.

VIRGINIA.

GRAND CHAPTER.—The Annual Convocation was held at Richmond, on the 16th of December, 1869; M. E. Edward H. Lane, Grand Master. Thirty-one Chapters were represented. It was resolved that candidates for the Chapter Degrees should possess the same physical qualifications as understood and required by the Grand Lodge of Virginia in regard to the profane. The system of Representation with sister Grand Chapters was adopted. Brother Isaacs contributed a very brief report on Foreign Correspondence, chiefly noting the decisions of Grand Bodies. M. E. John P. Little, of Richmond, was elected Grand High Priest, and E. John Dorr reelected Grand Secretary.

PENNSYLVANIA.

GRAND COUNCIL.—The Twenty-third Annual Session was held on the 9th of June, 1869, at Erie; M. P. Alfred Creigh, Grand Master. The Grand Master gives a very beautiful Address, in which he gives the reasons why the Grand Council of Pennsylvania confers the Degrees of R. M., Super-Ex., and S. M., in the order prescribed by its Constitution; these reasons he founds on history, circumstantial evidence, chronology, and reason. No statistics are furnished, and several resolutions on business matters reported. Ill. Companion Christian Knapp was elected M. P. Grand Master, and Ill. Thos. W. Wright, Grand Recorder, the salary of the latter being fixed at \$25 per annum.

CALIFORNIA.

GRAND LODGE.—The Twentieth Annual Communication was held at San Francisco, October 12th, 1869; M. W. Charles Marsh, Grand Master, and one hundred and fifty-one Lodges were represented. The Address of the Grand Master is brief, and reports a gratifying state of general prosperity and harmony in domestic and foreign relations. Numerous Representatives of other Grand Bodies are announced. Dispensations had been issued to twelve new Lodges. Brother Hill reported, in an excellent document,

on all the sister Grand Lodges, but the matter of the Grand Orient of France was referred to another Committee, who reported in favor of suspending all intercourse with that Body and French Masons. Their report was adopted. Brother Pixley's Oration on Masonic History and Principles was the great feature of the Communication. We are sorry we cannot here extract largely from it. The *Masonic Mirror*, a magazine published in San Francisco, was commended to the Craft. Handsome salaries were appropriated: Grand Secretary, \$3,600; Assistant Grand Secretary, \$1,500; Grand Secretary's expenses, \$3,500; Chairmen of Committee on Foreign Correspondence, \$150; all in gold. The statistics are: Lodges, 170; members, 8,853; initiates, 1,042; affiliates, 527; restored, 115; withdrawn, 620; suspended, 170; expelled, 6; died, 107. W. M. Leonidas E. Pratt, of San Francisco, was elected Grand Master, and R. W. Alex. G. Abell, of San Francisco, Grand Secretary.

TENNESSEE.

COLUMBIA.—The ceremony of installation of the Officers of the Molay Commandery, No. 3, was held on Tuesday, the 15th March. The impressive ceremonies were performed in public, by Sir Lucius J. Polk, Past Grand Commander, and a finer looking set of men than the Columbia Knights is seldom seen. Several of the Fratres from Nashville contributed their beauty and accomplishments to grace the occasion, and returned here full of the manner in which they were received, and the matter of the address of the R. E. Grand Commander, Sir Joseph Megow Towler, who was himself installed as head of his Commandery. His theme was Truth—a learned, philosophical, and practical address, in which he characterized the present as an age of shadows, subterfuges, and pretences, falsehood and infidelity. He showed that the Knights Templar stood forward as the champions of Truth against these evils, and they had to battle with them whatever shape they appeared, and make it their grand aim to mould and influence public opinion that, finally, Truth will be triumphant, and Infidelity be led away in ignominious chains. The address was a noble effort of eloquence, and was highly appreciated. We believe the impression it made is not likely to soon obliterated.

NEW BOOKS.

THE Annual Booksellers' Statistics for the year 1869, have just been issued in Great Britain. From them we find that four thousand and sixty-nine new publications and new editions were issued in Great Britain alone. Upwards of one thousand publications are set down under the heading of theology, against four hundred and sixty-one new works of fiction, five hundred juvenile works, one hundred and forty-two law books, two hundred and eighty-eight works of travel, two hundred and ninety-two books of history and biography, one hundred and sixty medical books, and two hundred and seventy-four publications classed under "poetry and the drama." Add to these figures about five hundred as the number of publications, not English reprints, issued in America, and we have before us the annual contribution to English Literature. This, of course, does not include the innumerable pamphlets and brochures, the volumes of "Transactions" and "Reports," and fugitive matter of that description, which floods both Britain, United States, and the English Colonies.

To examine a few of these works is our present and monthly pleasant task.

An interesting literary item we have just read, is that a complete catalogue of the works of the artist George Cruikshank has been announced. His illustrations to "Boz," and his cartoons of "the Bottle," are enough to render him immortal, but it is surprising to learn that this indefatigable man published no fewer than four thousand six hundred and eighteen works, comprising 657 etchings, 1,693 woodcuts, 72 glyptographs, 60 lithographs, and nearly four hundred books, tracts, chapbooks, &c. What a surprising amount of industry was here!

A great event of the time is the cheap issue, by Charles Scribner & Co., of New York, of "*Froude's History of England*." It is appearing in elegant volumes, two a month, at \$1.25 each, in all respects equal to the English edition. We say a literary event, because Froude is an historian who has gained honors from every critic, and ranks the peer of any in that country which has produced a Hume, a Gibbon, a Holland, and a Macaulay. He is

the philosopher among historians. More interesting, because more pictorial and life-like, than Hume; as impartial as Holland as clear in style as Gibbon, and though less eloquent than Macaulay, he is more reliable. Froude's mind is eminently of a judicial cast. He perceives and appreciates the opposing considerations in every doubtful case. He writes generally, as in the case of his chapter on Anne Boleyn, with dispassionate coldness. But again he writes, as in the case of Mary of Scots, with passion and makes his attack upon her character less convincing than that of Hill Burton, the new great Historian of Scotland, who writes with the coolness of a practiced surgeon at the operating table. Froude's style is nervous, and his language the purest Saxon. His estimate of the characters of Henry VIII., Mary of Scots, and Anne Boleyn, are calculated to dispel old prejudice and open up new ideas. His method of treating the feudal system, the monasteries, sumptuary legislation, show how fully he appreciates the spirit of the past, and the value of systems which modern progress has rendered unnecessary. The 11th and 12th or concluding volumes, ending with the Defeat of the Spanish Armada, have appeared in England, and eight volumes of the cheap reprint have been produced in New York.

A new edition, up to date, and with an American supplement of "*Haydn's Dictionary of Dates*," (New York: Harper & Brothers;) has appeared. It is a sort of condensed historical cyclopædia, and is a book needed in every house and on every library table. It has been well termed "an Index to History." The design of the author has been to attempt to compress, in a single volume, the greatest amount of general information, and to produce a book of reference whose extensive usefulness may render its possession material to every one. Certainly no pains have been spared to obtain accurate and impartial statements, and it is wonderful how well the author has succeeded. The book is most able, and the new edition all that could be desired.

"*The Andes and the Amazon*," by Professor James Orton, is one of the most charming additions to American Travel we have read for a long time. It is the account of a scientific expedition which was fitted out by the Smithsonian Institution in 1867, to explore the equatorial Andes and the valley of the river Amazon. It left New York on the 1st of July, crossed the isthmus of Panama, went down the coast to Guayaquil, thence ascended the western Cordillera to Quito, where it remained some weeks; thence ascended the eastern Cordillera, and descended down the forest on foot to the river Napo, down which they paddled to the Amazon

which they descended by steamboat. The time occupied was six months. The scientific results of the expedition have proved of the greatest value. The narrative is one of excessive interest. The imposing grandeur of the mighty mountains is splendidly described, and many of the accounts of the tour are most graphic and life-like. We have read no book of travel in South America more satisfactory and more exciting. Commercial men, especially, will appreciate its value, as it shows what a wonderful field of future enterprise is about to be opened to them, and the unbounded mines of natural wealth which merely await the stimulus of capital to draw them forth to light.

The next great book of the month, also issued by the Harper Brothers, is a worthy successor to the amusing and classic memoirs of Crabbe Robinson. It is the "*Life of Mary Russel Mitford*," the authoress of "Our Village," with anecdotes and sketches of her most celebrated contemporaries. Full of news, full of literary gossip, and profusely interspersed with anecdotes of distinguished literary characters, it will be pronounced by all who take it up, one of the books they are glad to have read. The story of the life is told in a series of familiar letters, addressed to friends, not meant for publication, but full of the finest insight into character, exquisite appreciation of humor and touching pathos, with a delicate perception of the beauty of nature. Her life is a simple one, one of the many records of womanly self-sacrifice and affectionate devotion. This was displayed to a worthless father, for she never married, nor does it appear she ever loved any one, nor did any one ever fall in love with her. But she was loved by all who knew her, and she died mourned rather as a true-hearted woman than as a literary celebrity. To attempt even to sketch such a book is beyond our plan, and we can merely call attention to the fund of anecdote and amiable criticism of, among hundreds of others, Leigh Hunt, Sir W. Scott, Mrs. Browning, Landseer, Stanfield, Crabb Robinson, Lanor, Margaret Fuller, Dickens, Longfellow, Irving, Channing, and Hawthorne. She speaks, too, in the highest terms of Mr. Fields, the eminent Boston publisher, and rather disparagingly of Mrs. Beecher Stowe. Her whole life is, we can honestly state, a treat, from title-page to close.

Next we have Senator "*Cox's Search for Winter Sunbeams*," (New York: D. Appleton & Co.) This is really a beautiful book, in finish and style, and though the author is often rather too much given to Americanisms, and attempts to be witty without always succeeding, yet he has successfully accomplished the task

of producing a book which will last, and which many a reader will lay down with a feeling of satisfaction and warm interest. The distinguished author traveled in the lands of Southern Europe and North Africa, for his health, and gives a diary of his experiences, difficulties, and enjoyments. What makes us like him is, that he especially dwells on the latter. He is not a grubbing tourist, who expects to find all the world in the same apple pie order as his wife's boudoir, but one who appreciates the good of all he sees. His travels are made with the special object of securing health. We are glad to say he found it. Many a consumptive, who has enough of the world's means to enable him to travel, will find from this book that there are cheerfuller and more comfortable places than Madeira, and that the republics of Monaco, Corsica, Algiers, Spain, and Mentone, have claims superior—more to be seen, more to be had, and more pure air to breathe. Senator Cox has done a bigger work for his country in writing this volume, than he would have done by staying in Congress and making the "bulliest" speeches on any side of a question.

"*A Physician's Problems, by Charles Elam, M. D.*" (Boston: Fields, Osgood & Co.) A valuable contribution to psychology and philosophical medicine, contains essays on "Body and Mind," "Illusions and Hallucinations," "Somnambulism," "Revery and Abstraction," and allied subjects, all of which are the result of great thought and observation. But the most remarkable among them is that on "Natural Heritage," which discusses the all-important question:—Apart from transitory possessions, what essential nature do our parents and ancestors bequeath to us? The conclusions to which the Dr. arrives are, that two principles—Similarity and Diversity—are every where to be traced, the law of "like producing like" to be found equally in species, races, and families, while in obedience to the other law, children differ from their parents and from each other. Every formation of the body, from disease or accident, may be transmitted; intellectual endowments are transmitted, and, according to the mental application or neglect of the parent, will be the capacity of the offspring. Moral qualities are transmissible, likewise, with this important addition—the simple practice of the parent becomes the passion, the mania, the all-but irresistible impulse of the child. Even when the identical vice is not transmitted, there is a morbid organization which shows itself in some allied morbid tendency. Chronic diseases, and unsoundness of mind, are most certainly and constantly admitted, and have a most unhappy effect in

creasing our criminal population. But these evils are not necessarily transmitted as the morbid tendencies of one parent counteract that of the other. Important, too, is the statement that the offspring of the drunkard inherit feeble minds, so as to be more or less irresponsible, a fact which demands the recognition of the law. The author, also, very learnedly shows how these facts do not lessen man's individual responsibility, and what bearing they should have in the contracting of matrimonial connections. The book is a remarkable one, and worthy of careful study.

Fields, Osgood & Co., publish also, in a cheap form, the works of *Miss Anne Isabella Thackeray*, the daughter of the great novelist and satyrist. She is a "chip of the old block," whose genius has long been recognized, and whose fascinating "*Story of Elizabeth*" has placed her among the foremost of modern female writers. Her exertions for the good of her sex, searching and noble endeavors to find out what ought to be done, far beyond the unbridled zeal and ill-directed energies of "woman's rights' advocates," have won for her the affection of all her sex. Our readers will be delighted with her and her writings, and pleased to get them in a cheap form.

"*Medora Leigh*, Edited by Dr. Charles Mackay," (Harper & Brothers,) is another "Byron book." Intended to be on the Byron side, it inflicts some damaging blows on its friends, but attempts to throw the onus of the invention of the Byron scandal on Lady Byron, and to fix the date of its inception. We do not recommend the book. True or false, it is a disgusting picture of the most shocking crimes, the record of a woman's life, as sad and degraded as it were possible to be.

"*The Story of a Bad Boy, and Not a Very Bad Boy either*," by T. B. Aldrich, (Boston: Fields, Osgood & Co.,) is a first-rate book for those for whom it is meant, the boys of the time. Full of fun, humor, pathos, and adventures, it will assuredly captivate all boys as much as it has ours.

Lastly, we notice a new translation of the "*Odes and Epodes of Horace*," by Lord Lytton, (Sir Ed. Bulwer,) whose capacity for work seems as inexhaustible as his genius. Praise coming from us to such an author is superfluous; it is enough to say that the glory of his genius, in his advancing years, is not dimmed, but rather receives an additional halo from the dawn of the future world to which his great mind is hastening. His translation exhibits, throughout, a pains-taking effort to render the graceful song of the Roman lyrist into rhymeless measure, without sacri-

ficing either accuracy, or that admirable terseness which is so commendable in the Roman poet.

All the above-mentioned books may be had at W. T. Berry & Co.'s, Public Square.

TITLES OF OFFICERS OF SUBORDINATE COUNCILS.

IN compliance with the request of a Correspondent, we give the following titles of the Officers of Subordinate Councils as those recognized and approved by the Grand Council of this Jurisdiction:

1. Thrice Illustrious Grand Master—Station in the E., representing King Solomon.
2. Illustrious Deputy Grand Master—Station on the right in the E., representing H. K. T.
3. Illustrious Principal Conductor of the Works—Station on the left in the E., representing H. A. B.
4. Treasurer.
5. Recorder.
6. Captain of the Guards—Station on right, in front of E., representing Adoniram.
7. Conductor of the Council—Station inside the outer door, representing Ahishar.
8. Sentinel.

By reference to the valuable table published in the Annual Proceedings of the Grand Council of Tennessee for 1868, it will be seen what great lack of uniformity exists in the Official Titles of Council Officers throughout the United States. In nothing else in Masonry is there such great discrepancy. In nearly, if not all, the Jurisdictions, the several officers represent respectively the same personages in tradition, and perform the same duties in ritual. It is only in their official designation the difference exists. While we do not esteem it a matter of vital importance whether the presiding officer be styled "T. I. G. M.," "T. I. M.,"

or "M. I. G. M.," still we think that, where uniformity can be obtained without the sacrifice of landmark or tradition, we ought to have it. We think that ours is the best nomenclature, and have a modest confidence that we can show good reason for that belief, yet we are willing to sacrifice any, perhaps *all*, our favorite ideas upon that subject, in order to meet our sister Jurisdictions upon common ground. As we said before, the *title* we regard as unimportant; it is the duty which the officer performs, and the ritual he uses, that is essential, and in that respect we think there is far greater harmony.

With the hope, then, of obtaining uniformity of titles, as well as many other important advantages to Cryptic Masonry, we cordially second the proposal of the Most Puissant Grand Master of the Grand Council of Maine, for a Convention of the Grand Masters of the Grand Councils of the United States, to be held in the present year, for the purpose of considering these matters.

DEAL GENTLY WITH THE LITTLE ONES.

A CHILD, when asked why a certain tree grew crooked, replied, "somebody trod upon it, I suppose, when it was little."

He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous moral wrong.

Give it play, and never fear it,
Active life is no defect;
Never, *never* break its spirit;
Curb it only to direct.

Would you stop the flowing river,
Thinking it will cease to flow?
Onward must it flow for ever;
Better teach it *where to go*.

Masonic Mirror.

OFFICIAL.

GRAND LODGE OF TENNESSEE.

OFFICE GRAND MASTER OF TENNESSEE,
KNOXVILLE, TENN., MARCH 14, 1870.

To all whom it may concern—Greeting:

WHEREAS, it has been brought to my notice that the Grand Master of the Universe has removed from our midst our beloved Brother Williamson H. Horn, Grand Treasurer of this Grand Body; therefore, while we bow in humble submission to His holy will, we should feel that He does all things well, and that our Brother's removal is but exchanging a state of toil and trial here for a state of bliss and happiness in the Grand Lodge above.

This dispensation creating a vacancy in our Body, I therefore by virtue of the authority in me vested as Grand Master of Masons in Tennessee, do hereby appoint R. W. John McClelland, P. D. G. M., Grand Treasurer of the M. W. Grand Lodge of Tennessee, to fill the vacancy occasioned by the death of R. W. W. H. Horn, late Grand Treasurer.

In testimony of which I have hereunto set my hand of office in Knoxville, this the 14th day of March, A. D. 1870, A. L. 5870.

JOHN W. PAXTON, *G. M. Tennessee.*

GRAND CHAPTER OF TENNESSEE.

OFFICE OF THE GRAND HIGH PRIEST,
CLIFTON, TENN., MARCH 20, 1870.

To the Companions of the Royal Arch Chapter in the State of Tennessee—Greeting.

COMPANIONS—The dread messenger, Death, has again visited our sacred retreat, and in obedience to the mandate of the Almighty Jehovah, has borne from our midst our esteemed and honorable Companion, Williamson H. Horn, Grand Treasurer of the Grand Chapter. He was a zealous and true Mason, a real friend in time of need, a trustworthy and faithful servant, a venerable citizen, revered and beloved by all those who knew his sterling worth of character, and they were countless. The City of Nash

He mourns his loss, and we, his Companions, who have seen the mystic veil close behind his departing form, mourn with them and for ourselves. This excellent Companion was taken away on the 8th of March.

His death has left a vacancy in our Grand Body, which it becomes my duty to fill. I therefore, by virtue of the power in me vested, do hereby appoint Companion John McClelland, P. H. P., to fill the vacancy until our next Annual Convocation, and do so direct all Companions to recognize and respect his official acts.

Given under my hand and seal, at the Office of the Grand High Priest, this twentieth day of March, 1870.

JOHN W. HUGHES, *Grand High Priest.*

GRAND COUNCIL OF ROYAL AND SELECT MASTERS.

OFFICE OF THE THR. ILL. GRAND MASTER,
GRAND COUNCIL OF TENNESSEE,
NASHVILLE, MARCH 12th, 1870.

To the Officers and Companions of Subordinate Councils R. and S. M. of this Jurisdiction:

COMPANIONS—It becomes my painful duty to announce the death of our Illustrious Companion, Williamson H. Horn, Grand Treasurer of this Grand Council.

A faithful workman, a beloved Companion, and an upright man; he sleeps with the illustrious dead. May the full brilliancy of eternal light and life be his reward.

Ill. Comp'n John McClelland, P. T. I. G. M., is appointed Grand Treasurer to fill the vacancy.

Fraternally,

W. F. FOSTER, *Th. Ill. Gr. M.*

GRAND COMMANDERY OF KNIGHTS TEMPLAR.

General Orders, No. 2.

HEAD QUARTERS OF THE RIGHT EMINENT GRAND COMMANDER,
GRAND COMMANDERY OF KNIGHTS TEMPLAR,
NASHVILLE, TENNESSEE, MARCH 17, 1870.

To the Eminent Commander, Officers, and Knights, of _____
Commandery, _____, Tenn.:

FRATRES—The painful duty of announcing to you the decease of our Eminent and eminently worthy Frater, Sir Williamson

Hartley Horn, Grand Treasurer of this Grand Commandery, devolves upon me. Our departed friend, faithful in whatever station he was tried, the soul of honor, truth, and purity, filled the office of Grand Treasurer, with the highest ability, from the organization of the Grand Commandery. At length, worn out with the battle of life, after a prolonged and painful sickness, he dropped his spotless sword into its scabbard, and meekly, and in full trust and confidence in a risen Saviour, returned his soul to God who gave it. His stainless moral character, his uprightness and integrity, his suavity of manners, and admiration and love for the principles and practices of our Order, are the imperishable records he has left behind him. He died on the 8th of the present month, and was interred at Nashville on the 10th.

The Right Eminent Grand Commander desires to notify you that, by virtue of the power in him vested, he has appointed our Eminent Frater, Sir John McClelland, Past Grand Commander to fill the vacancy. You are, therefore, notified to recognize his official acts.

Commending you to the love of Christ, in whom we place all our hope and trust, and through whom we hope again to meet with those Fratres who have, before us, passed on to glory, the Right Eminent Grand Commander courteously and fraternally salutes you.

By order of the Right Eminent Grand Commander, Sir JOSEPH MEGOWAN TOWLER, in knightly courtesy and fraternal esteem,

Faithfully yours,

GEORGE STODART BLACKIE, *Kt. Comm'r,*
Asst. Grand Recorder.

General Orders, No. 3.

HEAD QUARTERS OF THE GRAND COMMANDERY
OF KNIGHTS TEMPLAR OF TENNESSEE,
NASHVILLE, APRIL 5, 1870.

*To the Eminent Commander, Officers, and Knights, of
Commandery, No. ..., .., Tenn.*

FRATRES—The Right Eminent Grand Commander directs me to express to you his profound regrets that an attack of serious sickness has totally incapacitated him from making his official visit to your Commandery, for the purposes of Inspection and Review, as announced in General Orders, No. 1, issued on the 24th of June, 1869. This he deplures, not only on his own account, but also because he had hoped, by personal intercourse

and interchange of views, to have adopted such plans as would secure uniformity of Drill, Ceremonies, and minor detail, in all the Commanderies of his Jurisdiction. He is, however, yet hopeful, that, at the coming Conclave of the Grand Commandery, to be held in Nashville on the 10th of May, some steps may be taken towards the accomplishment of his aim.

He therefore calls upon you, or as many of you as can make it convenient, to appear in the City of Nashville on the morning of the 10th of May, at 9 o'clock. Officers and Knights will be attired in the full costume of the Order, or in the Regulation half-dress. The Grand Commandery will be received on Broad Street, by the Subordinate Commanderies, after which they will be inspected and reviewed by the Right Eminent Grand Commander and his Staff.

The corps will then move to an appropriate spot, to be selected by the Committee of Arrangements, where, at the earnest solicitation of the R. E. Grand Commander, the Knights of Nashville Commandery, No. 1, will perform such military evolutions and exemplification of tactics as may be selected.

The Grand Commandery will then be opened for the transaction of business.

At night, the Right Eminent Grand Commander will deliver an address on the Principles and aim of the Order, in the Masonic Hall, to which the public generally, and especially the wives, daughters, and other relatives of the Knights, are courteously and cordially invited. This will conclude the public ceremonies. There will be no banquet, as the R. E. Grand Commander believes that it would be ungenerous to accept the proffered hospitalities of Nashville Commandery, he being well aware of the depleted state of her Treasury.

The full programme of the day's work will be issued in due season, and will contain all the minor details, which have been left to a thoroughly competent Committee of Arrangements.

Praying that our loving Saviour may bless you in all your official and social relations, and that we may meet in health and happiness at the time indicated, the R. E. Grand Commander courteously and fraternally greets you.

By order of the Right Eminent Grand Commander, Sir JOSEPH MEGOWAN TOWLER,

In knightly courtesy and esteem,

GEORGE STODART BLACKIE,

Knight Commander,

Assistant Grand Recorder.

VERACIOUS MASONIC CHRONICLES.

HAVE your readers ever been served with that good thing told by Old Rob, how a greeny was taking his first; how the *arriere* of his body linen became ignited by the accidental upsetting of a candle; how it burnt his shirt and hair; how he was taken out and water poured over him; how the W. M. solemnly suggested to the Lodge that 'twas best he should suppose the burning a regular part of his initiation; how the Lodge solemnly agreed to his proposition; how he was brought back and put through, but with a tender regard for his blisters; how he endured the amazing trials of a twelve miles' ride home on a bumping horse; finally, how he came back a month afterwards to see his brother George go through the same process, and complained bitterly at the close that the shirt-burning had been neglected? Ask the diligent Rob to tell it in his own way. It is better than his psalm of *Our Vows*.

As a good set-off to the extravagant ideas of some Ritualists about rigidity of work, read the following, which *is said* to have actually occurred:

A town in Indiana had a Lodge that had a W. M. who had an exaggerated notion of discipline. One night he had met his Lodge in called meeting, not a member absent, to instruct them in the work. Teaching them the use of the gavel, he had just called them up with three knocks, when he leaned too far back, fell against the window that was behind him, fell through, fell to the ground four stories, and broke his neck. Picked up the next morning, he was buried decently, but not a Mason came to the funeral. More strange still, not a Mason appeared any more in that village. It was inexplicable. Forty women left widows, two hundred and seventeen children left orphans, eighty-four merchants left in the lurch with unpaid bills.

Twenty years after that, somebody went up in that fourth story, broke open the door, and behold the Lodge, a Lodge of skeletons! Strange, but true; they had rigidly obeyed the orders of the W. M., and waiting for the knock to seat them, had starved to death.

Each was standing in an attitude of respectful attention, "looking to the east," and had not the pitying citizens taken them down and tenderly removed them, they would have been standing there yet. Such is life.—*The Evergreen.*

NOTES OF THE MONTH.

KNIGHTS TEMPLAR.—The Grand Conclave of Knights Templar of England and Wales, are again permitted to have the use of the Freemason's Hall, London. This is an acknowledgment of the claims of the Knights to be regarded as regular Masons.

MOUNT VERNON.—We have received for publication "An Appeal to the Honorable Fraternity of Masons in Tennessee," written by one of the "Vice-Regents of the Mount Vernon Association." It calls upon the Brethren in Tennessee to join the Fraternity in Wisconsin in renewing the stone front of the tomb of Brother George Washington. We have refrained from publishing it, much as we approve the object, until we can learn how far the movement has been carried in Wisconsin, and to what extent the Fraternity is to be recognized in the matter.

ASYLUM FOR INEBRIATES.—The Honorable Board of Trustees of the Tennessee Asylum for Inebriates, which received its charter from the present Legislature, held its preliminary meeting on the 12th of April. The Hon. A. S. Colyar was elected President of the Board, and the Hon. J. Henry Currey, Secretary. The Board has formed Committees, and already begun to agitate the subject of the erection of a charitable institution among us which, in other States, has proved of inestimable benefit. In this connection we are glad to state that the Temperance cause in Tennessee has, of late, received a new impetus, and numbers are thronging to the Divisions, which are working with earnestness, and attended with success.

ANCIENT AND ACCEPTED SCOTTISH RITE.—The meeting of this Illustrious Body will be held at Baltimore, on the 2nd of May, when much matter of interest, in connection with internal propagation and foreign relations, will be transacted. We understand that the state of the Rite in Tennessee will receive particular attention, as the Sovereign Grand Commander is determined that the cloud, which has of late apparently settled on us here, shall be dispelled, and that, ere many months, the bright sun of wisdom will irradiate all the dark places of our Territory. We shall be glad to see something done. The Eastern and Middle sections of our State have been entirely neglected since the death of the Illustrious Fuller, and now that the effects of internecine war are being obliterated, we fully expect to see Lodges, Chapters, and Consistories, rising up among us.

A COUNCIL OF RITES.—The London *Freemason* is advocating the formation of a supreme governing Masonic Body for England, to be called "The Council of Rites." This Assembly would include Symbolic and Capitular Masonry, as well as the Orders of the Temple and Malta, the Order of Rome and Constantine, and the Ancient and Accepted Scottish Rite. To this we shall refer again when we have more information.

POSTAGE STAMP COLLECTING.—This interesting and instructive amusement has, of late, received a number of new enthusiasts in the circle of our acquaintance. They will be glad to learn that the subject, "science" some call it, of "Philately," has assumed such proportions as to give rise to the publication of several monthly magazines, entirely devoted to the matter. One of these, the "American Journal of Philately," published in New York, by J. W. Scott & Co., has found its way to our table. We are both entertained and instructed by its contents. It is neatly printed, well written, and illustrated, and deserves attention. Costing only one dollar a year, it is a very cheap guide to any one who fancies this literary "hobby." Up to the first of January, 1870, there have been 2,072 distinct postage stamps issued by 129 different governments. Of these, 1,019 bear the heads of the sovereign or some other notable, as the principal design; 567 give to the world the arms of the country that issued them; 266 bear the numeral of value as the principal design, the remaining 220 being occupied with fancy devices, &c. Some of these, as

those of Nova Scotia, Costa Rica, Nicaragua, and Newfoundland, are of exquisite beauty. Spain has issued 97 stamps; the United States, including its new issues, nearly as many; Hayti, Sarawak, Malta, and several other British colonies, are contented with one. Great Britain and her colonies together have issued 628, being over a quarter of the entire number of stamps.

MASONIC LITERATURE.—We have received, for examination and review, and are now engaged in reading, two new and important additions to our Masonic publications. These are the "Mysteries of Masonry," by H. E. Reynolds, and the "History of Freemasonry in the World," by Brother J. C. Findel, the editor of the "*Bauhutte*," the leading German Masonic Periodical. The former is a philosophical discussion, which, at a hasty glance, seems to us to be an abstruse and visionary speculation; the latter will depend, for its value, on the soundness of its statements, the fidelity of its representations, and the fairness of its conclusions. Both works will receive our faithful attention. They are published by J. B. Lippincott, of Philadelphia, and are on sale in this city by W. T. Berry & Co., Public Square.

IMPOSTURE.—Mrs. E. Wilson, the widow of the deceased M. W. Brother Geo. A. Wilson, Past Grand Master of the Grand Lodge of Mississippi, has, for many years, been a resident of this city. She has recently informed us that the Grand Lodge of Mississippi presented her husband with a Past Grand Master's Jewel, in gold, on which, before his death, he had caused her name to be inscribed, in addition to his own. This jewel was stolen from her during the war, by a member of Stokes' cavalry. Although she advertised largely for it, she obtained no clue to its whereabouts. But lately it has come to her knowledge that a begging impostor, representing herself as Mrs. E. Wilson, has been exhibiting this medal, or a copy of it, in support of her claims. We desire to place this information before the Craft, that the guilty person may be seized by the arm of Justice, and, if possible, the jewel be recovered.

GOOD THING FOR RUTH.—A Sunday-School teacher was giving a lesson on Ruth. She wanted to bring out the kindness of Boaz in commanding the reapers to drop large handfuls of wheat. "Now, children," she said, "Boaz did another very nice thing for

Ruth; can you tell me what it was?" "Married her!" cried one of the boys.

ANOTHER SUNDAY-SCHOOL YARN.—Pretty young female teacher.—"Now, Jack, can you tell me what a miracle is?" Rustic pupil—"Iss, ma'am; mother says if you do'ant marry t'nnew parson 'twill be a muracle."

BROTHER THE HON. ANSON BURLINGAME.—At a regular Communication of Amicable Lodge, Cambridgeport, Mass., an effective eulogy was pronounced on the decease of the Hon. Anson Burlingame, a member of the Lodge, and resolutions of the most complimentary character were adopted.

LIBERIA.—The *Masonic Monthly* for March contains a notice of the formation of the Grand Lodge of Liberia, which is stated to be in operation. It has under it three Lodges, all of which are holding sessions in Monrovia. The Hon. A. F. Johns is the Grand Master; the Grand Secretary, Grand Treasurer, and Senior Grand Deacon, are also "Honorable"; the Senior Grand Warden is a Colonel, and the Junior a General; the Junior Grand Deacon is a Judge, the Grand Chaplain a Reverend, and the Grand Sword Bearer a Doctor. The Grand Tyler is the only untitled man in the list. This eclipses the Grand Lodge of Quebec.

ITALY.—The Italian Freemasons have suppressed the question usually put to their neophytes, "What is your religion?" and now demand, "What are the duties of man to his country, to himself, and to his neighbor?"

DEATH OF ROBERT H. HOLMES.—We are grieved to chronicle the decease of another shining light in Masonry. On the 12th of March, M. W. Brother Robert D. Holmes, Past Grand Master of the State of New York, died at his residence in New York City of consumption. He was buried on the 16th inst., from Grace Church, by the Grand Lodge. He was a noble and good man and has gone to receive his reward. As he was the Masonic editor of the *New York Dispatch*, his views and opinions have made him widely known throughout the Fraternity, and his articles invariably commanded not attention alone, but admiration. He was a man of large sympathies, of versatile talent, and of ac-

tive energies; a man of sterling integrity, which, in these days of lax morals and loose politics, is worthy of note. He studied law in New York, in which city he was born and educated, and where he practiced law until a few months ago, when he was taken down with consumption. He was one of the founders of the Mystic Tie Lodge in New York, and was Grand Master in the years 1865 and 1866. He was twenty years a Mason, and, as a politician, he figured as a Member of the Board of Excise for several years, and as candidate for a district Judgeship at the last election. His death was sudden and unexpected. He was in his fifty-third year, and leaves a wife and three children. These, and our editorial friends of the *Dispatch*, as well as the Jurisdiction of New York, have our warmest sympathies.

DR. HAYES intends to lead another Polar expedition to the Open Polar Sea next year, and try, if possible, to reach the pole. We believe the Masonic Fraternity assisted him in his last expedition, and suppose they will do so again.

M. E. JAMES M. AUSTIN, General Grand High Priest of the United States, has granted a charter for the formation of a Royal Arch Chapter, at Seattle, Montana, to be called Seattle Chapter, U. D.

MASONRY IN JAPAN.—A petition for a second Lodge, to be held at Yokahoma, Japan, has been sent to London, and will no doubt be speedily acted upon, as Masonry has made much progress of late in the Eastern Empires. The new Lodge is to be called "O Tentosama," a Japanese term referring to the Sun.

KIND WORDS are among the brightest flowers of earth; they convert the humblest home into a paradise; therefore use them, especially around the fireside circle.

GERMAN NEWSPAPERS say that emigration to America from that country, this year, will be greater than ever before.

A RUSSIAN POET has not only been able to dedicate a volume of poems to his mistress's eyebrow, but to furnish the binding from his own person. Having had his leg amputated, he devoted the epidermis to the embellishment of his rhymes.

AT THE BRITISH MUSEUM, Harduppe, being informed by one of the courteous officials of the Museum that the carvings representing a serpent with its tail in its mouth, were intended for emblems of eternity, answered, "Yes, it represented the ceaseless struggle to make both ends meet!"

EXTRAORDINARY CHALLENGE.—The *Bristol Post* says—"Mr. Hampden, formerly of Bristol, sends us the following statement: £500 has been offered and accepted on the result of a scientific investigation as to whether the surface of the earth and water is level or convex. The challenge was made by Mr. Hampden, of Swindon, and has been accepted by a Fellow of the Royal Geographical Society of London. The £1000 has been lodged at Coutts's, and the survey is to be made before the 15th March, in the county of Cambridge. The editor of an old-established London paper has been chosen umpire; each party names a referee. Much interest in the decision is felt by the innumerable advocates of the Newtonian and Copernican theory of the rotundity and revolution of the earth, which Mr. Hampden affirms to be a downright fiction and a fraud, in the face of all the philosophy and science of the United Kingdom."

LADIES are like watches—pretty enough to look at—sweet faces and delicate hands, but somewhat difficult to regulate, when once started agoing.

MASONIC MEASURES.

A Masonic pound weighs sixteen ounces, and is at least evenly balanced.

A Masonic yard is thirty-six inches, and it is not shortened by the handling of the stick.

A Masonic ton is two thousand pounds, and is not roughly judged, but conscientiously handled.

A Masonic bushel contains two hundred thirty-one cubic inches, and is filled brimful.

A Masonic day's work is for the time paid for and is faithfully and diligently engaged in the employer's business.

A Masonic bargain or sale is one in which there is neither cheating for profit nor lying for gain.

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NASHVILLE, JUNE, 1870.

No. 6.

HISTORICAL MEMORANDA.

CUMBERLAND LODGE No. 8, NASHVILLE, TENNESSEE.

ANSON NELSON.

At the stated meeting in January, 1831, Brother E. F. Musgrove was received as a member, upon a dimit from Lodge No. 6, Tennessee. At the same meeting, the following resolution was passed:

“Resolved, That the sum of ten dollars, which appears, by the Treasurer’s report, to be due from the late Nashville Lodge, No. 37, which has surrendered its charter, be, and the same is hereby, remitted.”

A great deal of difficulty seemed to be experienced, about this time, by the Lodge, in getting members to pay their dues. By report of a special committee, it appeared that more than five hundred dollars was due the Lodge, and that the Lodge was in debt to the amount of more than one hundred dollars. Several members were suspended for non-payment of dues, some were to be called upon by a special collector, while the Secretary was ordered to write to all those at a distance. Among the latter class were A. J. Donelson and R. E. W. Earl, who were in Washington City; G. Keen, who was in Georgetown, Ky., and Edward C. Read, who was in the City of New York.

We find the following recorded in the proceedings of the stated meeting in January:

"The code of By-Laws offered by the Committee, revised at the stated meeting in September last, and which passed its first reading in November, was taken up and acted upon, section by section, and, after due consideration, was adopted, with some few amendments, which will appear in the report itself, signed by the Committee appointed to make the revision, to wit: J. M. Pike, M. Stevens, H. R. Cartmell, and Oliver H. Wilson, and ordered to be placed in the archives of the Lodge for future reference, if necessary."

It was then ordered that the Secretary have two hundred copies of the new code of By-Laws printed, upon the best terms he could, and that he have the name and grade of each and every member attached thereto.

At the stated meeting in February, the Secretary reported that he had attended to the duty assigned him, relative to the printing of the new code of By-Laws; that Brother Wilkins Tannehill had done the printing, and presented a few copies for distribution.

Several cases were taken up and acted upon, at the February and March meetings, in relation to the payment of dues.

A committee had been appointed at the January meeting, consisting of Brothers Pike, Welch, and Wilson, to coöperate with similar committees from the Chapter, Council, and Encampment to make such arrangements and improvements in the second story of the Masonic Hall as may be considered mutually advantageous. This committee reported, at the stated meeting in March, that the contemplated alterations "would not be of an disadvantage to the Lodge, and would recommend that the higher orders be permitted to make such alterations as they may think proper, provided they pay the expense themselves."

At a called meeting on the 6th of April, Brother Isaiah F. Banker, after a fair and impartial trial, was duly expelled for unmasonic conduct.

On the 22nd of April, the third degree was conferred upon J. W. Eubanks.

A committee was appointed at the stated meeting in May, to make the necessary arrangements to celebrate the approaching anniversary of St. John the Baptist.

The Master Mason's degree was conferred upon W. D. Scott on the 23rd of May.

At the Anniversary Meeting in June, we find the names of

some of the visitors present, as follows: H.W. Dunlap, M.W. Grand Master of Grand Lodge of Tennessee; Rev. H. M. Cryer; Samuel V. D. Stout, late member; Andrew Anderson, late of Daviess Lodge, No. 22, Kentucky; George Royster, late of St. John's Lodge, No. 6; Brother Huff, late of Clarksville Lodge; John Saffarrans, Jr., late of Columbia Lodge, No. 3; F. D. Robertson, late member; T. R. Norman, late of Columbus Lodge, No. 5; M. Doyle, late of Hiram Lodge, No. 7; J. Hinton, and William Houston.

The following officers were duly installed in the Lodge-room:

James M. Pike, Worshipful Master.

H. R. Cartmell, Senior Warden.

Enoch Welborne, Junior Warden.

Thomas Welch, Treasurer.

N. S. Anderson, Secretary.

Alfred A. Adams, Senior Deacon.

Wm. M. Marshall, Junior Deacon.

Abner McDowell, Chaplain.

E. F. Musgrove, Marshal.

A procession was formed, which marched to the Methodist church, where the Rev. Hardy M. Cryer delivered an able, eloquent, and impressive sermon. Returning to the Lodge-room, upon the motion of R. W. G. M. Dunlap, a committee, consisting of the three highest officers of the Lodge, was appointed to return thanks to Brother Cryer for his sermon.

At the stated meeting in July, the following resolution, offered by Brother J. M. Pike, was adopted:

Resolved, That the thanks of this Lodge be presented to Bro. O. H. Wilson, late Secretary, for his generous and voluntary relinquishment of the monies due him from this Lodge for his services as Secretary, (requesting that amount to be added to the Charity Fund,) and our regret that so valuable a member should be compelled, by his necessary avocations, to withdraw, which we hope is only for a season."

On motion of Brother Cartmell, it was resolved, "That Brother Stevens be permitted to let the Regular Baptist Church in Nashville use the basement story of the Masonic Hall for religious exercises."

At the stated meeting in August, 1831, Andrew Anderson, P. M., David M. Love, M. M., and John J. Hinton, M. M., were duly elected to membership.

A committee was appointed, at the stated meeting in Septem-

ber, to inquire into the situation of Mrs. Pipkin, widow of Brother Stewart Pipkin, who reported, at the meeting in October, that the sum of twenty dollars would be sufficient for her present wants. It was ordered to be promptly paid.

At a called meeting on the 4th of November, Brother Steve was released from the payment of rent for the basement story of the Masonic Hall, on and after that date, and Brothers Cartmel and Welborn were appointed a committee to take charge of the basement, make such repairs as they deem necessary, and report out the same if an opportunity offered.

A communication was read at the same meeting, from James Erwin and Stephen Cantrell, a committee appointed by the Mayor and Aldermen of the Corporation of Nashville, stating that the Corporation of Nashville had bought a part of the lot in the rear of the Masonic Hall, in 1824, on the condition that they were to use it alone as a reservoir to contain water; and that failing to use it for that purpose, they were to sell it back to Cumberland Lodge for \$700, and upon the refusal of the Lodge to pay that amount, when it was offered, then the restriction was to be removed; and that, in accordance with said contract, the Corporation of Nashville now desired of Cumberland Lodge to take the property at \$700, or remove the restriction. The Lodge discussed the matter till a late hour, and adjourned till the Monday evening following, the 7th, when a vote was taken upon the question "Shall the Lodge re-purchase the lot sold to the Corporation of Nashville for a reservoir?" and decided in the negative.

Brother Stevens offered the following resolution, which was unanimously adopted:

Resolved, That all conditions annexed to the sale of a part of the lot in the rear of the Masonic Hall, to the Corporation, be null and void, and that the Worshipful Master and Wardens be authorized to carry this resolution into full and complete effect."

On St. John's Day, Dec. 27th, 1831, the following officers having been previously elected and appointed for the succeeding six months, were duly installed, to wit:

Moses Stevens, Worshipful Master.
H. R. Cartmell, Senior Warden.
Enoch Welborne, Junior Warden.
N. S. Anderson, Secretary.
Thomas Welch, Treasurer.
Peter J. Ruffner, Senior Deacon.
Wm. D. Scott, Junior Deacon.
Austin Grisham, Tyler.

After the installation, a procession was formed, which marched to the Methodist Church, where an able and appropriate address, by Rev. A. McDowell, Chaplain of the Lodge, was delivered before a large assemblage. Returning to the Lodge, the usual vote of thanks was passed, complimentary to Brother McDowell.

On the 8th of January, 1832, the Lodge was convened to pay the last sad tribute of respect to their deceased brother, Past Master James Mason Pike, who was buried with the usual solemnities, and the members ordered to wear the customary badge of mourning for thirty days.

At a called meeting on the 11th of February, a communication was received from H. R. W. Hill, Robert Woods, John Price, and John Webber, a committee on behalf of the Cumberland Presbyterian congregation, proposing to lease the basement story of the Masonic Hall for twenty years, for the use of said congregation as a church. Brothers J. W. McCombs and Duncan Robertson were appointed to inform said applicants that the committee appointed to take charge of said rooms has disposed of them for one year, and that this Lodge cannot, at present, accede to their proposition.

Brother Cartmell, from the committee appointed for that purpose, reported that "they had rented the lower story of this Hall to the United Baptist congregation, to be used as a church, for one year, for the sum of one hundred dollars;" and the Lodge confirmed the contract with the committee.

Brother John McIntosh, formerly a member of Hiram Lodge, No. 4, of Kentucky, and who moved to Nashville in 1831, and had been a frequent visitor to the Lodge, was duly elected a member of Cumberland Lodge, at the stated meeting in March, 1832, upon a dimit from his old Lodge. He was for many years Superintendent of the Tennessee Penitentiary, a vigorous, sensible, and useful man.

At the stated meeting in April, 1832, Mr. Washington Cooper was raised to the sublime degree of Master Mason, Hugh W. Dunlap, Past Grand Master, Wilkins Tannehill, Joseph Gingry, N. S. Anderson, and many other brethren, being present at that meeting. H. R. Cartmell, of course, acted as W. M.

At the stated meeting in June, the following officers were elected to serve for six months:

Moses Stevens, Worshipful Master.

Oliver H. Wilson, Senior Warden.

Andrew Anderson, Junior Warden.

Thomas Welch, Treasurer.

These brethren were installed on the 24th, together with Bro P. J. Ruffner, appointed Senior Deacon; Brother David J. White, appointed Junior Deacon, and Austin Grisham, appointed Steward and Tyler. The installation ceremonies were not public on this occasion, and were concluded at 4 o'clock, p. m.

The Lodge buried, with Masonic honors, their deceased brother, Willis White, on the 8th of July, 1832.

At a meeting on the 29th of September, the following resolution was adopted:

"Resolved, That we tender to the Bishop and members of the Tennessee Conference of the M. E. Church, the use of our Lodge rooms, to hold their next annual meeting, on the 31st October ensuing."

At a called meeting, on the 8th of October, the W. M. informed the Lodge that it had been convened for the purpose of interring the remains of our deceased brother, Luther Bigelow, late W. M. of Carthage Benevolent Lodge, No. 14; whereupon the Lodge formed a procession, which proceeded to the Methodist Church, where a funeral discourse was preached by the Rev. Mr. Green. The procession then moved to the burying-ground, where the body was interred with the usual solemnities, and the brethren returned to the Lodge-room, and resolved to wear Masonic mourning for thirty days. A fine band of music accompanied the procession.

At the stated meeting, in October, very little business was transacted, and the Lodge was closed at twenty minutes before o'clock.

At the stated meeting in November, Brother P. J. Ruffner asked for a dimit, which was granted, as well as a diploma.

At the stated meeting in December, the following officers were elected:

Moses Stevens, Worshipful Master.

Andrew Anderson, Senior Warden.

David J. White, Junior Warden.

Thomas Welch, Treasurer.

Nehemiah S. Anderson, Secretary.

Who were installed on St. John's Day, (27th,) together with Bro Alfred A. Adams, Senior Deacon; Wm. D. Dorris, Junior Deacon, and Austin Grisham, Steward and Tyler.

STRINGING THE NERVES.

AN ENGINE DRIVER'S TALE.

OURS is a new line—a very new one—running through miles of unsettled country, where it's no wonderful thing to make out in the far distance half-a-dozen Injuns galloping along with their hair and blanket streaming out behind; and more than once I've wondered how it would be if one of those painted beauties was to collect his friends, and pull up the line. And mind you, tomahawk and scalping-knife are not things only to be heard of in Cooper's novels, for they are in use to this very day, so that more than one Sioux or Pawnee warrior can display his bloody scalps torn from the heads of the hated whites by his treacherous hand. It seems very horrible, no doubt, and to belong to the past; but for all that, such things are taking place every day in the Far West.

Now, it's through this part of the country that our line runs, and for past years I've drove on that line. I drove there when it only ran twenty miles; and I ran along that line as it stretched out farther and farther into the great region westward, till it went its hundreds.

We've cow-catchers on our engines, and nothing to laugh at neither. On your few-mile-long lines, you can fence; but when your line happens to get over a thousand miles, fencing comes expensive, and would make a hole in the profits; so that it was soon found necessary to have something in front that would throw off a cow or a bullock if it had strayed on to the line; or else, being an obstinate sort of beast, it might throw off the train. For they will stray, and there's no mistake about them, and when you see them there, and sound the horn—for we use that as well as the whistle—instead of the stupid things getting off and into safety, they'll go galloping on in their clumsy cock-tail one-two-three amble till we catch up to them, and then—well, I should say that in my time I've made beef of a score of cows, though I never made an end of a fellow creature yet, I'm thankful to say. I was very near it though once.

You've laughed about the stokers going out in front on to the cow-catcher, to heave billets of wood at the brutes; but it's a fact, and I've done it before now; and a good crack from a cornerish piece of wood has saved 'em, making them give a kick and a plunge off the single line, and giving us room to go by.

But there are things that will not get out of the way, do what you will; I believe you might sound the horn or whistle, or whatever you'd got, at any old woman who was crossing the line, and she'd only stand still and stare; while, if you had a billet of wood, she'd only shake her umberella at you, and call you a villain. They're dreadful creatures are old women, and if it wern't for the thought that they were once young, I don't know how we should bear them. They don't seem to understand railways at all; they never have their tickets ready; they're always either too soon or too late; and when once they are in the car, they bother every one to death, and drive the guard mad by expecting that folks have entered into a conspiracy to carry them right past their destination. Why, a friend of mine, a guard on the line between New York and Chicago, once told me of an old lady going to the last place and wanting to get out at the first station.

Well, putting cows first and old women second, the next on the list, to my way of thinking, stand children, bless 'em! I love children, got half a score of them myself, but they always give me the cold shivers when I see them near a railway. For you see, I suppose for company's sake, being an out-of-the-way lonely spot, there was a chap built himself a log-shanty close to the line, where he had made a bit of a clearing, and perhaps he thought it would be a bit of company for his wife and little ones to see the trains go by with people in, besides being a bit of protection from the wandering tribe about; for you see, where a man sets up his tent, as you may say, out in the wilderness, he's obliged to run risks; so any chance, however small, of making it less risky, is snatched at.

I got quite to know those people, and hardworking folks they were. Why, before they had been there six months, that bit of wilderness began to look like a little garden of Eden; and two more came and pitched in the next bits. I quite knew those first folks, though we never spoke; for I always went by them at twelve miles an hour; but the little ones used to stand at the shanty-door and cheer, and as time went on, I'd wave my hat to the wife and husband too, so that they generally used to come out, when they heard me coming up or down; and more than once mine has been an anxious journey when I've passed there, and

I has been quiet, for I've thought that perhaps the Injuns had been down, which would have meant murder and fire; but somehow I never had that to trouble me, for the next time I'd pass, there would be some one at the door, or in the strawberry patch in front.

We got to be such friends at last, that I used to buy candy and dough-nuts, and heave 'em into the garden as I went by, for the children to scramble after, and that's what it was that did it, and this is how it was.

We were going comfortably along one afternoon, till, as we got near the clearing where my friends, as I called them, were located, I began to feel in my pockets for a couple of papers of something that I'd got, when my stoker says: "Hollo! what's that on the line?"

"Cow?" says I.

"Cow; no," he says; "why—why—it's three children!"

"Sound the——" I did not stop to finish, but opened the little valve myself, making the still afternoon air quiver with the hollow booming roar it sent far and wide.

"That's moved 'em!" says my stoker, laughing to see the little instant figures scamper away.

"I thought it would," I says; and then with my hand on the valve, I make the thing scream and roar again, for there was one of the little ones still right in the middle of the track.

In a moment I'd forgotten all about the stuff in the papers, for a curious sort of feeling came over me, one that for a few moments took all the nerve from my limbs, so that I could not move; and then instead of reversing the engine, I began to creep forward; while, as if from the same feeling, my stoker stood staring with all his might right at the poor child.

We were too near for it to have done any good, even if we had both done our parts, and it was with a groan seeming to force itself out of my breast, that I told myself it was through my encouraging the poor children with presents that this was going to happen, for there, seeing no danger, was a little bright-eyed, long-haired thing dancing about and waving its hands as we came swiftly on.

It takes me some time to tell it, but it only took a few moments; and there it all is now like a picture that having once seen can never forget. It was a glorious, sunshiny afternoon, with all looking bright; the hut, with its patch of flowers; the children by the side of the line, and their mother running out wild and frantic-like, but only to drop down in the track, half-way be-

tween the door and where her little one was dancing and waving its little hands as we glided on.

I felt like a man does in one of those nightmare dreams, when the will is there to do something, only a dreadful kind of face holds you back, and you can see danger coming nearer and nearer, and yet not avoid it. We neither of us spoke, but stood there one on each side, leaning forward as helpless as the poor little child in front, till, with almost a yell, I fought clear of the power that seemed to hold me, and with the feeling on me that I was too late I crept along the side of the engine, and lay down with my arms extended in front of the cow-catcher. Only moments, but moments that seemed like hours, as with its strange, hurrying jumping motion, the engine dashed down, as I told myself, to crush out the life of that poor little innocent. I wanted to shut my eyes to keep out the horrible sight, but I dared not; and though now I seemed to be doing what might save the child's life, I could not think it possible. There it was, just in front, and yet we appeared to come no nearer.

Twenty yards—ten yards—were we never going to pass over the spot? or would some miraculous power stop the engine? I tried to shout, but only a curious hoarse noise came from my throat; I wanted to wave my hands, but they remained stretched out obstinately towards the child.

Five yards,—four—three. There was the little thing laughing in its innocent glee, for it was expecting some little present from me, who was then calling myself its murderer, and lay there motionless as a statue.

Two yards—one—at last—all over. There was a shock as we dashed down upon the little thing, who seemed to stretch out its hands to mine, and to leap, actually jump, into my arms, and then, with it tightly grasped, we were still going on and on; I with my eyes shut, but feeling that I had the child tightly held to my breast, and yet not able to look to see if it was hurt.

Then I don't know how it was, but I believe I must have got up, and crawled back to my place by the stoker; but I don't know, I can't recollect doing it, only finding myself sitting down there, holding the frightened little child in my arms, and feeling stunned and helpless as a child myself.

"What am I doing of?" I said at last, for my stoker had spoken to me. "Why, I'm crying," I said; and so I was crying like some great girl.

We dared not stop to take the little thing back, but we sent it from the next station; and you'll believe me when I tell you, that

we were better friends afterwards than ever, so that for long enough we used to make signals, I to the folks at the cottage, and they to me; but I shall never forget that little one getting out upon the line.—*Chambers's Journal*.

THE DAY OF UNREST.

THE world's history is marked by epochs, to which designations have been given in history, adapted to their several characteristics. The golden age,—the silver age, the brazen age, the iron age, the heroic age; have each their appropriate places on the wayside over which Time has traveled from the beginning.

The present age has not yet developed its character so that the future, when considering it, can properly describe its distinctive features. It has subdivided itself into those lesser periods of which epochs are composed, which are however distinctly peculiar. The present division of this age, is the day of unrest. Throughout the world the mind of man is now occupied with a changing condition in thought and theory, in government, social, individual, and material interests of states and society. The established in all of these interests, is being shaken. There is unsteadiness in their positions individually and relatively. Positivism is unsettling the teachings of philosophy; science is undoing the works of its immaturity; the theoretic is being supplanted by the new phases of the speculative; trade, commerce and industries are all revolutionized by an ingenuity to which the energy of this day has given material powers. Civil Engineers are directing commerce, which before was the domain of the merchant; machinery is a driving power, and it operates with its motive forces alike on land, water and capital; the laws which political economy consolidated in a code, are now abrogated by a sentiment or fanaticism. Coin, which one decreed the test values, is now the plaything of paper mills. Dogmas, which have been held infallible, are now yielding to the sporadic attacks of the skeptic.

The traditional, hereditary power and positions of nations, are the sport of congresses and conventions and treaties. The walls which for ages cut off China from commerce and mankind, are now broken down by emissaries from the covetous with gunboats and protocols. Steam is essaying to confute Confucius. It may be therefore well said, that this is the day of unrest. Why it is so, does not properly belong to this consideration of the fact that it is so. The influences which are every where at work producing so marked an unsettlement, are to be restrained, unless true progress is to be lost in licentious love of novelty.

We have been led into this train of thought by reading in our various exchanges not unfrequent disquisitions on the construction of landmarks, doubts as to the true meaning of usages, and a reluctant, but yet not illy disguised disposition to resist the power of custom, in the Masonic organization.

The unrest of which we have spoken will no doubt seek to introduce itself into Freemasonry. This spirit of the world pervading societies and nations, must necessarily infect all those relations, which are created by human associations. The glory of the Craft has ever been, that within its circle no such influences can come. But may it not be that now, the power of resistance is being awakened by the most insidious and persistent assaults. If these be true, or indeed if it be possible, then the solemn duty of those who are intrusted with the protection of the door of entrance into the Temple of Masonry, is to stand more firmly at their posts and give the alarm.

We feel this duty imposed upon us. It is beyond question that the only safety is to keep the lamp of Masonic light trimmed and burning, lest at an hour when security, supposed to be most assured, this enemy enters in, to create discord, if not more serious evils.

Let it be then the solace and the satisfaction of the true Mason to know, that in this day of unrest with the profane, there is a refuge, an asylum, and a Lodge, where abides that peace which passeth all understanding. There it is to be found, because the ancient, the established, the landmark and the law are guarded by that wisdom which has grown powerful in a strength which has been contributed from the ages.

Let it be said, in this day of unrest, that in Freemasonry there is no variableness or shadow of turning from its faith and teachings, which in their origin were made immortal.—*Keystone.*

MASONIC RELATIONSHIP.

THERE is a good deal of misunderstanding existing amongst our Brethren, relative to the business relations in which they stand toward each other. All admit that Masonry teaches us the important lesson, that our duty is to help and assist a worthy Brother in his profession and business, in preference to any other party, always providing, of course, that all things are equal. What we mean is this: supposing there are two merchants in a place, one a Mason, the other not, their goods equal in price and quality then the brethren of that locality should, decidedly, give their preference, influence, and support, to the merchant who belongs to the mystic tie. In the same way we should favor the medical man or lawyer, who belongs to the Fraternity, if their professional skill is equal to their respective opponents, who are not associated with the Order.

Another class of cases, however, arises, that frequently causes considerable annoyance and ill feeling—we allude to political and municipal elections—one candidate is a Mason, the other not, but your political views incline towards the one who is not; under those circumstances you should vote and electioneer, if you wish, against your brother Mason. In the same way that you are not bound to deal with a merchant, because he belongs to the Craft, if he charges you ten per cent more than the merchant next door, who is not a Mason. Masonry distinctly teaches us to be just and honorable towards all men, and we must not, therefore, support a man contrary to our political opinions, or purchase goods from a shopkeeper, at an exorbitant price, because, forsooth, they are members of the Brotherhood. We do not knock at the door of Masonry, because we hope by gaining admittance to be the better enabled to accomplish our political designs, or increase our everyday business. We leave these questions without the entrance of the Lodge-room. Our object is, of course, amongst other things, to mutually benefit each other, but on no account are we to sacrifice individual opinions, or sink our own personal interests. A true Mason may be a very poor surgeon; are we on account of his association with us to risk the life of a wife or mother by employing him, when superior skill is to be had from a man who dislikes

the Fraternity? Certainly not. A third class barrister may be the Worshipful Master of our Lodge, are we to jeopardise our property and fortune by securing his services in preference to the eminent lawyer who lives close by, but is not a Mason? Again we answer, certainly not. So with the merchant, the mechanic and the tradesman, we must deal with all impartially, fairly, and honorably.

But there is another point to which we particularly wish to draw attention, and it is one which, unless viewed in a proper light, often produces bitter feelings, and is apt to mar the harmony of a Lodge to a great extent. We allude to two Masons being candidates for the same office, or after the same contract. In a political or municipal election, we entirely fail to see how any can hesitate upon the propriety of such a candidature. Masonry is not to prevent a man from aspiring to either political or municipal honors, because an opposition candidate belonging to the Craft, happens to be in the field; nor should a Mason hesitate to canvass against a brother Mason if he is accustomed or fond of taking an active part in the elections of his constituency. In the same way, we maintain, in the case of contracts or appointments, Masons have as legal and constitutional a right to send in their tenders, and exert their influence to secure such contracts or appointments, as if they were dealing with parties opposed to the Craft. To maintain that, because a Mason has tendered for any particular contract, no other Mason has a right to enter the field and tender his contract, is simply absurd. To prevent such a fair opposition is to limit the rules of trade by a most protective system of despotism, and we further believe and maintain that such opposition, so long as it is fair and honorable, should cause no ill-feeling amongst us.

Our Fraternity recognizes the rights of all men, and as such will not cripple or hamper, by any stringent rules, the legitimate course of trade or business. There must necessarily be more or less opposition in every profession or calling, but all can always be carried on honorably and manfully, and there is no Masonic obligation, that we are aware of, that encroaches upon the business or other duties of any members of the Craft. The golden rule is "to act upon the square, and do unto others as we would they should do unto us." If Masons would do this, no ill-feeling could arise; but at the same time, we must protest, in the name of justice, against a rather narrow-minded opinion, which seems to prevail in some quarters, that because a man is a Mason, he must not oppose, in the legitimate course of business, his Masonic

brother. This is incorrect—Masonry does not and should not interfere with any man's profession, trade or calling.—*Gavel.*

PHYSICAL ANTIPATHIES.

EVERY person reckons among his acquaintances individuals who are peculiarly "touchy" upon certain points. In an ordinary way it is plain-sailing enough with them; but just venture upon certain topics, and they are "nowhere" in a moment. Pressure upon some hidden mental spring makes all sorts of secret drawers of the mind shoot out suddenly, to the amazement of the unconscious operator, and he will go away with the firm conviction that there is some screw loose in that particular quarter at least. Familiar as we are with mental peculiarities of this kind, there is a parallel range of physical ones, which are generally very little known. The physician who sounds the depth of our bodies, and knows how oddly the mucus membrane of one individual behaves, and what eccentricities are shown by the epidermis of another, is aware that this "too, too solid flesh" can have whims and fancies, tastes and dislikes, and show them, too, in a manner as decided and demonstrative as though the mental instead of the grosser organs were implicated. These physical idiosyncracies sometimes put on such extraordinary features, that we fear, in relating some of them, the reader will think we are romancing. For instance, he will readily assent to the old saying, that "what is one man's meat is another man's poison;" nevertheless, he will doubt our good faith when we tell him of a man being poisoned by a mutton chop. Dr. Prout, in his valuable work on the Stomach, however, relates just such a case. This individual, with a contumacious stomach, could not touch mutton in any form. It was at first supposed that this dislike arose from caprice; the meat was therefore disguised, and given to him in some unknown form, but with the invariable result of producing violent vomiting and diarrhœa: and from the severity of the effects, which were those of a virulent poison, there can be little doubt

that if the use of mutton had been persisted in, his life would have been destroyed. Strange and irrational as this behavior may appear to be, yet it is only an exaggerated example of stomach capriciousness. Some persons cannot touch veal, others are prostrated by a few grains of rice. We happen to know an individual who is immediately seized with all the symptoms of English cholera if he takes as much as a single grain of rice. Such is his susceptibility to the presence of this article of food, that the most infinitesimal portions are instantly detected. Thus, for instance, having been seized with illness immediately after drinking beer, it was discovered that a grain or two had been introduced into the bottle for the purpose of giving it a head. Eggs are equally obnoxious to some individuals. Mr. Erasmus Wilson relates the case of a patient who was seized with a violent bowel complaint suddenly, without any apparent cause. Knowing, however, his proclivity to violent gastric irritations from touching eggs, he at once declared that he must have partaken of the obnoxious food. It could not be traced, however, until the cook acknowledged that she had glazed a pastry, of which he had partaken, with the white of an egg.

Shell-fish is well known to disarrange the digestive organs of some people. We happen to be acquainted with a lady who unfortunately partook of a lobster-salad for supper at a ball with the inconvenient result of almost immediately breaking-out into a rash, over the face, neck, and arms. For this reason mussels, shrimps, and cockles, cannot be touched by many individuals. In order to understand the immediate and extraordinary effect thus produced upon the skin, in consequence of partaking of food irritating to the stomach, we must inform our readers that the lining of the whole digestive apparatus is only a continuation of the epidermis. Let us imagine a double night-cap, one end of which is thrust into the other, and we have at once the true idea of the relation the epidermis, or outside skin, has to the mucous membrane, or inside skin, which lines the stomach and intestine. With this explanation, it is easy to understand how it is that an irritating poison coming in contact with the stomach immediately tells its tale on the fair shoulders of the ball-room belle.

Results equally distressing, if not so unsightly, are produced in some individuals without the introduction to the stomach of articles of food or medicine. Floating particles in the air are sometimes sufficient to produce all the symptoms of spasmodic asthma. We once knew a dispenser who could not stop in the room with an unstoppered bottle of ipecacuanha. Even if it were

opened thirty or forty feet away out of his sight, he was instantly aware of the fact, in consequence of the sudden seizures to which he was liable. We have heard of an old lady, residing in Holborn, who at times was subjected to sickness and vomiting in the most sudden and unaccountable manner. At last her physician, suspecting some atmospheric influence, made inquiries, and found out that a room on the ground-floor, at the back of the house, was used as a dispensary, whence the emanations from the ipecacuanha penetrated to her apartments on the second-floor front.

There is a very distressing complaint, popularly known as the hay-asthma, which affects a certain small proportion of the population. At the season of hay-making, these individuals are suddenly seized with what appears to be a very bad influenza—running at the nose, sneezing, coughing, and in some cases a most violent irritation of all the mucous surfaces, the eye-lids, and the air-passages, and the nose swelling in the most extraordinary manner. We have seen individuals quite blind for a time from this cause. Persons so affected can only find relief by immediately retreating from the vicinity of the hay-fields. The Duke of Richmond, for instance, who is particularly susceptible to the influence of hay asthma, retreats every hay-making season to Brighton, to avoid his well-known enemy. Floating vegetable particles of the seed of the grass are the cause of this extraordinary affection. That these travel a long distance is clear, inasmuch as persons susceptible to their influence feel uneasy even within a mile or two of hay-fields. We know a gentleman, living in the Bloomsbury district, who is rendered very uneasy in the hay season when the wind is from the north or north-east, but is quite well when it shifts to the west. The explanation of this circumstance lies in the fact, that the open fields where hay is made lie so much nearer to him in the former direction than in the latter, the intervening mass of houses towards the west acting as a kind of disinfectant as far as his own peculiar susceptibility to hay emanations are concerned. There are animal emanations, however, which appear to affect some almost as energetically as these vegetable ones. The atmosphere of cats, for instance, is intolerable to them. We have heard of a military gentleman who would sometimes become suddenly and violently agitated during dinner, so much so that his speech left him, and he seemed on the verge of an apoplectic seizure. His friends, however, knew what this meant, and immediately began searching for the cat, which was sure to be found in some part of the room, although before unobserved. To other individuals the presence of

rabbits is equally obnoxious, they seem to catch cold merely from going near them, and all their symptoms are greatly augmented if they happen to stroke them down. We have lately heard of two individuals of the same family who are affected in the same manner from the same cause; some people we know cannot sleep in the same room with a cheese, others are obliged to retire before the presence of cooked hare.

Mr. Nunn one of the surgeons of the Middlesex Hospital, who has given some very curious instances of idiosyncracies with respect to food and medicine, in the British Medical Journal, states that he has found that honey-comb has produced in a patient swelling of the tongue, frothing of the mouth, and blueness of the fingers; that figs produced formication of the palate and face, and that the dust of split peas have the effect, upon some persons, of hay-fever. A very singular example related by him of the effect of touch, is that of a gentleman who could not endure the sensation produced by the handling of a russett apple. We have been informed of another singular instance of the excitability of the epidermis. For instance, a lady who immediately cries involuntarily on the addition of any mineral acid to the water in which she is bathing her feet; and of a gentleman in whom a severe attack of spasmodic asthma is immediately induced by the application of cold water to his instep.

We have hitherto dwelt merely upon certain idiosyncratic susceptibilities to certain articles of medicine, food, and animal emanations. The disease, spasmodic asthma, just alluded to, as to its effects is so nearly allied to many of those related, that there can be no doubt they arise from a common cause, irritating particles floating in the air, or atmospheric influence. A man goes to bed perfectly well, and awakens in the night with a difficulty of breathing, which threatens to suffocate him; after a while it goes off, but if he remains in the same place he is always liable to a recurrence of the fit. Dr. Hyde Salter, who has devoted much attention to this capricious disease, gives it as his experience that change of air, as in hay-asthma, is the only cure for this distressing complaint. As a general rule, those persons who are affected in pure country air, invariably find relief, or rather complete immunity from attack, in the moist air of dense cities, while city asthmatics will become instantly well in the dry pure air of the country. Dr. Salter relates a most singular couple of cases illustrative of this extraordinary capriciousness. One patient could only breathe in Norwood, the other only in London. If the one who could live at Norwood attempted to go to London, he was invariably stoppe

by a seizure of asthma at Camberwell Green. If, on the other hand, the patient who was exempt in London, attempted to go to Norwood, he found Camberwell Green the limit of his journeying—if he passed this his enemy immediately attacked him. Camberwell Green was their joint difficulty, and will remain so to the end.

Many persons who come up from the country for the "best advice" for this complaint, find that in town they suddenly lose their asthma, and are somewhat disappointed that they cannot show their doctor the effect of a fit upon them. In many cases, however, they learn that the true doctor is city air—the worst city air, moreover, is generally the best for them. Thames Street atmosphere is particularly efficacious, and some even pick out the foggiest, densest, foulest lanes of Lambeth or Bermondsey as to them the balmiest, most life-giving of neighborhoods. There are more extraordinary instances of idiosyncratic susceptibilities on the part of the air-tubes of some persons than even those examples would imply. For instance, some asthmatics can live at the top of a street in perfect health, whilst at the bottom of the same street they seem to be at the last gasp. We happened to know of a patient, who is more dead than alive at the top of Park Lane, but recovers immediately at the bottom of the same street; and Dr. Watson tells us, that he had an asthmatic patient who could sleep very well in the Red Lion, at Cambridge, but could never rest for a minute, an account of his asthma, in the Eagle in the same town.

Some asthmatics, with air-tubes more capricious and difficult to please than ordinary, make it the business of their lives to travel about in search of the air best suited to them. Thus, in their wanderings, they experience every conceivable degree of exasperation of, or exemption from, their disease; possibly in some lovely spot where the patient would willingly abide as in an earthly Eden, the asthma suddenly and rudely grips him by the throat and bids him depart or die. Journeying onward he may happen to come upon some barren ridge, or possibly upon that Plutonic region, known as the "Black Country." Here the patient would hurry onward with horror and affright, but suddenly his tyrant interposes. This air suits him, it imperiously cries, and here the slave of irritable mucus membrane is but too glad to end his pilgrimage, compounding with dreary scenery and a savage people, for the perfect freedom of drawing the breath of life.

M. D., in *Once a Week*.

TIDINGS FROM THE CRAFT.

ENGLAND.

GRAND LODGE.—We have received the Proceedings of the Quarterly Communication, held on the 1st of December, 1869; the Right Honorable the Earl of Zetland, Grand Master, on the Throne. There was an uncommonly large attendance of the Lodges. The Grand Master notified them that the Prince of Wales, now a member and Past Grand Master of the Lodge, was in waiting to be received. He was accordingly introduced and welcomed in an elegant and courtier-like address, in which the Grand Master alluded to the many services the Prince's ancestors had rendered to Masonry and the honors it had showered on them. He then invested the Brother, and seated him in the East. Whereupon Sir Albert Woods, (Garter King-at-Arms,) Grand Director of Ceremonies proclaimed, "The Most High, Most Puissant, and Most Illustrious Prince Albert Edward, Prince of Wales, Duke of Saxony, Duke of Cornwall and Rothesay, Earl of Chester, Carrick and Dublin, Baron of Renfrew, and Lord of the Isles, Great Steward of Scotland, Knight of the Most Noble Order of the Garter, Knight of the Most Ancient and Most Noble Order of the Thistle, Knight Grand Cross of the Most Honorable Order of the Bath, Knight of the Most Illustrious Order of St. Patrick, and Knight Grand Commander of the Most Exalted Order of the Star of India, etc., etc., etc., Past Grand Master of the United Grand Lodge of Ancient, Free and Accepted Masons of England." [What does Masonry teach? "More Honorable than the Golden Fleece or Roman Eagle," etc. "Masonry regardeth no man on account of his worldly wealth or honors." A strange comment is the parade above cited.] The Brother Prince made a very neat little speech, implying an apology for his having been initiated abroad. The Grand Master then gave notice that he wished to retire from this office, which he had held for twenty-five years, and hoped he would not again be nominated. The Earl de Grey and Ripon, Deputy Grand Master, was then nominated in his place. After the presentation of the Reports of Benevolence, and the appropriation of certain bounties, the Prince of Wales retired, as is

was the birth-day of the Princess of Wales, and the Craft need fear no other reason. "As they must be perfectly aware," said the Grand Master, "how anxious His Royal Highness must be to be present at his own table to celebrate the birth-day of his illustrious consort." We are truly glad if Masonry has made our Brother so domestic. A prolonged discussion then took place on our separate motions on the tenure-of-office of the Grand Master. Action was had on that of Brother Lelling, to limit the term to three years. After considerable debate, it was lost, and the matter remains as formerly. The receipts of the Fund of Benevolence are £3,496 15s. 5d., and expenditures, £960; receipts of Board of General Purposes, £1,801 0s. 10d.; expenditures, £3,812 5s. 10d.

SCOTLAND.

GRAND LODGE.—We have just received the *Reporter* of this Body, dated June, 1869, but newly published. It contains the proceedings of the year from April, 1868, to April, 1869. His Royal Highness the Prince of Wales was announced as the Patron of Scottish Masonry. The details of work we have already laid before our readers from time to time, and find but little worthy of recording at this distant date. A resolution of sympathy with Her Majesty on account of the attempted assassination of Prince Duke of Edinburgh, was passed, forwarded to the Court, and very graciously received. The Grand Secretary acknowledged the receipt from Mr. Seward, Secretary of State of the United States, of a volume of correspondence and addresses of condolence relating to the death of Abraham Lincoln, President, which the "Grand Lodge received as a memorial of the high estimation in which the late President was held by the nations at large," and directed the Grand Secretary to make suitable acknowledgment to the American Government through Secretary of State Seward. We wonder how Mr. Seward likes this correspondence with the Masonic Fraternity, or if he has forgotten (conveniently) the actions and speeches of his early life. The Prince Oscar of Sweden declined to act as Representative of the Grand Lodge of Scotland in Stockholm, and Brother David Erskine was appointed in his stead. The Grand Lodge of Tennessee was acknowledged, and representatives exchanged, being the first interchange with an American Grand Lodge. The Grand Secretary presented a letter from the Grand Lodge of Missouri, requesting the Grand Lodge of Scotland to make a law that no citizen of that State should be received into the Craft in any Lodge under Scottish jurisdiction.

The meeting of Committee declined to recommend the Grand Lodge to make any such regulation. Lodges were chartered in Scotland, the West Indies, Turkey and Bombay, New Zealand and Australia—nine in all. Three Lodges were “re-opened.” Four brethren were suspended, three expelled, and twenty deceased. A number of interesting paragraphs are devoted to the Principal Grand Lodges. By this we see that the Grand Lodge still holds a Subordinate in Montreal, and has a Provincial Grand Lodge in China. The General Income is £1,946 1s. 3d., and expenses £1,963 13s. 4d. The Grand Lodge has considerable real estate and means of income, but is somewhat embarrassed. By a letter from our Representative we learn that at the election on St. Andrew's Day, 1869, the Right Honorable Earl of Dalhousie was reelected Grand Master, while the Earl of Rosslyn succeeded the Earl of Haddington as Deputy Grand Master. Brother W. A. Laurie is still Grand Secretary. Our Representative, Brother W. H. Ramsay, is made the Grand Director of Ceremonies.

IRELAND.

KNIGHTS TEMPLAR.—We have received “*The Service of High Knights Templar*,” published by the Grand Conclave—a selection of the prayers and lessons in use in the Order, eloquent, brief and impressive, and breathing a genuine spirit of fervor and devotion. Appended to the “*Service*” is a History of the Knights Templar, which is well written and correct in its detail. It shows that the Knights never obtained any great hold in Ireland, and the few there at the formation of the Order soon affiliated with the Knights of St. John, until the latter were dissolved in the sixteenth century. At this time they sought the protection of the Masons, until the reorganization of the Grand Conclave by the present Duke of Leinster. They are now a prosperous and influential Body.

FRANCE.

GRAND ORIENT.—We are in receipt of the *Bulletin* for February. The proceedings of the Council are full of discussions of a political character, mainly attacking the doctrines and practices of the Church of Rome, and transcending, as we believe, the limits of true Masonic discussion. A Grand Concert, under the patronage of the Order, was given on the 27th of February. The great stars, Madame Nillsson and Madame Alboni, performed their best on the occasion, which was that of collecting a fund for Masonic orphans.

ARKANSAS.

GRAND CHAPTER.—The twentieth Annual Convocation was held at Little Rock on the 28th of October, 1869; M. E. Luke E. Barber, Grand High Priest. Twenty-one Chapters were represented. The Grand High Priest made a short and eloquent address. He stated that he had granted Dispensations for four new Chapters. He is opposed to changes in Masonry generally, and especially to the proposed one of abolishing the Past Master's Degree. He represented the state of the St. John's College in so plain a light that the surplus funds of the Grand Chapter were donated to it. A uniform Code of By-Laws for Subordinate Chapters was adopted. One — Marazowski, a foreigner by birth, who has visited several Subordinate Chapters of the Jurisdiction, was published as an impostor. A memorial tablet was dedicated to Companion William Hicks, Past Grand Scribe. Companions E. H. English, and L. E. Barber, both of Little Rock, were elected Grand High Priest and Grand Secretary.

GRAND COUNCIL.—The Tenth Annual Assembly was held at Little Rock on the 30th of October, 1869; M. P. E. H. English presiding over representations of nine Councils. Little more was done than the granting of charters, the elections, and the exemplification of the work. Companion E. H. Whitfield, of Camden, was elected Grand Master, and Companion L. E. Barber, Grand Recorder.

KENTUCKY.

GRAND COMMANDERY.—It is with sincere pleasure that we announce the appointment of the R. E. Sir Joseph Megowan Towler, as the Grand Representative of this Illustrious Body. Our Kentucky brethren have made a selection which does credit alike to their hearts and heads, and we are satisfied that we but utter the common sentiment of the Knights when we say that the honor could not have been bestowed on a purer, nobler, and more accomplished Knight, in our Jurisdiction.

CALIFORNIA.

GRAND LODGE.—While one great Thomas paid his last debt west of the mountains, and the tidings of his decease were flashed over every wire in the United States, the news of honors worthily paid to another great man of that name, was more slowly finding its way here in the mail-wagons. Brother Townsend A. Thomas has been honored by the appointment as Representative of the Grand Lodge of California. To gild refined gold is not our voca-

tion, so we refrain from the praise which our pen would indite—praise, too, which would have come from a warm and truthful heart. Our Western brothers have a claim on the past of Brother Thomas, but his present is ours, and we prize it so much that we feel inclined even to grudge the portion of his services which his new duties will take from us. We heartily congratulate the giver and receiver of this compliment.

NEW YORK.

GRAND CHAPTER.—The honor of representing this Body has been just bestowed on Companion James McCallum, of Pulaski. Our venerable and learned brother will never fail in all duty required of him. We rejoice to see these honors bestowed on men of this stamp. They have reflected honor on the Fraternity in the State, and other Jurisdictions may well envy us their services.

BRAZIL.

GRAND ORIENT.—We are in receipt of a letter from the Grand Master, Joaquim Marinho, and the Grand Secretary, Dr. Luiz Pintzenauer, in which they ask the favor of mutual recognition and representation. They send their “protests of fraternal esteem and great consideration” to the Brethren in Tennessee, and offer them the most cordial reception in their Temples. They state that they have at present but one object in view—the regeneration of the Masonic Order in their Empire, and look for the support of the whole Masonic Fraternity in this most absolute necessity, and knowing the spirit which animates the Grand Lodge of Tennessee, do not despair of receiving their support. Masonry in South America is no very easy matter to comprehend. There exists in Brazil, as well as in other countries, inextricable confusion. But we are inclined to believe that this Body is the regular one. It is recognized by the Supreme Council of the 33rd Degree, although its Sov. Gr. Commander acknowledges that little of its history is known, and we see no objection to Tennessee’s taking a similar course. An attractive History of Freemasonry in South America is a great necessity, and it is incumbent on the Brethren there to prepare one. Meanwhile we will make inquiries in the proper direction.

MISSOURI.

GRAND COUNCIL.—The Fifth Annual Assembly was held at St. Louis, October 8th, 1869; Companion Martin Collins, Deputy, as Most Puissant Grand Master. Six Councils were represented.

Companion Gouley presented a very full and satisfactory report on twenty Grand Councils, including Tennessee for 1868, which is treated with marked respect. The work was exemplified before the Body, and Companion Martin Collins elected Most Puissant Grand Master, and Companion George F. Gouley, Grand Recorder. The Grand Council has 7 Subordinates, with 372 members; 60 promoted, 2 affiliated, 11 dimitted, 6 died, 3 suspended, 1 expelled, and 3 restored. Dues, \$48.00.

GRAND CHAPTER.—The Annual Convocation was held at St. Louis on the 6th of October, 1869; Companion Oren Root, Jr., Grand High Priest. There were thirty-six Chapters represented. The presiding officer delivered a dignified and able address. He had granted nine Dispensations during the year, and reported the work in them, as in all the other Bodies, as in a flourishing condition, and rapidly assimilating to the standard work. To perfect this he proposed, as the only feasible plan, as well as the quickest, that each Chapter should be visited, and its officers and members thoroughly instructed; and to do this, to give the Grand Lecturer an ample support, and make it his whole business. In the case of an Army-made Mason, who had been exalted to the Chapter Degrees, having a Grand Lodge dimitt from Illinois, after due examination, he decided that the Chapter should strike the name of the person from the rolls, return all fees, and hold no Masonic intercourse with him whatever, until he should have been healed as a Master Mason, when all his claims as a Royal Arch Mason should revive. This is an interesting case, showing the value of the law, now not uncommon, requiring that an applicant for the Chapter Degrees should be an affiliated Mason. Companion Collins was received as the Representative of the Grand Chapter of Tennessee. The Grand Secretary contributed another of his truly admirable reports on the Proceedings of thirty-one Grand Chapters, including Tennessee for 1868. The action of the last Convocation, denying to Royal Arch Masons the right to affiliate with any Chapter they may desire, was reconsidered and repealed. The proposition to constitute the Grand Lecturer a member of the Grand Chapter was defeated. The sum of \$250 was voted to the St. Louis Board of Relief. A Committee was appointed to receive and digest the Regulations of the Grand Chapter. A memorial page was dedicated to Companion Priestly H. McBride, Puissant Grand High Priest. The Grand Chapter has 54 Subordinates, with 2,411 members, 398 exalted, 82 admitted, 99 dimitted, 18 died, 13 suspended, 6 restored, and 32 rejected. Dues, \$2,124. John F. Houston, of

Richmond, was elected Grand High Priest, and Companion Gouley, Grand Secretary.

MICHIGAN.

GRAND CHAPTER.—The Twenty-first Annual Convocation was held at Detroit on the 10th of January, 1870; M. E. W. L. Webber, Grand High Priest. Sixty-seven Chapters were represented. The Grand High Priest's address is a sensible one. In it he recommends the examination of each candidate in the Degree last taken, before advancing further—a plan which several of the Chapters of the Jurisdiction have been pursuing on their own responsibility. The Grand Chapter of the District of Columbia was fully recognized, and all discussions on the topic avoided. Companion J. Eastman Johnson submitted the Report on Foreign Correspondence—one of the clearest, completest, and most eloquent on our table. He notices the Proceedings of twenty-three Grand Chapters, including Tennessee for 1869, from which he extracts very copiously. He is opposed to the system of Grand Chapter Representation—is satisfied with it in so far as where we have Representatives exchanged with Scotland, or other European Chapters, but thinks that the exchange between so many Grand Chapters as we have in America, will make a cumbersome and useless corps of honorary ambassadors. With the Grand Lodge, he thinks the case is different, as there is no General Grand Lodge; but here also he believes the circulation of reports, Masonic papers, and magazines, will accomplish all the expected good. He says, too, that the Grand High Priest of Tennessee has appointed these Representatives, “under some assumed doctrine of implied power, and without any suggestion from his Grand Chapter.” He evidently has not read the Proceedings of Tennessee for 1868. A special committee, to whom the subject was referred, reported against the adoption of the system, and simply returned thanks to Tennessee and Maryland for the honor conferred on their beloved Companions. A resolution was adopted, that the Grand Chapter had no power to prescribe By-Laws for Subordinate Chapters. Jewels were presented to three Past Grand High Priests. The Jurisdiction has 68 Chapters, with 4,995 members; 475 exacted, 87 rejected, 84 admitted, 46 suspended, 115 dimitted, 6 expelled, 34 died; dues, \$3,523.50. M. E. Charles H. Brown, of Kalamazoo, was elected Grand High Priest, and E. J. Eastman Johnson, of Centreville, Grand Secretary.

SOUTHERN JURISDICTION UNITED STATES.

SUPREME COUNCIL.—The Transactions of this Illustrious Body for the year 1868, have just been published. They form a bulky volume of 300 pages, with a supplement of thirty. The reports and documents on the foreign relations of this Body are full of interest, and evince great care and scholarship on the part of M. P. Albert Pike, the Sovereign Grand Commander. The Bodies recognized at present are the Supreme Council of the Northern Jurisdiction, with which the most harmonious relations exist; the Supreme Council of England and Wales; the Supreme Grand Council of the 33rd, and the Supreme Grand Council of Rites of Ireland; the Supreme Grand Council and the Royal Order of Heredom of Kilwinning in Scotland; the Supreme Council and the Grand Orient of France, (with the latter, relations are now disturbed, owing to its action in respect to Louisiana, and whether there will not be a rupture will be learned at the coming meeting in Baltimore); the Supreme Council of Belgium, which is believed to be the legitimate Body, rather than the Orient, which, we very much fear, has recognized the Supreme Chassaignac Council—at all events, they will not deny it to us; the Supreme Council of Turin; the United Grand Orient and Supreme Council of Portugal; the Supreme Council of Peru at Lima; and the Supreme Councils of Brazil, Venezuela, Argentine Republic, Uruguay, and New Grenada. These seem, then, to be the legitimate Bodies of the world. There are very many others in existence, but some are doubtful, some spurious, and others clandestine. Much of the volume before us is occupied with the trial of Brother Geo. Frank Gouley of St. Louis, who was expelled for open and avowed hostility to the Ancient and Accepted Scottish Rite, for violation of his vows as a K. H., and on other charges. No one regrets this more than we do, and we cannot but fear that there was haste and ill-advised action on both sides; that what was begun as a paper war, ended seriously, and that, unless such conflicts cease at once and for ever, they will drag Supreme Councils, and all other central organizations, even Grand Lodges, to the dust. We are sorry we cannot devote more space to this volume. A large portion of its pages is devoted to eulogies on the illustrious dead, among whom are Brothers George Whiting, W. P. Mellen, Charles Scott, Hugh Parks Watson, and some others not so widely known. Brother Albert Pike, of Washington, is the present Sov. Gr. Commander, and Brother Albert G.

Mackay, of Charleston, Secretary-General. Brother J. J. Worsham, of Memphis, is the Active Member for Tennessee.

DISTRICT OF COLUMBIA.

GRAND LODGE.—We have received a copy of the official action of this Body, taken at its recent Grand Communication on January 11th, 1870, in reference to the action of the Grand Orient of France, in recognizing the spurious Grand Council of Louisiana. The matter was fully investigated by a committee, of which Brother B. B. French was chairman. These submit a report, giving a historical summary of the case, and concluded with a resolution which forbids all Freemasons, owing allegiance to the Grand Lodge of the District, from receiving as visitors, or holding any Masonic intercourse with, Masons hailing from the Grand Orient of France, until the said Orient annul all decrees, edicts, and resolutions, acknowledging the spurious Council. The resolutions were unanimously adopted.

We have also the Proceedings of the Grand Lodge for 1869. Besides a number of called Communications held for different purposes, it contains the record of the Annual Communication held at Washington, on the 2nd of November; R. B. Donaldson, M. W. Grand Master. Nineteen Lodges were represented. The chief feature of the report is an admirable summary of foreign intelligence, giving a review of the reports of twenty-nine Grand Lodges and thirteen Grand Bodies abroad. Past Grand Master Stansbury is the author of this lengthy and able document, which deserves the most careful perusal; but we are astonished that, with all the opportunities which the National Capital affords for receiving and translating foreign documents, he should have condescended to adopt the reports of another, even when so excellent as those of New York. His own statement shows that he had abundance of original material. Brothers French and Donaldson made addresses of great merit. We are surprised to find the names of both Brother C. A. Fuller and John Frizzell as Representatives of this Grand Lodge in Tennessee, and the mistake is the more singular, seeing that the "Lodge of Sorrow," held in memory of Brother Fuller, is noticed in the same volume, and Brother Frizzell was appointed to succeed Brother Fuller. The Jurisdiction has 19 Lodges, with 2,469 members, 175 initiated, 46 affiliated, 35 restored, 168 withdrawn, 20 died, 1 suspended, 3 expelled, and 5 rejected; dues, \$1,570.50. M. W. R. B. Donaldson and R. W. N. D. Lerner were reelected Grand Master and Grand Secretary. Both reside in Washington.

GRAND CHAPTER.—The Annual Convocation was held at Washington on November 5th, 1868; M. E. B. B. French, Grand High Priest. Six Chapters were represented. The Grand High Priest made a very brief address, in which he congratulated the Grand Chapter on the action of the General Grand Chapter, in their recent trouble, and only expressed regrets that Potomac Chapter had elected to throw herself into the embraces of a foreign Grand Chapter, and had declined all the advances which this Body had made with a view of inducing it to return to them. Companion F. E. Mason gave a very complete and fraternal report on thirty-three Grand Chapters, including Tennessee for 1868. The Committee has been trying for several years to get exchange of Proceedings with Scotland, but those touchy fellows over there won't answer their letters. We feel rather annoyed that the Scottish Grand Bodies, by their reserve, continue to give so much dissatisfaction. We fear they carry their dignified silence into incivility. Let our Columbia Companions get one of their Scottish Masons, who annually visit the Republican Court, to write a letter for them, and vouch for them, and they will soon accomplish the end of their ambition. We found no difficulty.

At a subsequent meeting of the Grand Chapter, a communication was received from Potomac Chapter, expressing willingness to attach itself to them, if received. After some negotiation and explanation on both sides, the agreement was made, and Potomac Chapter re-admitted. The difficulties, we are glad to think, are all healed, and the Grand Chapter is supreme over the district. The Grand Chapter of Maryland has dropped the Columbia part of its name, all the Companions expelled on account of the quarrel are re-instated, and all goes merry as a wedding-bell. May it ever continue!

The Jurisdiction has now 7 Chapters, with 688 members; 138 exaltations, 4 affiliations, 16 restorations, 51 withdrawals, 5 deaths, and 17 dropped. M. E. B. B. French and N. D. Larner were re-elected Grand High Priest and Grand Secretary.

PORTUGAL.

GRAND ORIENT.—The *Boletim* for November contains the official announcement of the Union of the Grand Orient and the Supreme Council. This union settles all troubled questions about priority of rank and legality of title in the Jurisdiction. The style of the Orient is now "Grand Orient of Lusitania, United Supreme Council of Portuguese Masonry." We find a notice of the reception of the Representative of Tennessee, Dr. A. Cunha

Bellem. The annual elections have occurred, and all give the highest satisfaction. The Count de Paraty is reelected Grand Master, and Brother the Councillor Meñdez Leal is decorated with the title of Honorary Grand Master for life. Our Report on Foreign Correspondence has been received, and so pleased are the Portuguese brethren with what we have said about them that they intend to translate it entire for the next *Boletim*.

NEBRASKA.

GRAND CHAPTER.—The Third Annual Convocation was held at Nebraska City, October 25th, 1869; M. E. D. H. Wheeler, Grand High Priest. Four Chapters were represented. The progress of the Royal Craft is announced as favorable. A new Chapter has been chartered. The Representative system was adopted, and the Grand High Priest empowered to make appointments when deemed desirable. There are now 5 Chapters, with 202 members, 24 exalted, 5 admitted, and 5 dimitted. Companion Graff submitted a brief report on the Proceedings of twenty Grand Chapters. M. E. R. C. Jordan, of Omaha, was elected Grand High Priest, and R. E. R. W. Furnas, of Brownsville, Grand Secretary.

ALABAMA.

GRAND LODGE.—The Forty-Ninth Annual Grand Communication was held at Montgomery, on the 6th of December, 1869; M. W. Geo. D. Norris, Grand Master. Two hundred and twenty-five Lodges were represented. The Grand Master's Address is a valuable document. He notices, with affectionate regret, the decease of several honored members of the Body, takes firm ground on the position of the Grand Orient of France, recommending that Louisiana be sustained; recommends the acknowledgment of the Grand Lodge of New Brunswick; earnestly appeals in behalf of the Masonic Orphans' Home, asserting that the special committee has learned that, in seventy-five Lodges, there are no fewer than five hundred and fifty-one orphans, and that something must be done for their relief; refers, with pleasure, to his visit to the Grand Lodge of Tennessee, and the historical information he has gleaned from our records, concerning early Alabama Masonic History; recommends the repair of the Grand Lodge Hall, and the selection of a new Manual for the Work. He had granted seventeen Dispensations to open and form new Lodges; had appointed a number of Grand Representatives, opened correspondence with several European Grand Bodies; and he reports a number of decisions. He recommends Mitchell's *Common Law* of

Masonry, and again recommends the **MASONIC RECORD** as a valuable book for Masons, especially those in Alabama. Several Representatives of foreign Bodies were received, including that of Tennessee (Brother G. D. Norris). Brother Penick contributes a long and elaborate Foreign Correspondence Report. The report recommending the establishment of the Masonic Orphans' Home, and its location near Huntsville, was, after a full discussion, laid upon the table. A communication was received from the Grand Lodge of Canada, in relation to her recent troubles. The Grand Lodge resolved that she recognized the Grand Lodge of Canada as possessing supreme and sovereign control in her own territory, and look upon the violation of her rights with disapprobation; tendered her sympathy in the time of trouble, and promised to do all that could be done to assist her. The special committee on the proposal to give the Grand Master the right to choose his Deputy, reported adversely, and the report was concurred in. Lodges, 360; members, 10,729; initiated, 880; affiliated, 758; rejected, 367; dimitted, 958; died, 166, expelled, 37; suspended, 42; restored, 206; dues, \$2,594.50. Brother W. P. Chilton, of Montgomery, was elected Grand Master, and Brother Daniel Sayre, of Montgomery, reelected Grand Secretary.

IOWA.

GRAND CHAPTER.—The Fifteenth Grand Annual Convocation was held at Mount Pleasant, October 20th, 1868; Companion Pitkin C. Wright, 32°, M. E. Grand High Priest. Thirty-five Chapters were represented. Companion Langridge was received as Grand Representative of Tennessee. He also presented a full Report on Foreign Correspondence for 1869, which, along with Companion Guilbert's missing Report for 1868, make the Transactions a bulky volume. The Grand Chapter took timely and sensible action urging the Companions to display some little æsthetic taste in fitting up their halls. They also resolved that the use of Masonic emblems upon sign-boards is unmasonic, and required the Subordinates to prohibit their use among the members. There are 51 Chapters, with 2,124 members; 380 exaltations, 29 admissions, 7 deaths, 70 dimissions, 4 suspensions, and 4 expulsions; dues, \$1,824.50. Companion Wright, of DeWitt, and Companion W. B. Langridge, were reelected to their respective positions.

GEORGIA.

GRAND COUNCIL.—The Annual Convocation was held at Augusta on the 28th of April, 1869; M. P. S. D. Head, Grand Master.

Twelve Councils were represented. Companion Joseph E. Wells, of Macon, was elected Th. Ill. Grand Master. Companion Russel, who had been Grand Recorder for fifteen years, having declined reelection, Companion C. R. Armstrong, of Macon, was elected in his place.

NEW JERSEY.

GRAND COUNCIL.—The Eleventh Annual Assembly was held at Trenton, September 9th, 1869; M. P. M. Higginbotham, Grand Master. Six Councils were represented. The only question the Most Puissant had submitted to him for decision, was the following: "Can a Companion, who has received the Council Degrees in a Chapter of Royal Arch Masons, in a Jurisdiction where there is no Grand Council, be admitted as a visitor?" His answer was that a Companion who has received the Degrees of R. and S. M. by authority of a Royal Arch Chapter, is irregular, and therefore cannot be recognized. The Representative system having been adopted, he had made appointments at New York, Connecticut, Pennsylvania, and New Brunswick Grand Councils. It was also decided that a dimit could not be granted to a Th. Ill. Grand Master during his term of office. Companion Corson gives a short report on Correspondence. It is good in its way, but has little of the Corsonism in it, which we have begun to regard as a necessity. He thinks Tennessee Grand Council has a great deal to do, and plenty of hands to do it. We wish he had a "Grand Recorder's Clerk" to add up his statistics for him. Much as we have on hand, we will volunteer our aid as his "Assistant Grand Recorder," rather than let him issue another report with this omission. M. P. J. V. Mattison, of Washington, was elected Grand Master, and R. P. T. J. Corson, Grand Recorder.

MARYLAND.

GRAND LODGE.—The Annual Convocation was held at Baltimore, November 15th, 1869; Brother J. Coates, M. W. Grand Master. Sixty-three Lodges were represented. All harmonious. Representatives of foreign Lodges were received. Action was taken to establish a Grand Lodge Library. The Proceedings of the Grand Lodge on the 22nd day of June, 1797, were reprinted, occupying a few pages, but of no general interest.

COLORADO.

GRAND LODGE.—The Ninth Annual Communication was held at Denver, September 28th, 1869; M. W. H. M. Teller, Grand Master. Twelve Lodges were represented, being all but one in

the Jurisdiction. No generally interesting business, except the repeal of the standing resolution condemning the "Conservators' Association" as unmasonic, etc., whatever it may be. There are 768 Masons in the Jurisdiction, an increase of 51. Brother Allyn Weston, Past Grand Master, died in New York on May 12th, and action was taken in honor of his memory. A good report on Correspondence is published. Brother H. M. Teller, of Central, and Brother Ed. C. Parmelee, of Georgetown, were reelected Grand Master and Grand Secretary.

OHIO.

GRAND CHAPTER.—The Fifty-third Annual Convocation was held at Cleveland, October 15th, 1869; Companion C. C. Kiefer, M. E. Grand High Priest. Five new Charters were granted. The Grand High Priest was reelected, as was also E. John Caldwell, of Cincinnati, Grand Secretary. The Jurisdiction has 119 Chapters, with 5,945 members; exalted, 802; restored, 35; withdrawn, 275; died, 46; suspended, 117; expelled, 16; dues, \$3,452.25.

MASSACHUSETTS.

GRAND LODGE.—The Annual Communication was held on the 8th of December, 1868, at Boston; M. W. S. Gardner, Grand Master. One hundred and thirty-one Lodges were represented. Brother Gardner was reelected Grand Master, and Brother Solon Thornton, Grand Secretary. The Grand Lodge decided against the expediency of the Representative System. This, like its opposition to Correspondence Reports, seems to show that this dignified Body cares little or nothing for its neighbors, being too much wrapped in the dignity of its own importance; so we close our monthly report, not caring to devote any more of our midnight hour to our revered Brothers in the "Hub."

MEEKNESS and forbearance towards our neighbor are a source of peace, and a bond of perfection by which hearts are united.

THE PLAINS OF JORDAN.

THE Plains of Jordan lie on both sides of the River Jordan, and extended, in ancient times, from the Sea of Tiberias to the southern part of the Dead Sea. In extent and fertility they rivalled the great Plain of Esdrelon, of which that part lying between Mounts Tabor, Little Hermon, and Gilboa, and the river Jordan, was formerly included in the Plains of Jordan. They are first mentioned in the Bible as the chosen residence of Lot, when his herdsmen quarrelled with the herdsmen of his brother Abraham. After the brethren had returned from the land of Egypt, whither they had fled to avoid the famine which then pervaded the land of Canaan, their flocks and herds had increased to so prodigious an extent that the land was unable to bear them together. Hence Abraham wisely proposed to his nephew, Lot, that they should separate, for their mutual benefit.

Observe the kind and brotherly condescension with which he offers the choice of the whole land to Lot. "Behold," said he, "all the land is before thee; if thou wilt take the left hand, I will go to the right; or if thou depart to the right hand, then I will go to the left." What a bright example of fraternal love and condescension for all coming time! Indeed, it has often seemed to me that the royal Psalmist had the case of Abraham and Lot in a particular manner before him when he exclaimed, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" And then the beautiful and expressive similes to which he compares it. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended on the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." Far to the north, Mount Hermon soars aloft, its icy brow gathering and condensing the vapors of night, which distil their dews on the flowery vale at its feet. So, too, with the mountains of Zion; they condense the ascending vapors, and change them into descending dews. Hence the exceeding beauty and aptness of the comparison; for the love and unity of the two heads descended like the precious ointment and falling dews, not only to their

principal herdsmen, but even to the lowest members of their households—the skirts of their garment.

At once Lot accepted this brotherly proposition, and lifting up his eyes, beheld all the Plains of Jordan, that they were well watered every where, even as the garden of the Lord, within whose borders four rivers had their sources, and were therefore admirably adapted to the pasturage of flocks and herds; and not wishing to settle so near his kinsman as to make another division soon necessary, he took the southern portion of the Plains, down toward the cities of Sodom and Gomorrah.

Scarcely had Lot been settled in his new position, when he innocently became involved in the domestic troubles of his neighbors. The kings of Shinar, Ellasar, Elam, and Tidal, kings of nations, combine against the cities of the plain, and overthrow their five kings utterly, in the vale of Siddim. The kings of Sodom and Gomorrah have fallen, and the scattered remnants of their armies have fled to the mountains. The spoilers take all the goods and provisions of the deserted cities of Sodom and Gomorrah, with Lot, and all that pertains to him, as prisoners, and depart. Well, indeed, might righteous Lot despair. His neighbors, wicked though they were, scattered or slain; himself a captive, with all his household and treasures, to a proud and exultant foe. Henceforth, the most humiliating prospect was before him; perhaps, like one of the thirty-two kings captured by Adonibezek, with his thumbs and great toes cut off, to gather crumbs under his master's table. Oh, that he had but remained by himself, away from those wicked companions! he had not then been involved with them in one common destruction. He could not hope for ransom, for all his treasures were captured. He could not think of escape, for all his kindred would be left behind. There was surely no hope of deliverance save by the power of Jehovah.

How wearily, to the marching captives, would the days draw along! As one after another slowly passed away, the bands of servitude seem to tighten, and grow heavier and heavier. Link by link they could trace back the galling chain, the last link riveted on home. Oh! the thoughts of home, when we are leaving it for ever! How bright and cheerful seem its waning lights—how doubly dark the dreary path before us! It is only the wanderer who can fully appreciate the sweets of home.

In the silence and darkness of night, Lot retires to a solitary place, and there pours out the anguish of his soul in the bosom of his God. At first, doubts, fears, and anguish, overwhelmed him;

but as he pressed closer and closer to the throne of mercy, faith rose triumphant, and they all passed away like a cold, dark mist before the face of a rich and glowing day. On a sudden he hears a shout. It is only some reveller brawling more loudly than his wassailing companions. But the sound increases; other voices join it; the blessed words of the Hebrew language break upon his ear. The revellers around him are disturbed likewise. The camp is attacked from every quarter. A host is approaching from the mountains. Those flashing lights, coming up the valley, proclaim another army advancing from that direction; while the sound of another host, from the southward, clearly convinces them the cities of the plain have hired the Egyptians against them. They are nearly surrounded; and in a twinkling that mighty army is astir, each one endeavoring to save himself by flight. All encumbrances are hastily flung away, and they tread each other down in their eagerness to escape. But the avenger is behind them. Some escape, but many are slain; nor does the pursuit relax till they reach Hoban, which is on the left hand of Damascus.

As the morning light slowly increases, Abraham returns to the deserted camp; his three hundred and eighteen servants are all there; not one of them has fallen. He finds his brother Lot, unlooses his gyves, and clasps him in a fraternal embrace. Lot, overcome with emotion, leans on the breast of his brother, and kisses him again and again.

By degrees the spoils of the deserted camp are gathered together, and the party set out on their return to Sodom, laden with spoil. As they approach Shaveh, the king's dale, they are met by the new king of Sodom, with Melchisedek, king of Salem, priest of the Most High God, who brought bread and wine to refresh the wearied band. Then Melchisedek blesses Abraham, and he in return gives him tithes of all. The new king of Sodom, in the plenitude of his gratitude, wishes him to retain the goods to himself; but he refuses on his own account to accept the most trifling thing, even to a thread or shoe-latchet, lest the donor should say he had made Abraham rich.

Things now resumed their ordinary course. The fugitives returned home, and once more pursued their customary avocations. Their wickedness also increased, notwithstanding the remonstrance of Lot, whose righteous soul was daily vexed with their wicked and filthy conversation. His two daughters were betrothed to men in Sodom, and the ties of consanguinity were so strong that he continued to remain with them. Like a dim, sepulchral

lamp burning amidst the mouldering slime and choking damps of a charnel-house, so he continued from day to day, and year to year, by precept and example, to endeavor to reform them; but in vain. Their wickedness steadily increased, until the cry thereof went up to heaven.

Thirteen years had passed away, and the measure of their wickedness was full. The arm of Jehovah was bared. His vials of wrath were ready to be poured forth upon the offenders. Three angels were sent to warn Lot to flee from the impending destruction. On their way they call upon Abraham, who dwelt in the Plains of Mamre, who sat in the door of his tent in the heat of the day, and at his solicitations they tarry to partake of his proffered hospitality. One of them remains to communicate unto Abraham the important mission on which they are sent; while the others go on towards Sodom.

At evening they arrive there, and salute Lot, who sat in the gate of the city. He seeing them approach, rises up to meet them, and bows down himself with his face toward the ground. At first they refuse his proffered hospitality; but when he presses them greatly, they enter with him into his house, and partake of the feast he prepares for them. The neighbors of Lot, finding some strangers come to visit him, determine to make them partakers of their wickedness, and compass the house round from every quarter. They demand that the travellers be brought out to them. But Lot endeavors to persuade them to relinquish their unhallowed desires, and, as an inducement, offers his two virgin daughters a prey to the spoilers in their stead. Nothing, however, will satisfy them. They press upon Lot, and come near to break in the door. Then do the angels put forth their hands, and draw Lot into the house, and smite the wretches besieging the door with blindness, so that they weary themselves in their vain attempts to find an entrance.

The angels now reveal unto Lot the purpose of their visit. God has sent them to destroy Sodom, and he is instructed to give the warning to all his relatives. Through the whole of that live-long night, the last awful pause before the day of doom, did that venerable man go from street to street and from house to house of his relatives, and with tears, prayers and entreaties, beg them to flee with him from the accursed city. But vain are all his entreaties—vain his prayers—vainer yet his tears. As he waxes more and more earnest in his endeavors to persuade them to flee with him, they fancy the old man is demented. He seemed to them as one that mocks. How foolishly the old man talks about

the approaching destruction! How will the city be destroyed? Did not the sun go down calm and serene? There are no signs of an approaching storm. The stars are out in beauty, and the night-dews are gently falling; what madness to think that nature is breathing her last! How much better if the old man would go home and go to sleep. But no; he still urges them with greater vehemence, and it is with the utmost difficulty they manage to escape his pressing importunities.

Morn at last breaks over the city. The angels are impatient. Destruction is on the wing. Hasten! Lot, hasten! But yet he lingers. How can he leave bone of his bone, and flesh of his flesh to certain destruction? Frantic with agony, he scarcely knows what he is about. One of the angels seizing him by one hand, and his wife by the other, while one angel takes his two daughters by the hand, and unfolding their wings, half walking and half flying, with hurried steps they drag them out of the city.

Once out of it, the angels loose their hands, and bid them escape to the mountains—not even pausing for a moment to look back upon all they have left behind. Lot, however, entreats to be permitted to turn aside to a little city called Zoar, and his request is at last condescendingly granted. The sun rises upon the earth as they enter into Zoar. But Lot is doomed to another severe domestic bereavement. The partner of his bosom, in a moment of doubt or forgetfulness, disobeys the command by turning and looking back upon the doomed city. Instantly her feet are rooted to the earth—every trace of humanity disappears, and a huge column of salt rises up around her.

Centuries have rolled on centuries—two hundred generations have passed away—yet there, on the banks of the Dead Sea, that mighty column still towers aloft, a silent watcher, keeping its solitary vigils over the buried cities of the Plains.

The storm now bursts forth. The rainbow had pledged God's promise to man that he would no more destroy the world by water. Mingled fire and brimstone are now the dread heralds of his wrath. We can imagine the consternation of the guilty wretches as the first drops of that burning shower began to descend upon them. Gladly, now, would the sons-in-law of Lot have fled. But their day of probation was past. Dark clouds roll down from the tops of the surrounding mountains and overspread the city. From their inky bosom the lightning leap forth, and cross and recross each other in the horrid gloom. The thunder bellows in one loud, continuous roar—peal on peal. Faster and faster

falls that burning shower. The works of man are blazing in every direction, and the inhabitants, scorched—burnt—smothered—and shrieking with agony, in vain implore for mercy. Hell is unloosed. The prince of darkness himself marches against them, under the banner of his own element. At last a mighty earthquake shakes the ground. The earth opens beneath them, and down, down, a thousand fathoms, sinks the accursed city, with its accumulated load of guilt and sin. One long, smothered cry of anguish burst up from that yawning gulf, and then all is still—the cities of the Plains have perished for ever.

The Plains of Jordan are no more. The upper ones have been divided, and are now known under other names. The lower ones have vanished for ever. The thick, fœtid waters of the Dead Sea roll over them, with all their buried treasures. The River, Jordan, discharging its waters into the yawning chasm, gradually filled it up, and thus formed the Dead Sea. It continued slowly rising, until the daily evaporation equalled the volume of water brought down by the Jordan, which yet pours its sweet waters into its accursed bosom. No living creatures inhabit its banks; no fish people its waters. A burning sun by day pours its vertical rays upon it, and, like a seething cauldron, a dense cloud of vapor curls upward.

By night the surface is one wide sheet of phosphorescent flame; the waves, as they break upon the shore, throw a sepulchral light upon the dead bushes and scattered fragments of rocks. On each side, the jutting cliffs beetle upward to the height of sixteen hundred feet—their dark shadows stretching, at morning and evening, quite across the sea. Along the shore the Arabs creep, and gather the lumps of bitumen, from time to time cast up by the ponderous waves. This they use in embalming their dead; it being black, brittle and combustible, and yielding, when burnt, a strong, penetrating smell. The whole scene is dark, gloomy, and mysterious; and speaks in silent yet unmistakable language, God's hatred of sin, and awful punishment of national transgression. It also speaks of his provident care in preserving the righteous, and leading them away from danger when the hour of vengeance has come.

Hallowed by the footsteps of the angels of God—the scene of his wrath—the Plains of Jordan stand preëminent in the history of the past as *sacred*, not only to God's provident care, but also his unsparing vengeance.—“*The Sacred Plains*,” by J. H. Headley.

ECCENTRICITIES OF THE GREAT.

QUEEN Elizabeth, at her death, left three thousand different dresses; and for a long period during the last years of her life, she could not bear the look of a mirror, dreading to behold the terrible ravages which time had made.

Walter Raleigh was, perhaps, the most elegant of all the cavaliers known to us. On the days of receptions at court, his shoes were adorned with magnificent and precious stones, the value of which did not amount to less than six thousand guineas. He wore armor of massive silver; his sword and baldric were likewise enriched with precious stones of the rarest kind.

The great philosopher, Descartes, devoted immense attention to his periwigs, and had always four as a reserve in his cabinet, an example of worldly vanity imitated by Richard Steele, who did not spend less than forty guineas on one of his huge black periwigs.

Mozart, whose blonde hair was very beautiful, wore it long and floating on the shoulders. A ribbon of bright color somewhat restrained its exuberance behind.

The harmless vanity of poor Goldsmith, and the history of his peach-blossom coat, have become almost proverbial.

If we may believe Samuel Johnson, Pope went so far in his exalted opinion of himself, as firmly to believe he was one of the pivots of the system of the world.

The vanity of Allen Ramsey was excessive. On a certain occasion he very modestly placed himself above Peter the Great. "Proud Czar," he cried, "you may be a very fine fellow, but I am not willing to exchange my celebrity for yours."

Napoleon I. was not above being vain about the smallness of his foot. He seems also to have been induced to turn snuff-taker from learning that Frederic the Great consumed enormous quantities of snuff.

One day Salvator was heard putting himself in parallel with Michael Angelo and Raphael, and affirming that the former had no delicacy, and that the latter was dry and angular. Raphael, so great, seems to have been jealous of the glory and talent of Michael Angelo.

Bolardo, the Italian poet, attributed so much importance to his productions, that when he had found a suitable name for one of his heroes, he ordered the bells of the village to be rung.

Kotzebue was so vain and envious that he could not suffer near him any celebrated personage, even if represented by a statue or picture.

The Life of Lord Byron was one example of boastful egotism from beginning to end. He was vain of his genius, of his rank, of his misanthropy, and even of his vices, and especially proud of the beauty of his hands and his skill as a horseman and a swimmer.

The celebrated critic, Peter Bayle, escaped often from his books, and wrapping himself in his mantle, ran with the gladness of a school-boy to the public places, where mountebanks were amusing the multitude.

Spinoza amused himself watching the habits of spiders, and was never so delighted as when watching their battles.

Cardinal Richelieu sought relaxation from his political labors in violent exercises. Count de Grammont found him leaping in company with one of his domestics to see which could rise the higher.

Tycho Brahe's favorite amusement was polishing optical glasses. Salvator Rosa frequently played improvised comedies, in which he took the parts of mountebanks, and in the costume of the mountebank he ran through the streets of Rome.

Cowper made favorites of hares, and found refuge from gloomy thoughts in making bird cages.

Goethe had, as the companion of his studies, a tame snake, but had an aversion to dogs, and also to spectacles, and to those who wore them.

Thompson had a garden at Richmond. Of this poet there is a story to the effect, that he was so lazy, as, with his hands in his pockets, to eat the peaches off the tree itself.

Gray said he had no other desire than to be all the day on a sofa, and to read eternally new romances by Marivaux and Crébillon the younger.

An occupation of Charles II., somewhat more innocent than most of his other occupations, was to raise fowls in St. James's Park, and to surround himself with numerous troops of those beautiful spaniels which are known by his name.

Beethoven liked to splash his feet in cold water at all hours of the day, till his room was converted into a sort of marsh, and the water filtered into the rooms below. Often, also, in the evening

or the morning, he rushed, without any shoes or stockings, through the fields that were wet with dew.

Voltaire and Swedenborg consumed coffee, Coleridge and De Quincey, opium, to excess.

Carlyle, from earliest boyhood, had been an inveterate smoker.

Some celebrated men, such as Shakspeare, seem to have had no irregularities.

Walter Scott wrote to a friend who had asked some details of his private life: "There is no literary man who has not more to say about his private life than I. Story? God bless you, I have none to tell, sir."—*Selected*.

AN INITIATION IN PARIS.

[We clip the following interesting article from the *Freemason's Magazine* (London) one of the best of the foreign magazines. The article is from the pen of a correspondent of the magazine.]

L' Hotel du Grand Orient de France is situated in the Rue Cadet; it is a large rambling place, but architecturally far inferior to our new Hall in Great Queen-street. Many Lodges meet there. In April last I had the pleasure of visiting "Les Admirateurs de l' Univers" (No. 4), and was fortunate enough to "assist" at the reception of four *profanes*; and think a short account of the ceremony may interest some of the readers of the Magazine.

At the appointed time for the reception of visitors (after the minutes had been read,) I was admitted and escorted to a seat on the dais as a S. P. R. S. The room itself was about the same size as those used by private Lodges in Great Queen-street, and equally devoid of decoration. The *Venerable* was seated in the east, facing the door, on either side of which was a pillar—one bearing the letter B., the other J. In front of these sat the *Surveillants* (Wardens.)

The other officers were an Orator, Secretary, Treasurer, Hospitaller, *Experts* (Deacons,) Master of the Ceremonies, and Inner Guard. The Apprentices and *Compagnons* only wore aprons, and

these were of an identical pattern, of plain white leather, semi-circular, and very small. The Masters wore a broad blue sash, reversible; the other side being black, and bearing emblems peculiar to the degree.

The officers wore collars and jewels only, and every one held a drawn sword. The *greater part* of the *ritual* was read by the *Venerable*.

The first proceeding was the reading of a full description of the *profanes* seeking admission, their names, ages, residences, professions, moral characters, and many details of their private life. They were then balloted for in a somewhat peculiar manner; to my astonishment I and other visitors were pressed to vote. During this time, as I afterwards learned, each *profane* was separately immured in one of the *Cabinets des Reflexions*—small chambers hung with black; and decorated with the most sombre and awe-inspiring emblems. Here they had to write the replies to certain questions submitted to them, which replies were now brought into the Lodge by the *Expert* in a peculiar manner. On being read out they proved satisfactory, and the four *profanes* were at once admitted and placed in front of the *Venerable*, who put a number of questions to them, such as:—Why do you wish to become a Freemason? What do you expect to learn? What benefit do you expect to derive? What is your idea of the society? Have you learnt anything about it? If so, what, and from whom.

The *profanes* having answered all these to the satisfaction of the Lodge (without any prompting,) and having pledged themselves to persevere through the ceremony, the *Experts* were directed to conduct them on their *premier voyage*, for a description of which I think I had better refer the curious to Brother Clavel's "*Histoire Pittoresque*." Again seated, they were asked what impression the *voyage* had made on them, and what they supposed it was symbolically intended to convey to their minds; after each had replied to the best of his ability, the *Venerable* explained the true meaning of that portion of the ceremony. They were then sent on their *second voyage*, about which there was nothing remarkable, excepting that the Brethren made a peculiar noise. Having regained their seats, they were cross-questioned at great length, by any one who choose to do so, on all possible subjects—theological, political, moral, metaphysical. As a rule, all these were answered in an able manner. Having passed through this, I think the most trying portion of their ordeal, they made their third *voyage* amidst fire (supplied by the *frere terrible* with the aid of the *lampe a lycopode*.) This explained to

them, they were sent out of the Lodge, and again balloted for, this time by the show of hands.

Before being obligated, each had his right hand washed, and *la coupe sacree* presented to him. They were then sworn on a "flaming sword," with which the *Venerable* afterwards dubbed them Apprentice Freemasons. Instead of presenting the poor-box to them, they were told to inform the Hospitaller, in an undertone, what sum they would that night give for charitable purposes. This was afterwards collected.

The ceremony being over, various matters of business were discussed with the formalities of a legislative assembly, and the Hospitaller having taken the poor-box round, the Lodge was closed with the usual French accompaniment, *la batterie manuelle*. With the exception of the *premier voyage*, I was much pleased with the ceremony, and thought many portions of it, more especially the extemporaneous charges of the Orator, preferable to our own.



NEW BOOKS.

OCCUPYING a conspicuous place on the table before us, after having filled up much of our time for a month back, is the "*History of Free Masonry, from its Origin to the Present Day*," by J. Findel, Editor of the *Masonic Journal Die Bauhütte*, of Leipsic. The profound scholarship of the distinguished Brother, the author, is a guarantee that it is a book worth reading; and, indeed, it has already acquired a wide reputation. The volume before us is itself cosmopolitan; it is written by a German in English, edited in Scotland, and revised there very miserably; printed in Germany, bound in London, and published by J. B. Lippincott & Co., in Philadelphia. As may be expected, and may be readily pardoned, it is full of errors against both grammar and sense, and has scarcely a page without typographical errors. It is full of display of rare facts concerning the development of German Freemasonry, and the "*Steinmetzen*," evincing, however, a wilful ignorance of the most ordinary facts in the history

of the three Grand Lodges of England. The book we regard to be written for the purpose of showing that Freemasonry rose from darkness to light in Germany; that it had its origin in the associations of "Steinmetzen," and that from that country it spread all over the world. Now, with all due deference to the author and his researches, and acknowledging that it is very natural and very patriotic in him to come to this conclusion, we assert, just as confidently, that he is wrong. Germany is not the cradle of Freemasonry. On the other hand, Scottish Masons were sent out from their mother Lodge to superintend the building of Strasburg and other German Cathedrals, and they founded the societies of "Steinmetzen" themselves. Scotland did not acquire her knowledge of pure architecture from Germany, but from Rome, and direct from Rome, many centuries before "Steinmetzen" came into existence, direct from the Popes, who were Patrons, or Grand Masters, of the Craft, albeit Pope Pius IX. is so bitter against them. It is truly impossible to write a Masonic History. Each country, and each Grand Lodge of any respectable antiquity, claims priority. Even in America, where it is but natural to suppose such facts could be verified without trouble, Grand Lodges dispute upon this point. Again, whatever each country may assert, it invariably fails to prove it. We believe just as much of Laurie's History of Freemasonry in Scotland as we do of Findel's, and none of either unless we choose. The past is lost in impenetrable darkness, and modern study cannot make it clear. The Grand Lodge of Ireland seriously publishes a date about 2000 B. C. as its origin, and, if we were Irish, we should certainly believe it. The Grand Lodge of England officially claims its mythical connection with Saint Edwin, and, with little ingenuity, could trace its origin to the times of King Arthur and his Knights. France, too, hails from Charlemagne. But all these are outdone by the venerable Grand Lodge of Scotland, which Brother Findel treats with slighting irreverence. She can claim documentary evidence, which cannot be gainsayed. Her Mother Kilwinning, No. 0, may be of fabulous age, but she was the first Lodge in Scotland, and the St. Clairs of Rosslyn were appointed Grand Masters by the Kings of Scotland, and derived their revenues from the dues; and *that* "nobody can deny." The pretended boasting of Germany must sink into obscurity before these supportable facts. The Brother seems to know nothing of our Mother Lodge, the Canongate Kilwinning of Edinburgh. His Editor, however, knows it well. Let him go there, and consult its minutes for the year 1736; he will find the story

of the initiation of the Earl St. Clair of Rosslyn, the resignation of the position of Hereditary Grand Master, and the appointment of the same Brother as First Grand Master of the Grand Lodge of Scotland, the only Lodge that can boast, with truth, of being derived from ancient Royal Charters. So, with all these facts before us, we regard Brother Findel's vaunted treatise as much of a curiosity in history as it is in typography. We think the reading Brethren will be glad to read it. It possesses much of interest about Europe and its Lodges, but we must take it all *cum grano salis*. We know his Scotch History to be nonsense, and we feel a doubt of the correctness of all that is said about France and Italy, interesting as the account is. His History of Freemasonry in Africa, Asia, and Australia, is a mere sham, and his history of the Craft in America an ignorant pretence. Albeit the book is dedicated to the Grand Lodges of Massachusetts and Iowa, the amount of knowledge gleaned about our forty Grand Lodges may be said to be almost limited to their names. There are some men of note, and places of note, mentioned; the question of a General Grand Lodge is discussed; Massachusetts and our friend Gouley receive their due praise, but the chapter on American Masonic Literature is simply a disgrace. We wish Brother Findel had called this a History of German Freemasonry, then the work would have been more valuable, for it is full of curious speculations of new reasons for mysterious things. And we wish he had read other than German books. Why is it that, in the nineteenth century, he repeats and propagates the infamous stories of the Knights Templar which were not believed even in the fourteenth century? Why adopt the outrageous views of Von Hammer, when we have Reynouard's unimpeachable work in direct variance to it; and, too, when Reynouard's views are those of all the English writers of the eighteenth century—of Sismondi, Michelet, and others? We will have another opportunity of more fully expressing ourselves on this portion of the work, so will at present refrain. One point, however: Brother Findel laughs at the charter handed by Jacques de Molai to Larmenius, and declares the deed a forgery. But let Brother Findel go back to the Records of Scotland—not the Masonic, but the Crown Records,—and he will find that Sir James Sandilands, the last Grand Prior of the *Temple* and Hospital, sold, purloined; or confiscated, the Order's lands. The Order was known then to exist in Scotland, in direct succession. This was about the middle of the sixteenth century. Some of the Knights preserved the Order in secrecy, under the protection of the Masonic Frater-

nity; and it exists in its ancient purity TO-DAY, Brother Findel to the contrary notwithstanding. Scotland issued a Charter to Ireland in 1779, and that Charter was the origin of the High Knights Templar of Ireland, a fact which Brother Findel knows (p. 191,) and yet has not given the credit it deserves. The attack on modern Knight Templarism is as mistaken as it is childish, and entirely beneath our notice. It will not help the sale of the book. Nor are the author's views of the Ancient and Accepted Scottish Rite either historic or charitable. He believes, from first to last, in but one Masonry—that of the three Symbolic Degrees, and that all else are excrescences and interlopers.

Another Masonic publication, from the same publishing house, is the "*Mysteries of Masonry*," by *L. E. Reynolds*. This professes to be an outline of a Universal Philosophy founded upon the Ritual and Degrees of Ancient Masonry. The book is founded on the supposition that the symbolic representations employed in the building of a spiritual Temple are not arbitrary, and that they exist in the nature of things. If they exist in the nature of man, the author contends the Degrees of Masonry must be not only a likeness of the natural formations of the human body, but of the universe itself; and the opening of the Degrees, and their ceremonies, must refer to the orderly changes of the mind and the progress of creation. All can readily perceive that all things exist in Degrees, as end, cause and effect, and this effect becomes the foundation of other causes and effects. Thus the universe is a system of uses, causes, and effects, consisting of a series of three, six, nine, and twenty-seven; with their attendant orders of three, five, and seven, in like of the Ancient Craft Degrees. The object of this book is to unfold a knowledge of these Degrees in the creation of the Universe; and the regeneration of man, agreeable to the principles of science, as far as developed. The spiritual and material worlds, in a certain sense, are parallel to each other, but moving in distinct spheres, and not to be confounded. The former is the higher, the latter the lower portion of the universe, the higher resting on the lower. The higher world is the world of causes, the lower, the world of effects. Mind is ultimated in matter, God in Nature. Masonry is the science which explains the correspondence between these two worlds, and affords a clue to the whole circle of the arts and sciences. Its mission is man's regeneration, and is, as such, eminently religious. As a work of new thought, as a system of moral and intellectual philosophy, this is an astonishing work. The author displays profound acquaintance with anatomy and

physiology, and gives some clearer views of the "bumps" than any mesmerist we have come across. But we confess to having been lost in endeavoring to follow all the intricacies of his speculation, and to have been astounded at such passages as these: "Heaven is one, in general, but divided into three distinct degrees, or kingdoms, namely, the natural, spiritual, and celestial, each of which is again divided into an innermost, a middle, and exterior degrees, which make three, and three times three." (How does he know?) "The Council Chamber represents the commissure of the brain, where each degree, or arch on either side of the head, meet, by three fibres from each, making twenty-seven. These are the channels of the will, by which the affections flow together," etc. "Prayer descends directly through the devotional organs, located in the top of the head." "The W. M., approaching the candidato from the East, represents the coming of the Messiah," etc. etc.

"*Swedenborg and Phremasonry.*"—The foregoing is not an Artemus Ward spelling, but is defended in the pages of this curious book, from the press of the *Masonic Publishing and Manufacturing Company*, of New York. According to the Swedenborg Rite, this word PHREMAISON appropriately describes the condition of the candidate, and is thus etymologically derived: PI, the; RE, light; MASON, blind man feeling; PHREMAISON, The Blind Man seeking for the Craft. The roots are Hebrew. The book from which we take this is an attempt to show that Swedenborg was a Mason; that he was made in London, and not at Lund, in Sweden, and that he devoted his life, in secret, to a development of the peculiar Rite which bears his name; and yet he never allowed that he was a Mason, nor can any trace of it be found in his writings, all bearing upon the subject having been destroyed. The subject is a curious one, and the book is readable. We were not interested particularly in it, from the fact that we believe that the less Freemasonry involves itself with any system of philosophy, be it Deism or Pantheism, Illuminism, Swedenborgianism, or Cagliostroism, the better for itself. These "isms" can do it no good, and may lead it into bad company. But we may add here, that if our Brethren want good Masonic books, reliable books, books that will last, let them go to the publishers of this volume, and they will find the most remarkable supply in the world, and at the lowest prices. The imprint of the Company is guarantee enough that the book is a good one.

"*Tactics for Knights Templar,*" by Sir George Chase, (Boston: Pollard & Leighton,) is a little book which has just been sent us.

It contains the full drill for public and private exercise, the Working text for the Degrees, and a Burial Service of Knighthood. It is a neat, compact little book, well arranged and well digested, and will meet the wants of the Knights very fully. We notice it is especially under the patronage of the Grand Master of the Grand Encampment, and also of the Massachusetts Commanderies. We are very well satisfied with the Illinois book, and trust we will not have to change again.

Dr. Jos. Alden, President of the New York State Normal School, has taken pity on schoolmasters and schoolboys, and published "*A Natural Speaker*," (New York: D. Appleton & Co.) The greater feature of the book is, that it leaves out the old hackneyed speeches, which the boys of several generations have learned, and gives us extracts from modern authors, more in the style in which we are expected to speak ourselves. It was full time that the stilted formality of former days should no longer be taught to our rising youth. This book is taken from the books of men of the present century alone, and many of them now alive. It is an invaluable idea.

"*Hedged In*" is the name of another powerful story by Miss Phelps, the Author of the "*Gates Ajar*," (Boston: Fields, Osgood & Co.) It is one of singular interest, and of the highest practical importance. The problem of which it treats is one of the most serious that can perplex the reformer and philanthropist. Can a woman who has fallen from virtue be restored, not only to the favor of God, but to the smiles of society? The subject is treated with peculiar delicacy, with no parade of ostentatious commonplaces and pious sentimentality, but with courage and womanly refinement. The characters are boldly drawn, the pathos deep, and the satire keen, and it will produce a deep impression where it is read and felt at all.

Our Brother Garibaldi, the Grand Master of Italy, the patriot, statesman, and General, in his advancing years, has imprudently rushed into print, and published a novel. It is called "*The Rule of the Monk, or Rome in the Nineteenth Century*." (New York: Harper Brothers.) Our Brother has not extended his fame by the work. It is a poor story, of the high sensational type, with little interest, and no excellencies of description or dialogue. It is a bitter attack on the Romish Church, and the priestcraft, full of dreadful tales, asserted to be "oure true," and possesses its sole interest and value from the records of the personal adventures of its distinguished author, which, however, are too full of egotism to be pleasant.

"*The Luck of Roaring Camp, and Other Tales*," by F. B. Harte, (Boston: Fields, Osgood & Co.,) is a book illustrative of the mining era of California History, and one deserving attention, because the author not only writes of unhackneyed things, but looks at the life he treats of in uncommon lights. It is a masculine book, treating of things which concern only men, and is equal to any of the works of Hawthorn in his palmiest days. This, we are aware, is a high compliment, but, after carefully reading the book, we are satisfied it is a true one.

"*Medberry's Men and Mysteries of Wall Street*," (Boston: Fields, Osgood & Co.,) is an entertaining description of the methods and machinery of speculation, which equally arrests our attention, whether narrating some of the sharp and fevered struggles in the "Gold-room," or describing the peculiar habits and humors of "the street." It gives brief biographies of the great operators, and details some of their operations, and is, probably, the most satisfactory account ever published of these financial monarchs. The uninitiated will obtain, from this book, a clearer idea of the real life of the broker and speculator, and the works of the Stock Board, than he can by reading the commercial papers for a month. The book is full of clever pictures, and will, we do not doubt, have a large sale.

"EVERY SATURDAY."—This Boston cheap eclectic Journal, which, for four years back, has been one of the most valuable magazines of the country, alike distinguished for the interest as for the high tone of its selections, now comes to us as an exchange, and is converted into an illustrated paper. Its pictures are of the highest class, and the subjects and execution alike of the most attractive nature. Charles Dickens' new novel, and a series of cartoons of his works, are the most prominent features of the improved enterprise. We heartily recommend "*Every Saturday*." We have read it since its beginning, and have never been tired of it.

THE perfection of divine love does not consist in extacies; it consists in doing the will of God.

GRAND COMMANDERY OF TENNESSEE.

THE Grand Commandery of Knights Templar and Appendant Orders for the State of Tennessee, commenced its Eighth Annual Conclave at its Asylum, in the city of Nashville, on Tuesday, May 10th, A. D. 1870, A. O. 752.

PRESENT:—

- R. E. Sir JOSEPH MEGOWAN TOWLER, Grand Commander.
 E. Sir GEORGE NEWTON FOSTER, as Deputy Grand Commander.
 “ “ JOHN BUNYAN MORRIS, Grand Generalissimo.
 “ “ TOWNSEND ALEXANDER THOMAS, Grand Captain General.
 “ “ and Rev. C. FOSTER WILLIAMS, as Grand Prelate.
 “ “ HENRY SHEFFIELD, Grand Senior Warden.
 “ “ WILLIAM ALEXANDER NELSON, Grand Junior Warden.
 “ “ JOHN McCLELLAND, Grand Treasurer.
 “ “ JOHN FRIZZELL, Grand Recorder.
 “ “ GEORGE STODART BLACKIE, Assistant Grand Recorder.
 “ “ THOMPSON ANDERSON, as Grand Standard Bearer.
 “ “ GEORGE MELLERSH, as Grand Sword Bearer.
 “ “ JOHN S. DASHIELL, as Grand Warder.
 “ “ GEORGE SIEFERLE, Grand Sentinel.

Past Grand Officers.—E. Sirs LUCIUS J. POLK, JOHN McCLELLAND, JOHN FRIZZELL, WILLIAM MAXWELL, M. WHITTEN, DAVID COOK, Sr.

And the Representatives of the following Commanderies: Nashville, No. 1; Yorkville, No. 2; De Molay, No. 3; Cyrene, No. 4; Brownsville, No. 5; Gilbert, No. 6; Baldwin, No. 7; Cyrene, No. 8; and Cœur de Lion, No. 9.

The R. E. Grand Commander delivered an address, detailing his official acts. In this he stated that he had, on the 11th of February, 1869, constituted Cœur de Lion Commandery at Knoxville, and installed its officers, and expressed himself as much pleased with the skill and proficiency of the Knights. He also expressed himself as highly in favor of the Representative System, enumerated the Knights he had appointed at the various Sister Grand Commanderies, and stated that he had received offi-

cial notice of the appointment of the following Representatives here:

From the Grand Commandery of Alabama, E. Sir J. B. Morris.

From the Grand Commandery of Georgia, E. Sir G. S. Blackie.

From the Grand Commandery of Vermont, R. E. Sir John Frizzell.

From the Grand Commandery of Connecticut, E. Sir Henry Sheffield.

From the Grand Commandery of Louisiana, E. Sir Achilles D. Sears.

From the Grand Commandery of Indiana, E. Sir Jon. M. Gilbert.

From the Grand Commandery of Iowa, E. Sir John S. Dashiell.

From the Grand Commandery of Maine, E. Sir W. J. Mahan.

From the Grand Commandery of Texas, E. Sir C. E. L. McCauley.

From the Grand Commandery of Kentucky, R. E. Sir Joseph M. Towler.

He also stated that he had received private information of the appointment of E. Sir T. A. Thomas as the Representative of the Grand Commandery of California. He paid a tribute to the memory of Sir Jonathan Huntington, Past Grand Generalissimo, and Sir W. H. Horn, Grand Treasurer, of this Grand Commandery, and of Sir E. H. Gill, of the Grand Commandery of Virginia, and recommended that appropriate action be taken by the Grand Commandery expressive of their sorrow on the events. He also expressed himself as disposed to refer the whole matter of change of Ritual to the Grand Encampment. He thought the American Rite might be simplified, and reduced to greater consonance with the English and Scotch. The Council and Red Cross he would incorporate in the Chapter, endeavoring to consolidate the three into the simplicity and compactness of the Symbolic Degrees of the Blue Lodge. Thus he would modify the Commandery, making it comprise only the Orders of the Temple and of Malta, so as to conform to the same Orders abroad. He reported the state of Templar Masonry in the Jurisdiction as flourishing.

The R. E. Grand Commander appointed the following Committees:

On Credentials.—Sirs Lucius J. Polk, William Maxwell, and David Cook, Sr., (who reported without delay).

On Reports of Grand Officers.—Sirs Morton B. Howell, George C. Porter, Thos. S. Smith.

On Appeals and Grievances.—Sirs John S. Dashiell, M. Whitten, A. A. Lipscomb.

On Finance and Accounts.—Sirs John B. Morris, Geo. Mellersh, Thos. S. Caton.

On New Commanderies.—Sirs Lucius J. Polk, David Cook, Sr., Wm. Maxwell.

On Returns of Subordinates.—Sirs J. W. Paxton, M. Mattill, J. M. Anderson.

On Foreign Correspondence.—Sirs George S. Blackie, John McClelland, George N. Foster.

Sir Morton B. Howell, of Nashville Commandery, extended a warm invitation to the members of the Grand Commandery and the visiting Knights, their wives and daughters, to attend a banquet to be given in their honor by the Knights of Nashville Commandery, No. 1, on Wednesday, May 11th, which was accepted, and the thanks of the Grand Commandery gratefully tendered to its thoughtful Subordinate.

A Communication on the violation of the Jurisdiction of Gilbert Commandery, by Paducah Commandery of Kentucky, was referred to the Committee on Foreign Correspondence; and an application for a new Commandery, to be located at Murfreesboro', was referred to the Committee on New Commanderies.

The report of the Committee appointed to procure a set of Grand Commandery Jewels, presented their report, which was adopted. The Jewels were also laid on the table. They are very chaste and handsome, being made of solid gold, the design a Templar's cross, with a hollow center, in which is suspended the distinctive jewel of the office; the cross is suspended by a pin, in the shape of a triangle, having a passion cross in garnets set in it. The effect is striking and beautiful, and reflects the highest credit on our Worshipful Brother, Alex. Joseph, of Edgefield, who made them.

The Report on Foreign Correspondence was presented by Sir G. S. Blackie, Chairman of the Committee, and ordered to be printed.

The Grand Commandery was then called to refreshment.

Owing to the heavy fall of rain which occurred at mid-day, the grand parade and review contemplated by the Grand Commandery was deferred till to-morrow.

At half past seven P. M. the Grand Commandery again met, and in a body proceeded to the Concert Room of the Masonic Temple, where an eloquent address on the Supremacy of Truth over Ignorance and Infidelity, was delivered by R. E. Grand Commander J. M. Towler, in presence of the members of the Order

and the public generally. The address was characterized by a high degree of scholarship, deep thought, and bold out-spoken denunciation of the follies of the age. We are glad to be able to say that the address will appear as part of the proceedings of the Grand Commandery, and earnestly urge its perusal by every Knight of the Order. We cordially give our approval of all the sentiments expressed, and believe that such views of the sins of intemperance, profane swearing, and infidel opinions, are the only ones which ought to be held by the true Knight. If they are everywhere acted up to, there is no body of men which could do more to purify the age than the Body of Knights of America.

The Grand Commandery then adjourned to its Asylum, and was closed.

WEDNESDAY, MAY 11, 1870.

The Grand Commandery assembled at 8 A. M., and resumed labor.

R. E. Sir John Bunyan Morris, Grand Generalissimo, as Grand Commander, and other officers and Representatives as before.

The Committee on Reports of Grand Officers submitted a report, which was adopted. They recommended the ratification of the acts of the R. E. Grand Commander, in appointing Representatives, and expressed regret that the Grand Commanderies of Massachusetts and Rhode Island and of Virginia had not followed the example of others in carrying out the system. They believed the scruples of the R. E. Sir Heman Ely, of Ohio, (who declined accepting the position because he occupied the Throne of R. E. Grand Commander of his State,) to be groundless, and trusted he would now accept the appointment again tendered to him. They recommended the recognition of the Representatives of the various Grand Commanderies mentioned in the report; and that memorial pages be dedicated to Sir J. Huntingdon and W. H. Horn. They also believed it would be expedient for the Grand Commandery to express its views on the subject of modification of the Ritual, at the next Conclave of the Grand Commandery, which would come before that of the Grand Encampment, who alone were competent to take any action on the matter. They therefore recommended the appointment of a committee of nine to take the matter into consideration, and report at next Conclave.

In accordance with the report the following were appointed the *Committee on Ritual*.—Sirs George S. Blackie, of No. 1; Wm. Maxwell, of No. 2; J. M. Towler, of No. 3; George Mellersh, of No. 4; George B. Porter, of No. 5; Jonathan M. Gil-

bert, of No. 6; David Cook, Sr., of No. 7; Townsend A. Thomas, of No. 8; and John W. Paxton, of No. 9.

The Grand Commandery then proceeded to the consideration of the resolutions offered by the Committee on Foreign Correspondence, which were unanimously adopted, the second with a rising vote. They are as follows :—

1. *Resolved*, That the R. E. Grand Commandery of Tennessee has received, with unfeigned pleasure, the circular of the M. E. Grand Master, which states that the Grand Commandery of Massachusetts and Rhode Island has amended its Constitution, making it conformable, in every respect, to that of the Grand Encampment, and that universal loyalty, in name and deed, prevails from Maine to California.

2. *Resolved*, That the love and sincere affection exhibited by the writers of the "Reports of Foreign Correspondence" of nearly every Grand Commandery, towards our late valued and beloved Frater, Sir Charles Arnold Fuller, touch our hearts, and receive our most affectionate acknowledgments.

3. *Resolved*, That we hail, with joy, the arrival of our sister, the Grand Commandery of Kansas, to the ranks of the State Commanderies of America, and extend to her hearty recognition, affectionate greeting, and sincere promises of aid and co-operation.

4. *Resolved*, That our Representatives to the Grand Encampment be instructed to vote against any further change in the uniform of a Knight Templar, or in the names and titles of officers or State Commanderies.

The Committee on Foreign Correspondence submitted a supplementary report, recommending that the question arising from the violation of our Jurisdiction by a Commandery in Kentucky, be referred to Sir J. M. Towler, Grand Representative of Kentucky, with request that he correspond with the Grand Commander of Kentucky, and prevent further violations of the Statutes of the Grand Encampment, Art. IV., Sec. 2, Par. 3. This was adopted.

The Committee on New Commanderies recommended that a Charter be issued to a New Commandery to be located at Murfreesboro', Rutherford County, to be named Murfreesboro' Commandery, No. 10, its first officers to be Sir Joseph B. Palmer, E. Commander; Sir James D. Richardson, Generalissimo; and Sir James B. Murfree, Captain General. The report was adopted.

On petition of Yorkville Commandery, Sir Samuel A. White was restored to the privileges of a Knight Templar.

A resolution permitting Commanderies to elect honorary members, and hold them as such, without the payment of dues, was presented by Sir Henry Sheffield, and adopted.

The Grand Commandery was then called off till 2 P. M.

The Grand Commandery then proceeded to form a procession, and in company with Nashville, De Molay, and Baldwin Com-

manderies, and the Representatives of the other Commanderies in Nashville, made a parade and display on many of the streets of the city, where their elegant appearance and military skill excited the admiration of the citizens. At Dr. W. E. Ward's Female Seminary they received an ovation from the young ladies of the establishment, who showered flowers upon them in profusion, and decked one of their number with a costly wreath of rare beauty, acknowledging the Knights as the defenders of female purity and innocence. At the residence of Mrs. Dr. Sheffield the flag of the Order was displayed and enthusiastically saluted. On the Public Square there was a grand Inspection and Review by the R. E. Grand Commander, followed by an exemplification of the drill by Nashville Commandery, which elicited the highest encomiums from the Grand Commandery and spectators generally.

On their return to the Asylum, V. E. Sir Kent Jarvis, of Massillon, O., Grand Generalissimo of the Grand Encampment of the United States, was received with the honors due to his exalted rank, and personal worth, and briefly addressed the Grand Commandery.

The Reports of the Committees of Arrangements, of Finance and Accounts, and of Returns of Subordinates, were received and adopted. The former paid a high compliment to the address of the R. E. Grand Commander, which was ordered to be printed.

A resolution was adopted, promising a handsome Templar's banner to the best drilled Commandery, to be competed for at next Annual Conclave.

The Grand Commandery then proceeded to the election of Grand Officers, when the following were elected and installed, with the exception of the Grand Commander and Grand Standard Bearer, who are to be installed at Clarksville and Columbia:

Sir ACHILLES D. SEARS, Clarksville, Grand Commander.

" DAVID COOK, Sr., Lebanon, Deputy Grand Commander.

" GEORGE MELLERSH, Memphis, Grand Generalissimo.

" GEORGE CAMP PORTER, Brownsville, Grand Captain General.

" and Rev. C. FOSTER WILLIAMS, Columbia, Grand Prelate.

" HENRY SHEFFIELD, Nashville, Grand Senior Warden.

" WILLIAM A. NELSON, Shelbyville, Grand Junior Warden.

" JOHN McCLELLAND, Nashville, Grand Treasurer.

" JOHN FRIZZELL, Nashville, Grand Recorder.

" GEORGE WASHINGTON POLK, Columbia, Grand Standard Bearer.

" JOHN WALKER PAXTON, Knoxville, Grand Sword Bearer.

" ELIJAH JACKSON HOSTETTER, Sr., Raven's Station, Gr. Warder.

" GEORGE SIEFERLE, Nashville, Grand Sentinel.

By resolution, Subordinate Commanderies are required to drill once a month.

Representatives of Sister Grand Commanderies were then received, and Sir Henry Sheffield, Grand Representative of Connecticut, presented a handsome Passion Cross, made of the wood of the famous "Charter Oak," and set in gold, to be worn by the Grand Commander as a badge of his office, and in recollection of the affectionate esteem of himself and the Knights of the "Nutmeg State."

A resolution of thanks for the efficient services of the R. E. Sir J. M. Towler, was unanimously adopted, and the Grand Commandery was closed.

In the evening, an Entertainment to the Grand Commandery, and their wives and daughters, was given by Nashville Commandery, No. 1, in the Masonic Hall. The whole house was thrown open, and the occasion was one of the most successful and interesting ones we ever attended. A splendid banquet was provided in the Concert Hall, at which the guests, numbering over two hundred, were entertained, with bounteous liberality and true-hearted hospitality. Brief speeches were made by Very E. Sir Kent Jarvis, Sir George Mellersh, Sir M. B. Howell, Sir Henry Sheffield, Sir John Frizzell, Sir George S. Blackie, and K. J. Morris, Esq., Mayor of the city; and the happy party was broken up at a late hour, thus terminating one of the pleasantest Masonic reunions which Nashville has witnessed since the war.

PLEASANT SURPRISE.—R. W. Brother George S. Blackie had, a few days ago, the honor of receiving from Dublin, Ireland, a small box sent by Express, charges paid. It proved to contain the apron, collar, and jewel, of a Past Senior Grand Warden of the Grand Lodge of Ireland, which he is entitled to wear as Grand Representative of that Grand Lodge. It was sent by Brother Henry Wilson, of the Grand Master's Lodge, an old friend and College mate of the recipient of the valued compliment. The clothing is of pale blue and gold, the apron of white satin, with gold fringe, and the whole is one of the most chaste and beautiful Masonic outfits we have ever seen. We congratulate ourselves, and are ready to exhibit our finery to our friends. We are "not proud, but happy."

NOTES OF THE MONTH.

A FUNERAL PROCESSION IN SIAM.—In Roberts' *Embassy to the Eastern Courts*, 1833-4, an account is given of a funeral procession, which, for quaintness, multiplicity of details, and barbarian splendor, caps anything of the sort we have ever seen. The order of procession was as follows:

383 Standard-bearers, with a band of music.

A young Rhinoceros.

Two Horses, dressed with artificial wings.

Two gigantic Cocks, with devils' heads.

Two Elephants, with wings, as above.

Ten gigantic Cocks, dressed in all manner of attire.

Four Horses, strongly caparisoned.

Two more Cocks.

Four lions, two leopards, two elephants, two horses, two more leopards, one hundred and thirty men with drums, seven hundred men dressed as angels, a great Bishop in a car twenty feet high; two sons of the deceased, with high officers of state, a *body* in kneeling posture, eight hundred men dressed as angels, six open carriages, four movable towers, one hundred drummers, one hundred and fifty men bearing flowers, &c. &c.

It would be tedious to continue the list of persons and objects filling a column, that made up this strange procession.

THE NEW YORK DISPATCH.—This excellent paper has had the good fortune to procure the services of Brother J. W. Simons, Past Grand Master and Grand High Priest, as the successor of the lamented Brother Holmes. This will ensure a continuance of the well-deserved renown of its Masonic Department.

DEATH OF BROTHER M. F. MOORE.—We learn from the St. Louis *Freemason* of the death of Brother Marshall F. Moore, Governor of Washington Territory, who was buried by Olympia Lodge, No. 1, on the 1st of March. He was a distinguished citizen, soldier, and Mason, and his death leaves a blank which it will be hard to fill.

THE ROYAL ORDER OF SCOTLAND.—For many years a Provincial Grand Lodge of this Body has been in existence in New Brunswick, but of late almost dormant. Robert W. Crookshanks, Esq., who held the office of Provincial Grand Master, has recently resigned, and the authorities in Scotland, on the representation of the Companions in St. John, have appointed B. Lester Peters, Esq., the present M. W. Grand Master of New Brunswick Grand Lodge, to the vacant office. As soon as the patent arrives, he will enter on his duties, and this branch of Chivalric Masonry, hailing from Robert the Bruce and the battle of Bannockburn, will be vigorously prosecuted in New Brunswick.

THE LATE BROTHER THOMAS CHALMERS, D.D.—The scholarship, abilities, and worth of this great divine, one of the greatest leaders, in thought and theology, Scotland ever produced, are to be perpetuated by the erection of a national monument in the capital of Scotland. A bust of him has been, for many years, in a niche of Lodge Journeymen, No. 8, Edinburgh. The Fraternity propose to contribute largely to the undertaking.

TEMPERANCE.—It gives us pleasure to record, in our pages, the continued progress in good works, of the St. Joseph's Total Abstinence Society of this city. It is succeeding in accomplishing a great deal of good among a number of good citizens who cannot otherwise be reached. As Masons, our heart is with them in the work. The Society had its Second Annual Meeting a few days ago, and an exceedingly elegant and costly gold-headed cane, and a gold pen, were presented to Mr. E. E. Jones, its faithful and untiring Secretary. Mr. Jones is the type-setter of the "MASONIC RECORD," which is our special reason for mentioning the occurrence; and this, too, prevents our expressing all the praise he deserves, lest his characteristic modesty would interfere with his ability to set the type.

DEATH OF BROTHER HOWARD MATHEWS—We grieve to have to record the death of M. W. Brother Howard Mathews, the last Grand Master of Ohio, and Representative of the Grand Lodge of Tennessee, who died in Cincinnati last month, in the 54th year of his age. He was a prominent citizen, an active Mason, and a perfect gentleman, reflecting the high and noble attributes of a generous and intelligent mind. We assure our Ohio Brothers of our sympathy and sorrow.

BROTHERLY LOVE.—We have the highest satisfaction in announcing that we have received a draft for \$50, sent by the Grand Lodge of Mississippi, through R. W. Brother J. L. Power, Grand Secretary, for the relief of the necessities of Mrs. George A. Wilson, the widow of a Past Grand Master of Mississippi, to whom we alluded in our last.

The following exquisite poem is from the Proceedings of the Grand Lodge of Georgia, and is the production of its talented Grand Secretary. We insert it as a beautiful ending to our third volume :

"THEY REST FROM THEIR LABORS."

BY J. EMMETT BLACKSHEAR, OF GA.

THEY rest from their labors. How sweet their repose,
How gently they sleep after life's peaceful close ;
No cares to molest them—to mar the delight
Of their slumbers ; their dreams are all joyous and bright.
Ah ! laborer ne'er from the toils of the day
Yet rested so calmly, so sweetly as they.

They rest from their labors. Well skilled in our art,
Each, true to his duties, performed well his part.
In the quarries without, or our sacred retreat,
No design left unfinished, no stone incomplete.
Their toils are now ended—from earth they have passed,
Yet bright were their working-tools kept to the last.

They rest from their labors. Their wages are due,
Their work, by the Grand Master's test, is found true—
True to the plumb-line of justice and right,
To the level on which all good Masons unite—
To the square of morality, virtue, and love,
And the wages are paid in the Temple above.

They rest from their labors. Farewell ! for a time.
Through the last ceremonials, solemn, sublime,
Of that HIGHER DEGREE, ye have now passed before,
We, too, must soon follow—must pass through the door
Of death, into scenes most enchantingly bright,
To the throne of JEHOVAH, whose presence is Light.

O, then may we all be permitted at last,
When prepared, we the Grand Tyler Death shall have passed,
To join in the Rites of the Grand Lodge above,
Whose degrees are the essence, perfection, of Love ;
With archangels to unite in thanksgiving and praise,
To the Holy of Holies—the Ancient of Days.

ANNOUNCEMENT.

HUGH W. FRIZZELL, who has been connected with the publication of the MASONIC RECORD, has withdrawn therefrom, having determined to engage in other pursuits. He requests us to say to the patrons of the enterprise that he will ever hold in lively remembrance the uniform kindness manifested by them towards him, in the management of its business affairs, and that he bespeaks for the RECORD the continuance of their cordial support which has heretofore characterized it.

Our Worshipful Brother GEORGE S. BLACKIE, Assistant Grand Secretary, who has rendered such valuable aid in the editorial department, by his "Tidings from the Craft," "New Books," and other articles, has become interested in its publication. He will take part in its general management, and its readers will have the benefit, to a still greater extent, of his ripe scholarship, industrious research, and earnest investigation into the mysteries and beauties of Freemasonry, as well as his thorough acquaintance with general literature. It is no idle promise to say that the RECORD, under its present management, will prove even more satisfactory to its patrons. My efforts to make it so shall be as earnest as my abilities will allow. We ask that the right hand of fellowship and encouragement be extended to our associate Editor and Proprietor.

JOHN FRIZZELL.

SALUTATORY.

WITH some hesitation, I step in front of the curtain, behind which I have concealed myself for eighteen months. But I feel conscious that I have the will to do my utmost for the furtherance of Masonic Literature, and as my life has been devoted to the search after TRUTH, as a student of the Natural Sciences, I trust I will be able to aid my brothers in the acquirement of more Masonic Light, and that I may help them to learn what is true, what is lovely, and what is good. The RECORD will be continued on its past plan, and it will be the endeavors of its managers to present its readers with a full abstract of all that is being done in the Masonic World.

GEORGE S. BLACKIE.

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THE
MASONIC RECORD:

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MONTHLY MAGAZINE,

DEVOTED TO THE INTERESTS OF THE FRATERNITY
AND GENERAL LITERATURE.

JOHN FRIZZELL & CO.,
EDITORS AND PROPRIETORS.

VOLUME IV.

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THE MASONIC RECORD:

A MONTHLY MAGAZINE.

Vol. IV.

NASHVILLE, JULY, 1870.

No. 1.

HISTORY OF THE KNIGHTS OF MALTA.

ADDRESS

Delivered to the Knights of Nashville Commandery, No. 1, on the Festival of the Ascension, Thursday, May 26, 1870, by Sir GEORGE STODART BLACKIE, Knight Commander, Grand Priory of Scotland, Past Grand Generalissimo Grand Commandery of Georgia.

At the stated Conclave of Nashville Commandery, on Ascension Day, May 26th, A. O. 752, the following resolutions were unanimously adopted:

Resolved, That the honest thanks of this Commandery are hereby tendered to our Eminent Frater, Sir George S. Blackie, for his chaste Address, to which we have listened this evening.

Resolved, That we request its publication in the "MASONIC RECORD," and also order extra copies for the use of our members.

ROBERT C. BRANSFORD, *Recorder*.

In accordance with the above resolutions of Nashville Commandery, No. 1, we freely devote much of our space to the able and chaste Address delivered by our associate Editor on the Anniversary of the Ascension of Christ. The laborious research it displays, and the noble sentiments it so eloquently teaches, render no apology necessary for our yielding so many of our pages, and we are well assured that our readers will enjoy, and thank us for, the intellectual treat.—*Editor*.

Eminent Commander, Officers and Knights, of

Nashville Commandery, No. 1:

YOUR indulgent criticism of my effort to instruct and entertain you a year ago, has led to my appearing again before you on this, the holy anniversary of our Saviour's Ascension. I thank you for this mark of your favor, and will do my best to render the hour allotted to me an agreeable and profitable one to you.

The subject of my address last year was the History of the

Order of the Knights Templar. That which I have selected for this evening forms its natural complement, and is **THE HISTORY OF THE KNIGHTS HOSPITALLERS OF ST. JOHN OF JERUSALEM**, otherwise, and at different periods of their history, known as the **KNIGHTS OF RHODES**, and the **KNIGHTS OF MALTA**.

The History of this Honorable and Ancient Order is, for nearly eight centuries, interwoven with the general history of Christendom. Its annals begin in the darkness of the tenth century, when the Saracens held Jerusalem and the Holy Land; thence they are continued through all the romance of the Crusades; for long after, the Order is found the bulwark of the Christian against the Turk; then it passes through a period of weakness, treachery, and decay, down almost to our own day, when it is swallowed up by the all-conquering might of Napoleon I. Here it becomes lost to the History of the world, except in so far as we have preserved a portion of its rites and ceremonies in the Encampments of the Knights Templar, and under the protecting wings of Free Masonry, that sacred genius which is ever willing to cherish and foster all that is good in humanity, to expel and eradicate that which the evil lusts of the flesh have introduced. Eight long centuries is the record of these monk-warriors, originally nothing but paupers and menials attendant on sick and weary pilgrim warriors. What a record! Whose imperial or knightly family can show a dynasty so long, so successful, so eventful? How few of the kingdoms of the earth have been able to display a period so glorious!

Back, then, into the past we must look for the first land-marks of this history. In the year 1050, permission was granted by the Mohammedans to the Catholic commercial States of Italy to erect a chapel in Jerusalem, where they might celebrate Mass according to the ritual of the Latin Church. The establishment of this chapel soon led to the erection of two Hospitals, or places for the protection of sick and poor pilgrims, and of those whose circumstances required that their stay in the Holy Land should be prolonged. One of them was dedicated to St. John, and appropriated to male pilgrims; the other to St. Mary Magdalen, and devoted to female devotees. The services of the chapel were performed by Benedictine monks, and the offices of charity were undertaken by pious laymen, who had resolved to spend their lives in Jerusalem. At first these were chiefly Italians from Amalfi, Venice, Genoa, and Pisa, the great trading cities, but soon they became a mixed European colony, and were supported by the alms of northern Italy, the liberal donations of the Normans, and the offerings of

richer pilgrims. These formed a fund which was used for the benefit of the Hospital by the commercial citizens of Amalfi, who proved faithful trustees. The Hospital of St. John was, at first, what its name implies, simply a hospital, where the sick were tended, where the weary pilgrims travelling from afar were treated with an ostentatious hospitality, and where charity was exercised with so comprehensive a notion, that neither infidel, Arab, nor Turk, was ever sent from its door a rejected applicant. But this happy state of affairs was not destined to last long. The new conquerors of the country, the Seljukian and Ortokite Turks, despising the toleration of the Musselmen, began to persecute the Christians, and the Christians, instead of being satisfied with their position as traders, pilgrims and guests, aware, too, that their peaceful occupation of their little share of the country was ended, resolved by force to seize Palestine for themselves. The first Crusade was consequently undertaken, and in the year 1100, Godfrey de Bouillon was crowned King of Jerusalem, and "Captain of the Great Free Sepulchre of Christ." Then their hospitals increased in importance. In 1113, the *Servientes* of the Hospital were made into a regular monastic society, with obligatory laws and regulations, by the Church of Rome, and thus became the first of the famed Orders of military monks. Their military history may be begun in 1118, when Gerard was the chief, or Abbot; but it was not till 1138, under the Abbot Raymond du Pay, that they became real soldiers, and rushed into the field of battle, bearing aloft the cross in one hand, and the lance in the other. Giannone, an Italian historian, dwells long on this subject, and gives us accounts of three Orders of Knighthood, which sprang into being nearly at the same date:—the Knights Hospitallers, whose duty it was to receive pilgrims who resided in the Holy City; the Knights Templar, who provided for their safety by fighting the infidels, and the Teutonic Knights, who performed both services.

At their first organization, we find the Knights of St. John were divided into three branches—nobility, clergy, and *servientes*, or serving brothers. The admission into the first grade, or Grand Cross, as it was called, required the proof of the gentility of father and mother. At first, legitimacy of birth was not required. The Knights themselves had to be spotless as vestals, and when this was secured, the question of the mother's conduct was not inquired into. But in 1262, when Hugh de Revel was Grand Master, a law was enacted requiring proofs that the postulate, as well as his father, should be the offspring of lawful wedlock, still, how-

ever, exempting the sons of counts and other nobles from the operations of this law. The purity of the Order was still further secured by the passage of a law in the early part of the seventeenth century, which debarred all illegitimates from the Order, unless they derived their paternity from sovereign princes. Different countries made different regulations for the Grand Cross, in accordance with their national character, and their appreciation of heraldry. In Germany, for example, the Knight was required to show on his shield sixteen quarters of gentility, as well as pure alliances of all his house. A great-great-grand aunt having made a misalliance, has been known to be fatal to the aspirant! In this German branch, the illegitimate sons of monarchs were not admitted.

In Spain and Portugal, four quarters of the shield was regarded as enough, but France required eight. Italy again, admitted merchants, bankers, and tradesmen, to the rank of Grand Cross, but it must be borne in mind that the commercial spirit of Genoa, Lucca, and Florence, softened aristocratic haughtiness, and in the republic of Venice, the honorable professors of trade could blazon the arms of the Dorias, Dandolo, Foscari, and Medici, on their shields, and Italy, through her commerce, filled the land with arts and beauty.

The servitors of the Order were not required to be noble, but in the sixteenth century it was required that they, the sergeants-at-arms, and the chaplains, should have been born of respectable parents, and never engaged in any servile business.

At what date we do not exactly know, the Knights were divided into "*langues*," or "languages," seven in number, named from the Italian, the German, and the Arragonese, the three dialects of French, Provençal, Auvergne, and the common French; and, lastly, English. It was during the reign of Henry I. that the Order first came into England, where it established a Priory at Clerkenwell, still held in recollection in the name of St. John's Square, and, till a few years ago, by a gate-house, long a tavern, but now, I believe, removed. The original edifice was destroyed in 1381, by Wat Tyler's mob, and not rebuilt until 1504, in the reign of Henry VII. The reformation of Henry VIII. soon broke up the Order in England, and the two "*languages*" of Castile and Portugal were substituted for the English. In North Germany, however, all the Protestants did not leave the Order, although Brandenburg, and the seven Protestant commanders under him, could not, on account of religion, co-operate with their Catholic brothers.

The original Constitution was an Oligarchy, but in Council the Grand Master had two votes. The vows of profession included chastity, and an absolute obedience to the will of the Council. No member could claim or hold estates, except in common with the Order and his brother Knights. They were bound to defend the people and their faith, to hold their lives as worthless in comparison with their religion. To die in battle was, to them, as to the Musselman, the gate of Paradise, to flee from the field of danger, dishonor, degradation, and infamy. So also, each Knight who fought a duel on his own account, or sent a challenge for private battle, was compelled to surrender his cross. If he struck his brother, even a jesting blow, he had to fast forty days. If two quarreled, they had to dine on the ground for a week, and to eat only bread and water on Wednesdays and Fridays. Further, they were prohibited from talking in bed, but had to go to sleep, like good Christians, as soon as they had said their prayers. Absolute silence, too, was preserved at the dinner-table. Their dress was a long, black, plain robe, with a very large white linen cross, of eight points, on the breast. This peculiar cross has since been named the *Croce di Malta*, or Maltese Cross. On military duty, they were permitted to wear a red cassock, but never, in the house or church, to dispense with the black mantle. No religious Order seems to have paid so much attention to the toilette or conduct, a striking contrast to the dirty fanaticism of many of the monks and ascetics. The old laws insist upon the virtues of cleanliness and decency, nay, elegance of attire, and forbid the brothers wearing any dress not befitting their condition. The ceremony of investiture with this black habit constituted initiation and reception, and when the Knight was disgraced, it was torn from his back.

The ceremonies of reception were solemn and impressive. A vow was administered as follows:

"I do promise and vow to Almighty God, to the Holy Eternal Virgin Mary, mother of God, and to St. John the Baptist, to render henceforward, by the grace of God, perfect obedience to the superior placed over me by the choice of the Order, be he who he may, to live without personal property, and to preserve my chastity."

The brother Knight who received him then said: "We acknowledge you as the servant of the poor and sick, and as having consecrated yourself to the defence of the Catholic Church."

To which the newly-received Knight answered: "I acknowledge myself as such."

He then kissed the Missal, placed it on the altar, which he also kissed, and then, in token of obedience, brought back the Missal to the brother who had received him. This brother then took up the mantle, and, pointing to the white cross on its breast, said, "Do you believe, my brother, that this is the symbol of that holy cross on which the Saviour died for our redemption?"

The new member answered, "Yes, I do verily believe it."

"It is likewise," continued the senior, "the sign of our noble Order, which we command you constantly to wear." The newly admitted brother was then kissed by the senior, who said, "Take this sign in the name of the Holy Trinity, of the Holy Eternal Virgin Mary, and of St. John the Baptist, for the increase of faith, the defence of the Christian Cross, and the service of the poor. We place this cross on your breast, my brother, that you may love it with all your heart; and may your right hand ever fight for its defence and for its preservation. Should it ever happen that, in combating the enemies of our faith, you should retreat, desert the standard of the cross, and take to flight, you will be stripped of this truly holy sign, according to the statutes and customs of the Order, as having broken the vow you have just taken, and you will be cut off from our body as an unsound and corrupt member."

The officiating Knight then fastened the robe on the new brother, tying it with strings round his neck, and saying: "Receive the yoke of the Lord; it is easy and light, and you shall find rest for your soul. We promise you nothing but bread and water, a simple habit, and of little worth. We give you, your parents and relations, a share in the good works performed by our Order, and by our brethren, both now and hereafter, throughout the world."

To this the newly-professed Knight answered, "Amen. So be it."

Then the brother who had received him, and all the knights present, embraced and kissed him, in token of friendship, peace, and brotherly love, and the ceremonies were ended by the prayers of the priests, who implored grace and succor for the new Knight.

St. John the Baptist was not the original patron of the Order. At least, the St. John of Jerusalem, to whom the hospitals and chapel at Jerusalem were dedicated by the Italians of Amalfi, was not St. John the Baptist, but an inferior saint, born in Cyprus, and, in modern times, surnamed the "Almoner," or "charitable," one who had been Patriarch of Alexandria, and who,

when Jerusalem fell into the hands of the Saracens, sent money to the afflicted Christians, and succored such of them as escaped to Egypt. He was a fit patron for a charitable society, but, when the Pope chartered the organization, and gave it an aristocratic tone, it was thought necessary, in accordance with the notions of the times, to choose a saint of a higher rank. St. John the Baptist was then selected, and has been ever since retained in service.

The first military duty of the Knights of St. John was to form a guard for the escort of pilgrims, and to protect them from the violence of the infidels during their visits to the holy places. By degrees their duties expanded; they became more and more warlike; they co-operated with the Crusaders, and in most of the battles of the Holy Land bore a principal part. They distinguished themselves in so marked a manner at the sieges of Ascalon and Gaza, in 1153, that the Pope addressed a letter to the Grand Master, and, by a bull, confirmed all the existing privileges and granted new ones. The bull forbids "all the faithful, of what dignity soever, to exact the tythe of your lands, or to publish any sentence of interdict, excommunication, or suspension." Such an order secured all their property and fostered its increase, while it made the Knights independent of all authority, save that of the Pope, the Grand Master, and the Chapter of the Order. So valuable was this exemption from excommunication, that even when a whole country was placed under the ban of the Church, the houses and churches of the Knights were exempted. As a result, they soon accumulated immense properties all over Europe, presented, or bequeathed, and these were divided into priories, commanderies, castellaneries, and bailiwicks, administered by resident members, their worldly wisdom preventing its falling into other hands. Then those princes who took the vows gave up their estates, and thus some of the finest lands in France, Spain, Naples, and Sicily, belonged to the Knights of St. John, and remained theirs for many centuries.

Wealth, however, as in the case of the Knights Templar, brought its usual accompaniments of sensual pleasures and relaxation of discipline, and rendered the Knights voluptuous and luxurious, insolent, and overbearing. This decline was not, however, immediate, and their valor in the field remained unquestioned.

Boisgelin, and other writers favorable to the Order, represent them as spending their money on a frugal subsistence, and in support of the poor, and state that, fierce and terrible in battle,

they became meek as lambs on their return to the convents; that they did nothing but the most sacred acts of charity and religious devotion, shunned ribaldry, gaming, and vain discourses, and were as austere as the soldiers of Oliver Cromwell. But they changed very much before the end of the twelfth century, when Richard Cœur de Lion was with them, and has himself testified to their haughtiness and luxury. The soldier insensibly got the better of the monk, and, by degrees, the love of glory and worldly distinction, and the desire of amassing wealth, extinguished their piety and humility. How hardly shall a rich man enter the Kingdom of Heaven! They soon refused to render assistance, except when promised half the lands, goods, and chattels, their valor should save, and entered into regular agreements of this nature, one of which, the defence of Cæsarea Philippi, occasioned a very serious loss in Knights, a loss which, however, they found it easy to replace.

At the death of Baldwin III., the King of Jerusalem, there arose a disputed succession, and the Christians well nigh got to warring among each other. Many of the leading feudal powers declared the throne was elective, but Amaury, brother of the deceased, claimed it by right of descent, a right not well defined in Europe for some centuries later. This step averted civil war for the present, and the quiet settlement was due to Auger de Balben, Grand Master of the Hospitallers, who represented that disputes among the Christians would assuredly result in the coronation of the Caliph of Egypt or the Persian ruler. But such wise councils did not always prevail, for, soon after, the Knights of St. John nearly ruined the cause of all the Christians in the Holy Land, by going to war with the Knights Templar. The Templars, as is generally believed, were a branch of the Knights of St. John, but had grown so great as to overshadow the parent tree; not in wealth, but in valor and general estimation. Jealousy now arose between the potent Orders; military rivalry, pride, and vanity, stepped in, with all their attendant disputes on etiquette, rank, and precedence, until, at last, the Knights of the rival Orders never met without fighting. And to this cause we may undoubtedly assign the triumph of Saladin in the Holy Land. A house divided against itself cannot stand.

Owning no superior but the Pope, it was hard to find an arbiter of their disputes. At last, in 1179, the King of Jerusalem applied to Pope Alexander III., who effected a reconciliation, and a formal treaty of peace, as if between two sovereign princes, was drawn up and signed by the Grand Masters. This treaty, with

its articles on lands and moneys, proves, even now, that the love of filthy lucre was the main cause of quarrel. But the warning of wise politicians had no further effect than to check the scandal for a few years. They became as bitter foes as ever, and, in 1198, the Pope again interfered, read them a moral lecture, and kept them quiet till 1240, when their hatred burst out more violently than ever, in consequence of a treaty of peace which the Knights Templar concluded with the Sultan of Egypt. Four years after this, the Hospitallers were almost cut to pieces by the Mohammedans, in a battle at Jerusalem, which lasted two days, and from which only sixteen Knights escaped. The Templars, to keep up the war, called to their aid infidel troops from Damascus. They were also defeated, and, by this alliance, laid the foundation of the charges which, in the next century, proved so fatal to Templarism. But the Hospitallers also formed infidel leagues, and were not a whit better or purer than their rivals. This, their union, in 1251, with the Sultan of Aleppo, in the campaign in which Chateaufort, Grand Master, was taken prisoner, sufficiently proved.

At this time the Templars amounted to nine thousand men, while the Hospitallers had nineteen thousand. Their mutual hatred rose to such a pitch that, in 1259, they determined to fight the matter to the bitter end. Palestine scarcely ever witnessed so terrible a conflict as ensued. No quarter was given; lances were thrown aside, and battle-axe and sword finished the fray. In the end, the victorious Hospitallers cut to pieces the Templars, scarcely one of whom escaped to tell the humiliating tale. But their ranks were soon filled up from Europe, and they were about to return to the deadly ordeal, when the appearance of a new common enemy, the Mamelukes of Bendocdar, checked their suicidal strife. Mutual interest caused them to unite their forces, and again, side by side, we find these knightly monks, though driven in all directions before the overwhelming numbers of their foes, fighting with all their ancient prowess and valor. Ninety Hospitallers long defended the fortress of Azotus, and the Mamelukes crowded into it, at last, over their dead bodies. A small band of Templars, equally brave, defended Saphoury, but they died, to a man. On came the hordes of Mamelukes! Nazareth, Cesarea, Tyre, Jaffa, Antioch, fell in rapid succession, and fire and sword were carried to the gates of Acre. Here the victors were checked by the arrival of a new Crusade, in which was Edward of England (afterwards Edward I.), who gained a temporary advantage, and, in 1272, concluded a ten years' truce.

But, in 1287, war was again at its height, the Sultan pursued with success his former advantages, and, in 1291, Acre fell, drenched with the blood of thousands of the Knights, and many thousands of their conquerors. At the last rush of the infidel troops on the deadly breaches, a devoted band of Hospitallers, led by the Grand Master, secretly left the city, and fell on the enemy's rear. The Sultan, however, was not surprised; the Mamelukes turned upon the forlorn hope, and, shouting out the news that Acre had fallen, that the Grand Master of the Knights Templar and all his Knights were destroyed, beat the little band back to the sea, killing and slaying numbers of them, until they secured a boat and escaped. And no large boat was required, for seven Knights were all of the host who escaped. This sad remnant made for Cyprus, and after an expiring struggle on the part of the Knights Templar, the Holy Land was lost.

Arrived at Cyprus, the Grand Master of the Hospitallers, who was one of the escaped seven, summoned the Knights from all Europe, and repaired again to Palestine. But the fire of the Crusades was quenched; troops and money, the sinews of war, were not forthcoming, and, after ten more years, all they could aspire to was the island of Rhodes. This they gained in 1310, and held till 1522, when it was lost, after a memorable siege. From this occupation they have been known as the Knights of Rhodes, as in their subsequent history they became the Knights of Malta.

Rhodes was in a deplorable condition, having scarce a vestige of its ancient prosperity and splendor. Mohammedan pirates and Greek rebels occupied it, defying all the Eastern empires. These joined issue against the new comers, and it took four years of bloody war to subdue them. So dim, at one time, was the prospect of success, that the mercenary troops left the Knights, and returned to Europe. At last, however, when affairs were most desperate, when the Grand Master found himself, by a movement of the Grecian Emperor, the besieged instead of the besieger, he made a *sortie*, and succeeded in defeating all his foes in a general battle, but with a heavy loss of Knights. Success cheered him on, and finally, on the 15th of August, 1310, he succeeded in planting the standard of the Order on the walls, and Rhodes was his. The infidels were cut to pieces, nor, let the historians gloss it as they may, were the schismatic Greeks much better treated. By the reduction of the neighboring islands of Telos, Cos, Leros, and others, the Grand Master secured what may be regarded as a little kingdom, and hoped to settle down in

peace and quiet. But the Turks of the House of Osman, lately victorious in Asia Minor, pounced upon his little kingdom, and besieged it for some time. Despite the fact that the fortress was out of repair, and the number of Knights reduced and weakened, they defended their position with such valor, that the Turks raised the siege, and left them alone.

And now a new era of prosperity dawned upon the Order. Fulk de Villant, the Grand Master, was the right man in the right place. He applied his mind to commerce, and soon revived the ancient glories of Rhodes. Wine, marbles, and delicious fruits, and excellent sailors, were in all the little isles; trade was soon established, the valor of the Knights made their home a rallying centre for all the oppressed Christians of the East, and the suppression of the Knights Templar, in 1312, gave them immense additions to their wealth. Pride and arrogance again returned.

Not occupying themselves alone in trading with friendly powers, the Knights undertook to clear the seas of the pirate Turks; and each of them was bound to make at least one cruise a year. In their History, these cruizes are termed *caravans*. But from fighting pirates to being pirates themselves was an easy step, and the Knights soon became the terror of the Mediterranean. They lost their discipline and broke their vows. Enriched by prize-money, and excited by adventure, they lost all semblance of a monastic body. The street-scenes of Rhodes, the religious city, find their counterpart in those of the Portsmouth of to-day—gaming, drinking and debauchery, unconcealed from the glare of noon. Insubordination, jealousy, and disunion, were the natural results. While matters were thus progressing, in 1321, the Osmanli prince, Orchan, attempted to drive the Knights out, but was defeated. This advantage was followed up into Asia Minor, where they took Smyrna, which they held for fifty-six years, and only gave up to the victorious Tamerlane, in 1400.

In 1347, the Knights defended Armenia; in 1355, they proposed the conquest of the Morea, which, but for the death of the Pope, they would have undertaken; in 1366, they attempted to conquer Egypt, and actually took Alexandria, holding it some days; in 1376, they escorted Pope Gregory XI. from the mouth of the Rhone to that of the Tiber; in the same year they took Patras; and, in 1396, they joined the league of the Christians against Bajazet, and fought at the siege of Nicopolis, where many of their numbers fell. Four times did the Musselmans make prodigious efforts to dislodge them, and four times were signally defeated. In one of these expeditions the Egyptians landed eighteen thous-

and men at Rhodes, who, after fighting for forty days, were compelled to re-embark. This was in 1444, but the most memorable attack was in 1492. The Turks then left nine thousand men dead before the city walls, and the Grand Master, in the defence, received no fewer than five wounds. But this was the last great victory of the Knights at Rhodes.

In 1520, Solyman, the Magnificent, succeeded to the Osmanli Empire, and determined to vanquish Rhodes, cost what it might. In June, 1522, his tremendous armament appeared before the city, and then began a series of losses and sacrifices which rendered the capture of Rhodes, the dearest bargain Turkish rulers ever bought.

The Turks numbered one hundred and fifty thousand, not all soldiers properly, as Eastern armies are so beset by camp followers, who cannot be considered as combatants, while the Knights numbered but six hundred, with five thousand regular troops, and some militia. But in two hundred years they had so fortified Rhodes that it was a very Gibraltar. After thirteen days of inaction, the Turks began to fire upon the fortress, and L'Isle Adam, the aged, but active and heroic Grand Master, met the emergency calmly and coolly. At first all went in favor of the Knights, the besiegers were repulsed on every hand, the Pasha's troops were confused, and would certainly have retired, had not Solyman himself appeared with a re-inforcement of fifteen thousand men. But even then matters proceeded slowly. Although Solyman threw away human life without calculation or compunction, four months were gone before even the inhabitants of the town proposed to capitulate. But L'Isle Adam heeded them not. He defended his post for two months longer, and then, his gunpowder and provisions alike exhausted, he obtained permission to capitulate with honor. Well, indeed, may we, their descendants, be proud of the mystic letters on our standards, F. E. R. T.; — *Fortitudo Ejus Rhodum Tenuit*. The Turks had, by war and fever, one hundred thousand men placed *hors de combat* in six months. There was a sort of barbarian grandeur mixed with magnanimity, and now and then a gleam of gentle feeling in Sultan Solyman. When he entered the city of Rhodes, as a conqueror, he paid a respectful visit to the vanquished Grand Master, and, touched by his misfortunes, his resignation, and age, he said to his officers, on quitting L'Isle Adam, "It is not without pain that I force this Christian, at his time of life, to leave his dwelling."

The remnant of Knights who survived this murderous siege,

with about four thousand soldiers and Catholic inhabitants of the Island, embarked in the ships of the Order on the 1st of January, 1523, carrying with them only their archives and their relics of Saints, which were valueless in the eyes of the Turkish conquerors. A dreadful tempest scattered this melancholy fleet, but one by one the ships found refuge in Candia, then belonging to the Republic of Venice. But this port the Grand Master soon left, irritated at the apathy its people had displayed during the defence of Rhodes, the stronghold of Christianity, declaring, as he went, his belief that Candia would soon follow the fate of Rhodes, a just punishment for its behaviour. This belief was verified in the following century, in 1669. Again seeking the sea, the Grand Master pursued his course, amidst storms and misfortunes, to Messina, from which place he solicited the Pope to grant him another island in the Mediterranean, or take him back to Rhodes. The plague breaking out at Messina, he left it, and proceeded to Viterbo, which the Pope made the temporary resting-place of the Knights. Thence he went in person to Rome, and urged his cause with energy, but not success. After seven years of uncertainty, disappointment, and intrigue, the Hospitallers were fain to accept, from the Emperor Charles V., Malta, with its dependent island, Goza, and the town of Tripoli on the Barbary coast. In September, 1530, all the goods, stores, and soldiers, of the Knights, were moved to Malta, and on the 26th of October following, L'Isle Adam was received there with regal honors, and the Knights gave into his hands, as their chief, all monarchical power. Malta was then but a poorly fortified town, on a bare island, deficient in both wood and water, so that the people used thistles and cow-dung for fuel. Goza was smaller, and no better, and had no town at all, merely a few villages.

Money, and the energy of the Knights, soon made Malta an impregnable fortress; palaces and splendid towers soon began to rise up, and its geographical position made it an admirable base for expeditions against the Turks and Barbary Moors. L'Isle Adam's first care was to build the fortress of St. Angelo, a church and a hospital, and that done, his galleys, as before, swept the seas. We find them plundering the Morea, storming Coron, cruising in the Archipelago, and even threatening to free the Dardanelles and take Constantinople, which they assuredly would have done had the Venetians assisted them. But evident signs of corruption appeared. The practice of taking slaves, so abhorred in the Turks, was followed by the Knights, and we even find the painful record that, at the village of Modon, among their booty was enumerated

eight hundred Turkish women and girls. Sad degeneracy! quickly followed by internal dissensions and quarrels, especially between the French and Italian Knights. This so mortified the old L'Isle Adam, that when he heard the news of the forfeiture of the estates of the Order in England, by Henry VIII., he broke down and died, in August, 1534. Not without reason were the words, *Hic jacet Virtus Victrix Fortunæ*, inscribed on his tomb.

To give a history of all the exploits of the Knights of Malta, would be to give a history of the Maritime wars of the Mediterranean, for, during more than a century, they shared in every naval battle fought by the Christians against the Turks. The Sultans, we may be sure, did not allow them to rest quietly in their rocky home, but made several desperate efforts to dislodge them. The most memorable of these efforts, which is generally called "The Great Siege of Malta," took place in 1565, when Vallette, (a worthy successor of L'Isle Adam,) a man of seventy-one years of age, was Grand Master of the Order, and Solyman the Magnificent was still on the Turkish throne. Determined to crush the Knights at a single blow, Solyman shipped to Malta an armament of thirty thousand men. The Knights, whose force amounted to less than nine thousand, made so courageous a defence, that, after a siege of four months, the Turks were compelled to retreat with immense loss, said to have been twenty-five thousand, while the Christians lost only seven thousand soldiers and citizens, and two hundred and sixty Knights. The accounts of the taking of the tower of St. Elmo, the use of Greek fire on the part of the Knights, and the scenes, worthy of the infernal regions, which were every day enacted, would place the siege on the bloodiest page of the book of History. While the Turks retreated in confusion, La Vallette obtained a diversion by burning the ships at Constantinople, and, before he could recuperate an attacking army, Solyman died in Hungary.

This was the last critical struggle which the Order had to maintain against the Turks, although the wars with Turkey and the Barbary powers continued. Malta was now strong enough to defy the Ottoman arms, though not sufficiently wealthy to undertake foreign conquests. The Knights were as liberal as they were brave, and all their neighbors owed them a debt of gratitude for assisting them against the armies of Algiers and Tripoli.

At last, they nearly left off fighting altogether. Making some exceptions in favor of conscientious men who really felt the weight of their vows, and some others who had a sense of outward dignity and decorum, the mass of the Knights only re-

mained with the Order for the purpose of indulging in secular and profane pleasures, which they pursued, with little or no sense of shame, despite their vows of celibacy, poverty, and passive obedience. Instead of fighting the Paynim in the Holy Land, feeding the poor, and healing the sick in their hospitals, they were to be looked for in the most luxurious courts of Europe, in the ball-room, the boudoir, and the opera-box. The "paternal government" with which they ruled their poorer subjects of Malta and Goza, was debasing and tyrannical in the extreme, and yet they called it mild.

But a blow was now struck, which changed all this order of things with surprising facility. On the 9th of June, 1798, Napoleon Bonaparte, on his way to invade Egypt, appeared, with a powerful armament, before Malta, and summoned the city of Valetta to surrender. The enormous strength of the fortifications might have defied all enemies, but the Grand Master Hompesch, either from treachery or cowardice, made no resistance. Bonaparte, on entering Valetta a few hours after, expressed his admiration of the strength of the place, and remarked that it was fortunate some one was inside to open the gates to the French, otherwise they never would have entered them. He left a garrison at Malta, and proceeded to Egypt. The resident Knights were then removed, after having held the island for two hundred and sixty-eight years. Shortly after Napoleon's departure, the British Commander commenced the blockade of the Island, and continued it for two years, when the Maltese were starved into a surrender, September 4th, 1800. By the treaty of Amiens, in 1802, Great Britain agreed to restore Malta to the Knights. This, however, was not done.

The seventh article of the Treaty of Paris, supplementing that of Amiens, and signed on the 30th of May, 1814, determined the ultimate destiny of Malta in the following terms: "The island of Malta, with its dependencies, will appertain, in full authority and sovereignty, to His Britannic Majesty." Under this rule, Britain waves her flag to-day over that wondrous fortress, and the policy she pursues has been such as to endear its people to her rule. Instead of demolishing the ancient fortresses and strong works, as the French did, she preserves and repairs them, and the residents are encouraged to regard her as the successor, rather than the conqueror, of her Knights. The hold which she maintains on this insular populace is well expressed in the inscription placed on the portico of the main guard-house in the centre of the city: "The love of the Maltese, and the voice of Europe,

have confirmed these islands to the possession of Great and Invincible Britain, A. D. 1814."

Although, within the last thirty years, a few old men might have been seen creeping about Europe with the Cross of Malta on their breasts, and though some petty Governments do occasionally give the riband and cross to a courtier, (which they have no right to do,) the Order of the Knights of Malta, outside of Masonry, has ceased to exist. Some attempts have been made to resuscitate it, and at one time Paul, the mad Emperor of Russia, forgetting he was not a Catholic, but of the Grecian Church, thought of putting himself at the head of it. But the French, at the beginning of their Revolution, had seized all the Priories of the Order in France, and the estates were subsequently forfeited in Italy, Germany, and Spain, and a restoration of their property, or of the island of Malta, soon became hopeless. The last public reception took place at Sonneberg, in 1800, when Leopold, King of the Belgians, Prince Ernest, and several others, were created Knights according to the old established usages. In 1841, Ferdinand I., Emperor of Austria, attempted to revive the Order in the Italian portion of his dominions, and even gave a small sum for its support. But the project soon came to nought. I have an ill-defined recollection of having, ten or twelve years ago, seen the portrait of an eminent British Statesman, who had just been invested in that country, but by whom, or how, I have forgotten. It was at best an empty compliment.

It will be remembered that I stated in the outset that the Knights Templar were almost certainly an offshoot of the Order of Knights Hospitallers. This may partially account for our practicing the Degrees together in our Commanderies. But the Degree of the Order of Malta, as we have it, is, by tradition, said to have had its origin in the suppression of the Knights Templar by Philip the Fair, and their incorporation with the Knights of St. John by Pope Clement V. As I have stated, the Knights Templar and those of St. John, were the hottest rivals in the Holy Land. It was then natural that, as an Order, even in the hour of calamity, excited by the recollection of the past, the Templars were opposed to the connection proposed for them by a greedy King and a lying Pope. A considerable number of them, however, tacitly consented to the union, especially those who had been driven out of Palestine in 1291. Apprehensive of the illegal proceedings instituted in France against their Grand Master and his comrades, and foreseeing the destruction of the Order, they resorted to Rhodes, and put themselves under the protection

of the Grand Master of the Knights of Rhodes. This union was subsequently formally decreed by Clement, and the worst fears of the Templars were realized.

When the Knights of St. John took possession of Malta, they only, of the Military Orders of Palestine, were recognized by the sovereign powers of Europe. All the others had lost their power, wealth, and political influence, but the Order of Malta maintained both wealth and credit. Its numerous ramifications secured for its members, in all parts of Europe, great and desirable personal advantages, and enabled them to exercise a more extensive influence in public affairs than any other Association then in existence. To secure the full enjoyment of these advantages to themselves, and to protect themselves from imposition, by Knights Errant and the strolling members of decayed Orders, and, at the same time, to establish a test by which to distinguish each other in their new capacity and relations, our traditions inform us they instituted the degree known among Masons as the Order of Malta.

The Religious and Military Order of the Knights Templar in Scotland claims to be the only lineal descendant of the original Knights of the Order, the Knights Templar never having been suppressed in that country. But at the period of general persecution, it is undoubtedly true that their estates were given to the Knights of St. John. In 1309, the Papal legate attempted to investigate the case of the Knights Templar in Holyrood Abbey, but, on the day of trial, only two Knights attended. The rest had disappeared. It is no mystery where they went. Robert Bruce was then a fugitive, and they attached themselves to him, and fought with him. In so marked a manner did they distinguish themselves in 1314, on the Field of Bannockburn, that the King, who, by that victory, was placed securely on his throne, confirmed all their former grants, and instituted the Royal Order of Scotland, probably especially in their honor, and the persecution ended.

The Knights of St. John had been introduced into Scotland by David I., and had a Charter granted them by Alexander II., two years after the Templars. About the commencement of the reign of James III., a union was effected between the Orders, and the lands belonging to either party were consolidated. But the statute of 1560, prohibiting all allegiance, within the realm, to the See of Rome, all the possessions of the Order were conveyed, by Sir James Sandielands, or, as he was termed, the Lord of St. John of Jerusalem of Scotland, to the crown. But by a process

of transformation well understood by the Scottish Parliament, early in the reign of the unfortunate Mary, the estates were returned to Sir James, for a consideration of ten thousand crowns of the Sun. He received the title of Torphichen, married and died in 1596, and the lineal descendants of his nephew still retain the estates and titles.

From the era of the Reformation, the combined Orders of the Temple and Hospital appear only as a Masonic body. Authentic historical notices of it, in 1735 and 1745, could be given, if time allowed, although, during the latter part of the eighteenth century, its existence can be but faintly traced. It even sunk so low that, in 1792, the Grand Lodge attempted—without success, however,—to suppress it altogether. In 1811 it again revived, and in 1828, when it abandoned the modern costumes and rituals of England, adopting, in their stead, the ancient chivalric forms and costumes, it soon rose to the proud position it to-day holds. But the full history of the Order in Scotland might well form a subject for a special lecture, and I forbear to enlarge upon it now.

It was my proud privilege, in addressing you last year, to defend the character of our ancient Brothers, the Knights Templar, from the stain which the persecutions of greedy and malicious foes had cast upon their character. I hope the impression of their innocence I then attempted to convey, especially as regards the commission of the grand crimes imputed to them, has not been entirely obliterated. I do not intend to enter now into any elaborate discussion of my views, but I could not rest this night in my bed, did I not use the opportunity God has given me, through you, of expressing my indignant denial of even the probability of the disgusting rehash of old fables, which Brother Findel, of Leipsic, has, within the past two months, brought prominently before the Masonic World. That distinguished Masonic Author has written a book, entitled "The History of Freemasonry," which his past works and position will soon cause to be largely read, largely studied, and largely believed. The copy I have has been printed in Germany, bound in England, edited in Scotland, and published in America! In many respects it is an admirable book. Its American, Asiatic, and African portions, are excessively meagre, especially the former. Being a German, as is natural, the author makes Germany the centre of Masonic intelligence, information and virtue. I have no objection that he should hold such an opinion. Being a Master Mason, he believes that Masonry is to be found in its purity in Blue Masonry and in Blue Masonry alone ;

that Chapters, Councils, Consistories, Areopagi, Colleges, Encampments, and Commanderies, are excrescences which should be cut off. I have no objection again. He is welcome to his opinion. But when he fulminates his bitter shafts at the Ancient and Accepted Scottish Rite, I wince; and when he rehabilitates, for the nineteenth century, the scandalous chronicles of Wilcke, the speculations of Von Hammer and Pugstall, and the infamous assertions of the suborned scoundrels who pandered to the vile King Philip and degraded Pope Clement, my blood boils with indignation. He says the Templars did not believe in Jesus Christ as God-man, or as the Saviour; that they rejected the miracles of his birth, and those he performed on earth; did not believe in transubstantiation, the saints, and holy relics, and declared Christ a false prophet, assuming to be the Word of God and the heavenly Messiah; that they scoffed at the crucifixion and atonement, viewing all as the excess of superstition. He says in their ceremonies they spat upon the cross and denied Christ; that the cross on their knightly mantles was soon reduced to a simple T, and was only a sign of the Order; this T, he insinuates, is the same as the *tau* symbol of the Gnostic philosophy. Further, that they regarded St. John the Baptist as their patron, hung up his picture on their walls, many taking it for that of Mohammed, and honored an idol with a white beard, as a magical talisman. That they were licentious, free-thinking, selfish, and if you read the book carefully, you will add, disgusting. The creed of the Order, he says, was Deism, the scepticism of the patrician world, invested with the symbols of St. John, and mixed up with the astrological superstition of the Middle Ages. So much for our predecessors. To append to this, he designates ourselves as "nothing more than a spurious Masonic Lodge," and our ceremonies as "child's play and arrant nonsense." I willingly pardon him the last expression, as ignorance must be our Brother's excuse. You know if he is right or not. But is it credible for a moment that such outrageous details as those cited can be true? Could a body have existed nearly four centuries, respected, beloved, and revered by the world, honored by the Church and courted by Kings, and yet have been guilty of such persistent hypocrisy as to profess the faith and follow the example of Christ before men, and in their halls to permit such initiations and such teachings? Does it stand to reason that the palace in the *Rue du Temple* could have stood a year in Paris, in Roman Catholic France, and such doings and sayings have gone on in its midst? Certainly not. The works of greater men than my Brother Findel, will give the

Knights their honest dues. All the English writers of the eighteenth century have given their opinion in favor of the innocence of the Knights Templar. The rapacity of Philip, his submission to Clement, the incredibility of those monstrous charges, the prejudice against confessions obtained by torture and in cool blood retracted, and in favor of assertions of innocence made at the scaffold and at the stake, created an unwillingness to believe accusations so suspiciously presented. This, too, is supported by the fact, that the contemporary writers gave no credit to the assertions; and investigations carried on against the Knights in other countries than France, brought no proofs of these accusations to light. M. Raynouard's work has been accepted in England and in France, as establishing the innocence of the Knights. Sismondi treats it in his usual manner, as a question with two sides, but he inclines to the Knight's credit. Michaud, in his *History of the Crusades*, takes the favorable view. Michelet bravely defends the character of the Order, admitting, it is true, the truth of the excesses induced by wealth and idleness, but nothing derogatory to the religious nature of their creed and ceremonies of initiation. He has given abundant evidence of his knowledge of the subject in his *Histoire de la France*. Count Pugstall's book, written in 1818, attempts to show that the idolatry of the Templars was that of the Ophides, or worshippers of serpents and his books are elaborate and pains-taking, and evidently weigh in Brother Findel's mind. Pugstall classes the Freemasons with the Knights, stating that they derived a common origin from the same impure source. But all his evidence is based on certain sculptures, and he begins his attack by uniformly arguing the *a priori* probability of what he is about to allege from the loose morals the Templars unquestionably acquired in the East. Raynouard, Chambure, and other French writers, deny that the sculptures alluded to have any connection with Freemasons or the Knights Templar at all, and until that can be established, all the Count's arguments are useless. Henry Hallam, the renowned English historian, said, in 1848, that he was not competent to form a decided opinion, and leaves it to the more deeply learned. But he also said that some had attempted to steer a middle course in the matter, and discrediting the charges brought generally on the Order, have admitted that the vices and irreligion were truly attributed to a great number. "But this is not the question; such a pretended argument is nothing less than an acquittal. The whole accusation which destroyed the Knights Templar, related to their secret rites and mode of initiation. If these were not

sustained by the most infamous turpitude, the unhappy Knights perished innocently, and the guilt of their death lies at the door of Philip the Fair." I trust there is no Frater here who does not believe in the innocence of his Order, and is not proud of his descent. If so, none will derive any pleasure from the treatise of our German Brother.

Fratres, another Christian year has been recorded in the book of time! Again we celebrate the festival of the Ascension of our Lord and Redeemer, the brilliant ending of the hallowed sacrifice offered by the Son of God to an offended Deity, the day to which prophets, and priests, and kings, had looked forward, even from the time of the first promise that the woman's seed should bruise the Serpent's head. Bright and glorious is the revelation which these our symbols embody—the death and burial of our blessed Lord, his rising from the tomb, and his final triumphant entry into heaven from earth, the arena of his victory over sin, and death, and suffering. Hail, happy day! Jesus, the Conqueror, reigneth; the triumphant hymn of attendant angels is echoed over the continents of the world, re-echoed from world to world, in the infinite sea of space, and the chorus of glad hallelujahs is pæaned forth by myriads of assembled universes. Hail, happy day! Jesus, the Redeemer, has risen; the Sabbath of the world has dawned; its uttermost parts are clothed in the light of peace, and purity, and love; and over the scene, the morning stars sing together, and the sons of God shout for joy! Christ has ascended into heaven, and sat down on the right hand of God, and there he reigneth over the nations. Yonder he sits, on that great white throne, which the Father gave him, that he might make his foes his footstool. Yonder he sits, as the blessed St. John saw him, judging right, and ministering true judgment unto the people. Nations may furiously rage together, and people imagine vain things; the kings of the earth may stand up, and the rulers take counsel together against Him, but despite them, Christ is the King of Kings and the Lord of Lords; he reigns, and he will reign, and Kings, and Sovereigns, and High Priests, Priors, Abbots, and Grand Commanders, must be wise, must serve Him with fear; each created being, from the humblest Entered Apprentice in the North-east corner of the Lodge, to the most exalted Archangel at His right hand, must bow before Him in reverence. He must reign, and He alone!

Let us, my knightly brethren, humbly acknowledge our gratitude to Him, and, on this our Order's sacred day, renew to each other, and to Him, the pledges we have repeatedly made around

his sacred altar. Remember that we stand before the world as the armed champions and defenders of TRUTH! Let us, then, constantly strive to attain it, not contented, in an idle frame of mind, to ask, with Pilate, "What is truth?" and then carelessly turn away to other matters, without a further thought bestowed on the question. There is no end to the search. The greatest thinkers of ancient and modern times entertain the opinion that man's happiness does not consist so much in the actual fulfilment of his desires, as in the excitement of the pursuit; in other words, that man's happiness is only to be procured by continual progression. Thus Aristotle says: "The intellect is perfected, not by knowledge, but by activity." Plato defines man as "the searcher after Truth." "If," says Malebranche, "I held Truth captive in my right hand, I should open my hand and let it fly, in order that I might again pursue and capture it." So, also, the German Lessing remarks: "Did the Almighty, holding in his right hand Truth, and in his left the Search after Truth, deign to tender me the one I might prefer, in all humility, but without hesitation, I should request Search after Truth." "Truth," says Von Müller, "is the property of God; the pursuit of Truth is what belongs to Man." And, in like manner, Jean Paul Richter says, "It is not the goal, but the course, that makes us happy."

These are the thoughts of great and intelligent heathen and free-thinking writers. To us they are full of meaning. But we have advanced beyond them. He whose festival we celebrate to-night has placed this mighty Truth in our grasp, and we have but to hold to it. Hold fast that which is true. Cling to it; cleave to it. It is Jesus Christ the Lord. Not the Christ of Renan, the Christ of Strauss, or the Christ of the author of "*Ecce Homo*," but the Christ of the New Testament. He is the Rock of Ages cleft for us, in which we can hide our frail intellects, and rejoice that mysteries so grand, which the intellects of the hoary seers of antiquity could not fathom, are now made plain to us. Oh, my brethren, remember that to each of you God has given his talent and his temperament, as he has to every star its own glory, and he will require of you, in that great day when all doubts shall disappear, an account of how this talent was invested, how this temperament was employed, before you can receive the brilliant garment which will admit you to the pavilions of the Encampment on High, prepared for his heavenly family.

Cultivate humility! It is the attribute of great and noble minds, and how beautiful it does appear! Sir Isaac Newton, in the true spirit of humility, spoke of himself, at the close of life,

as a child who had spent his life in gathering pebbles on the shore, while the great ocean lay untraversed before him; and Mozart, just before he died, said, "Now I begin to see what might be done in music."

These expressions were worthy of the men, and they invest their genius with greater loveliness, because they clothe it with humility's graceful habits. They did know much, and their knowledge told them how much more remained unknown. Ascending to a high elevation on the mountain of knowledge, they only gained a clearer perception of the distance of its many and cloud-capped peaks. If our circle of light be large, the boundary-line of darkness will be equally so; and the more we know, the more we shall know of our own ignorance. Conceit, and fancied superiority, are the besetting sins of all of us, and must be checked. If the master-minds of science and philosophy confessed they knew so little, what grounds can the tyro have for boasting of his learning? If the great St. Paul avowed himself the chief of sinners, how little cause have we to be proud, because, mayhap, we have set aside some of the errors of our youth, assumed the more sober habits of manhood, and openly professed our faith in what is right. We are in the proper path, but we must not think we stand, lest we immediately fall. Let us watch ourselves, watch each other, and earnestly pray for God's aid, amid all the changes and chances of our career.

Cultivate Brotherly Love! This is the grand Christian and Masonic virtue, the mainspring of our association, the mainstay of our worth, the beautiful precept which all our liturgies, all our emblems, all our ceremonies, enjoin. And beautiful it is! I stand before you to-night, by birth, by family, by blood, by education, a stranger, and yet, by virtue of this great precept, I am one of you, as near and dear as he who played with you on the same door-step, occupied the same bench at school. And I see before me the men I most love and venerate on earth, those whose menial offices I would rather undertake than lose their love; men who, despite of differences of origin, of prejudices, of nation, are bound to me by holier and purer ties than laws can establish, and which death only can annul. I glory in this thought, for it is, to me, a practical proof that all our professions are not idle vaunting; that the brotherly love we talk of, we also act upon; that he who is admitted into our sacred Asylum is also admitted into our hearts, and that there we unbosom our thoughts to each other, and, in the sacred confidence of brotherly friendship, discover good qualities to each, which the cold formalities of the

world prevent from appearing. These we insensibly love, and, with the mantle of charity, veil over mutual shortcomings. Long may Masons and Knights Templar preserve their innocent simplicity, their warm hearts overflowing with divine charity and love.

But let not that Charity be confined to our Order. Selfishness is a sin, whose principle is contraction; the principle of love is expansion, that, like a vortex, channels every stream to its own fullness, and, like a perennial spring, wells up, and pours its fertilizing influences over every bank it laves, and every field it irrigates. As Christ died for the just and the unjust, so must we love others, and feel for their infirmities. Beware of injury to your neighbor. If you have wronged another, you may grieve, repent, and make reparation; the injured one may forgive you, but you cannot blot out the deed done.

Here I might fitly close, but a sad and awful thought forces itself upon me. We cannot be always together. Year after year, old faces fade from our sight, and new ones take the places they have filled so well. I miss, now, the faces of not a few, who, at our last annual gathering, sat before me, full of life and interest: two, aged and honored, who had fought the good fight nobly, and were ready to go; one who wore the dew of his youth, but who has started before us to the far country, whither we are all traveling. The Angel of God, who leads us with a gentle hand into the "land of the departed, into the silent land," has passed the outer sentinel without impediment, again and again, and, from the inmost recesses of our sacred Asylum, has borne some of our number to inhabit "the green hamlets and populous cities of the dead." Six different times have the Knights of Nashville Commandery been called upon to recite their sorrowing prayers over the mortal remains of those dear brothers who now sleep in the cold earth, with their arms crossed on their breasts, "not carved in marble by the hand of men, but formed in dust by the hand of God." God's peace be with them! We shall see them again soon, blooming in a happier land. There they wait for us, and we shall not long delay. The youngest among us knows not how soon, the oldest knows not how long, ere these departed ones will welcome them to other scenes, more lovely, more radiant, more beautiful, than those we have passed in this our earthly career.

Sir ADOLPH HEIMAN—Sir JONATHAN HUNTINGDON—Sir JOHN E. SANDS—Sir WILLIAM B. SHAPARD—Sir JAMES W. McCLELLAND—Sir WILLIAMSON HARTLEY HORN. Youth, Manhood, and Age.

It was the recollection of such men that inspired Herbert Vaughan, when he wrote—

“ They are all gone into a world of light,
And I alone sit lingering here ;
Their very memory is fair and bright,
And my sad thoughts doth cheer.

“ I see them walking in an air of glory,
Whose light doth trample on my days,
My days, which are, at best, but dull and hoary,
Mere glim’rings and decays.

“ Dear beauteous Death ! The jewel of the just !
Shining nowhere but in the dark !
What mysteries do lie beyond thy dust,
Could man outlive that mark !”

And though, in another annual gathering of these Knights, it is not more than the usual course of events that others of our members will be removed from this scene to a closer acquaintance with those last mysteries, yet has Heaven wrapped in impenetrable darkness who they shall be, that all may live in a state of habitual preparation. Who can say that he himself will not be the first to start on the last pilgrimage? May we all endeavor so to live, daily, as we will fervently wish we had done when we come to die! May we study to act in such a manner that our practice may prove the best comment on the principles of our Order, and thereby teach the world that charity and brotherly love, humility, integrity, and purity, are not less the characteristics of the Knights Templar than of other professors of Christianity. Then we may piously hope that, when the last trumpet shall sound, and the dead be raised incorruptible, and the new body be given us on the new earth, our transgressions will mercifully be forgiven, and the Grand Master of the Universe will be pleased to give us rest from our labors, by admitting us to the company of Angels and Archangels, where we shall receive the crown of glory in exchange for the cross of suffering.

And now let us bow in humble submission before the Omniscient God, who has seen fit to remove these our loved Frates, and to leave us here a little while to mourn. He does all for the best, and we acknowledge His loving hand, although it smites us. We are human, and mourn we must, but we are Masons, and we are Christians, and the cloud of our mourning is fringed by the rays of the sun of our promise.

Let us part with a hearty congratulation that we *are* Masons, that we are members of the time-honored and sacred fraternity of Knights. We have, as such, a work to do. The walls of nations are being pulled down, the peoples are gradually assimilating in customs, habits, and laws. The robe is disappearing from the Ottoman limbs, as the war-paint is being washed from the Western Indian. The great power of steam, drawn from its hiding-place by the immortal Watt, makes highways on every ocean and desert, and the nations run to and fro, embracing each other in the peaceful arms of commerce; the lightning is chained to carry messages of peace and good-will, (would they were always such!) with the speed of Ariel, and the Great Architect watches these efforts of poor humanity, and pours into our hearts good-will to each other. Masonry is at work everywhere, uniting the people, and calling upon them to acknowledge the rights of civil and religious liberty, and speak the common language of brotherly love.

Fratres, we may not be called upon, as the Builders of our most ancient Order were in ages past, to rear stately monuments and build great temples; nor, as our Knights in former centuries, to oppose the ignorance of the Moslem with the sword of the Christian, but let us go on in the noble work we aim at, of building up the moral and intellectual powers of our fellow men, and so leave nobler and greater living monuments behind us, rearing that temple where justice, charity, and love, are supported on the stately pillars of Truth, making every stone praise the Great I AM.

INFLUENCE.—A man in a blouse once said, "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal; it can set a haystack on fire, it can burn down a house; yea more, it will enable a poor creature to read a chapter in God's book. Go your way, friend. let your farthing rushlight so shine before men, that others, seeing your good works, may glorify your Father which is in Heaven."

DARK DAYS OF THE SOUL.

A SECULAR SERMON, BY NEWMAN NOGGS.

“THE day is cold, and dark, and dreary ;
It rains, and the winds are never weary ;
The vine still clings to the mouldering wall,
But at every gust the dead leaves fall,
And the day is dark and dreary.”

“Certainly, a most appropriate text for a sermon this dismal morning !”

The above was repeated half to myself, and half to Mrs. Noggs, at the breakfast table, on a rainy, dismal morning, as I handed her my cup to be re-filled with the delicious nectar she prepares so well.

The good wife took the cup, re-filled it, passed it back, looked out into the mist and rain, and then at the grate, where a sickly fire was struggling for existence. She made a practical application of my remark, and a shiver actually rippled over her sensitive person, as she answered :

“I had no idea it was so cold this morning, Newman ; I will call the servant to replenish the fire.” And her hand moved to the call-bell.

“Don’t !” I exclaimed, so suddenly that she started with fright. A bungling servant and rattling coal scuttle will send my inspiration all up the chimney, and the world will lose thereby an inspired lesson in life, or sermon if you choose to call it such. I am not cold, Mrs. Noggs—*we* are not cold ; but comfortable, happy and contented. Our hearts are warm—there is the great secret. Let the sleet and rain beat without and against the window pane, all is comfortable within. Let the life-storms also beat without, *we* heed them not, for all is comfortable within, for our hearts are warm, and our souls at peace.

“Ah, I understand,” remarked my good wife. “It is so long since you indulged in one of your ‘breakfast sermons,’ that I at first did not comprehend. But I will not interrupt you, or your

day-dream may vanish." And she settled back in her chair in a listening attitude, while I unwound the thread of thought from the great brain-spool accumulation.

There is a coldness of the moral atmosphere whose frost-bites causes far greater pain than the most intense cold of the polar regions. The frosts of the frigid regions simply freeze the flesh, the pain is temporary, short, and the death a delicious sleep. Against this biting coldness of northern climes we erect barriers of furs and warm clothing, and bid it defiance. We fill our grates with coal, or pile high the crackling fagots upon back log and fore stick in the old fireplace, and circle around the hearth-stone, and look out upon the storm, the wind and sleet, and cold, with happy complacency beaming in our faces, fearless of old nature's frowns. From our cozy corner we safely watch the drizzling rain or driving snow and sleet, and listen with a saddened pleasure to the winds, now moaning like a lost spirit, and again whistling its minor strains around our dwelling, now crescendo, now diminuendo, hunting for crack or cranny through which to squeeze admittance. We can look out into the cold, dark night, and feel that all is light and warm within; and the storm and the sleet, and wind and darkness without adds to the warmth and brightness within from very contrast. We have them all fenced out with thick walls of wood, and brick and plaster, and well fitted plates of glass, and then defend our garrison with well filled grates, with air-tight stoves and blazing hearths. We defy the darkness with our gas jets, and chandeliers and parlor lamps. What then is the storm, and the wind and the darkness, to us? What, to us, the falling of the leaves? In regular rotation, as the years come and go, so do the leaves unfold, brighten, wither, and fall. We know when the pleasant days are here, that they must give place to the dark and dreary days. We know that when the hot days wring the perspiration from the brow, as water from a sponge, that the cold days will replace them, and we prepare for it.

But how sadly different with the life that is cold, and dark, and dreary! In the ruined chambers of whose soul the moaning winds are never weary! With thoughts that cling only to the moldering past; with youth's fond hopes all fallen in the blast, and the days all dark and dreary! These cold life-storms that pelt the ruined soul, and moan and wail through its hope-deserted chambers, are truly sad and dreary. Of what good are furs and warm clothing, or thick walls and blazing hearths? Can such warm the chilled heart? Like an edifice in ruin, such a soul is subjected to all the inclemencies of life; each day adds to the

mold and decay, and dreariness; hope after hope falling to mingle with the accumulated rubbish of dank despair.

The old ruin was once a magnificent structure. The warmth, and light, and happiness within, defied the cold and storm and darkness without. One day a pane was broken from the window, and the moaning wind stole in. Then a tile was torn from the roof, and the pelting rain came down through the break. Next a door gave way, and the cold and sleet rushed in and took possession. The fire died out upon the hearth; the lights were extinguished; happiness and comfort fled, and the owl and the bat took up their abode in the deserted chambers, and the mold gathered upon its desolate walls. It was pointed to as the "haunted ruin;" children dared not pass it in the darkness of evening; old women related strange stories concerning it, and shunned, deserted and forsaken, it was left a prey to the winds and the storm, which, at last, levelled it with the earth.

So is it with the human soul. In its innocence and prosperity it looks out upon the life-storms, without fear or foreboding, shielded by thick walls from their cold uncharitableness. The warm fires of virtue burn brightly upon the youthful hearth-stone, and it is light and cheerful within, however tempestuous it may be without. Hope lights up the chambers of the heart with a lambent glow that mocks the darkness without.

But there comes a change—small it may be at first, and slow in its results, but a change that ends in ruin. One by one the barriers of the soul yield to the pressure without. At first, it may be only a broken window pane, but it lets in the moaning winds, as a broken resolution brings sad regret. A tile from the roof follows, and the cold rains of adversity fall into the life. The doors of self-respect are broken down, and the bad elements take possession, put out the fires and the lights, and the bats and the owls of remorse and despair take possession of the deserted chambers of the heart. The poor soul is shunned; pharisaical society passes by on the other side; the old women relate strange stories, and the children fear to approach the poor sin-cursed soul. The days are now all cold, and dark, and dreary; and the winds are never weary, and youth's bright hopes, one by one, have fallen in the blast; and the mold and desolation of the old ruin has its living counterpart. It was but a false step at first, and if a kind hand had been extended, an encouraging word spoken, the breach would have been repaired, and a soul saved from ruin. But, instead, when the window was fractured, the world hurled its missiles and broke in the sash, and tore the doors from their fasten-

ing. What a fiendish penchant there is in the human family to hasten the ruin whenever a fracture is discovered. Like boys laying siege to an empty house, when once a pane is broken, and raising the siege only when there is not a window left to break, or door to smash in.

There are lives all around us, cast out into the pitiless storm of scorn, and contumely; frozen with cold uncharitableness; approaching the ruin of despair which ends in suicide and death, or that which is worse, which sympathy could warm into lives of usefulness, and the crushed spirit healed with the balm of charity, and through hope, the silver lining of the darkened cloud be pointed out, where the warm sun is still shining.

We are removed only a step from them. Suffer but a pane of our life-tenement to be fractured, and the cold wind of adversity will not be slow in taking possession. When once in possession it is wonderful how quick the fires go out on the hearth-stone, and the bright lights of cheerfulness are extinguished.

No, it is not the physical storm and cold and darkness we need ever fear. It was not that I was thinking about as I looked out upon God's rain this morning. I was thinking of the moral and spiritual storms, and cold and darkness, that put out the life-fires, extinguish the light of hope, and freeze the soul.

Did I hear you say "that you pitied such a soul?" Can you pity and refuse to succor? There is a charity far superior to that of giving our goods to the poor. It is that beautiful and divine virtue that goes out to the friendless that need sympathy and a kind word, rather than bread; that extends a helping hand to the fallen one, and succors and strengthens the weak; that lights again the fires of happiness upon cold deserted hearth stones, and the lamps of virtue in deserted chambers. Were this charity universal there would be few dark days of the soul.—*Masonic Mirror*.

A GOOD MAXIM.—We should not be discouraged when we are unable to prevent scandals, or destroy all sin, because we should consider it no small matter to apply even a partial remedy to such great evils, and to prevent, with God's assistance, the loss of one soul.

HISTORICAL MEMORANDA.

CUMBERLAND LODGE No. 8, NASHVILLE, TENNESSEE.

ANSON NELSON.

On the 26th of February, 1833, the Lodge was called together for the purpose of paying the last tribute of respect to their deceased Brother, Thomas Welch, late Treasurer of this Lodge. A procession was formed, which proceeded to the dwelling of the deceased, and conveyed the body to the burying-ground, where it was deposited, with the usual Masonic solemnities. Returning to the Lodge, it was resolved to wear the usual badge of mourning for thirty days. A committee was appointed, consisting of Brothers Wilson, Welborn, and Hall, to wait upon the widow of the deceased, and obtain the books and papers belonging to the Lodge, connected with the office of Treasurer.

On the 1st of May, the Lodge was called for the purpose of attending the funeral of Brother Duncan Robertson, which sad duty was performed by an unusually large number of brethren. Returning from the burying-ground, Brother McManus offered the following resolutions, which were adopted:

“Resolved, That this Lodge, penetrated with the deepest sorrow for the loss, regard for the character, and profound veneration for the memory, of the late Duncan Robertson, in token thereof, will wear the usual Masonic mourning for the period of thirty days.

“Resolved further, That the W. M. be, and is hereby, requested to appoint a committee to prepare, as soon as practicable, a biographical memoir of the life and character of the deceased, and to have the same published in one or more of the public journals of this place.”

The minute-book does not say who was appointed the committee, nor did they report, but we presume that they discharged the

melancholy duty imposed upon them, promptly. Everybody loved Duncan Robertson, and the citizens of Nashville erected a costly and elegant monument over his remains. The monument is near the centre of the old City Cemetery, and is about thirty feet high. It contains the following truthful inscription:

TO THE MEMORY OF

DUNCAN ROBERTSON,

A NATIVE OF SCOTLAND,

AND A RESIDENT OF THE UNITED STATES FORTY-THREE YEARS,

Who died at Nashville the 1st of May, 1833,

In the 63rd year of his age.

The Citizens of Nashville have Erected this Monument.

His loss will be long and severely felt, and his place will not be soon or easily supplied. Always first and best in every work of philanthropy and beneficence; to do good to his fellow men, entirely forgetful of himself, seemed to be the great object of his life.

In the dungeon of the forsaken prisoner, at the bedside of the wretched and friendless, and in the abode of poverty and distress, was he almost constantly found. In imitation of the example of his Divine Master, he literally went about doing good. No personal sacrifice was too great for him to make, when the cause of benevolence demanded it.

Asiatic cholera made its first appearance in the United States in the year 1832, and reached Nashville in 1833, where it was very fatal. Physicians were unacquainted with this new enemy of the human race, and were totally at a loss to know how to combat its fearful ravages. No wonder, then, that a panic seized the community, when men, women, and children, were swept away, almost without warning. Persons who went to bed at night in their usual health, were frequently dead by eight or nine o'clock next morning. The passion of fear, no doubt, had a wonderful influence, and added greatly to the mortality. The population of the city, in that year, scarcely reached six thousand, and soon after the appearance of cholera, hundreds fled to the country and to neighboring villages. The bill of mortality, this year, footed up three hundred and fifty-five, of which one hundred and seventy-four were positive and decided cases of cholera.

The city, occupying a situation notoriously healthy, with a mild and pleasant climate, seems peculiarly susceptible to the influence of this disease. Why it should be so, we are unable to conjecture.

The stated meeting in May was held, with barely enough members to fill the offices, and little or no business was transacted. No meeting was held in June, and therefore no officers elected for the latter six months of the year. The old officers held over.

The July stated meeting was held on the 20th day of that month. The business was rapidly transacted, and the Lodge closed at a quarter past nine o'clock.

The Lodge was called together on the 27th of July, fourteen members being present, for the purpose of paying the last tribute of respect to Brother Oliver H. Wilson, formerly Senior Warden of the Lodge. He was buried with the usual ceremonies.

The Lodge was called together on the 13th of August, for the purpose of interring Brother William G. Hunt, a worthy Mason, an able political editor, and an estimable citizen, over whose remains the usual Masonic rites were performed. Twenty-seven brethren were in the procession, which shows the high character of the deceased, as well as some abatement of the "cholera panic" in the city.

The stated meeting held on the 17th of August, was attended by fourteen members, and the business of the evening was completed at forty minutes past eight o'clock. It was considered unsafe to be out in the air at a late hour of the night, and therefore the business was speedily dispatched. At this meeting, the Secretary was requested to state in the minutes that the cause of the failure of this Lodge to meet in the month of June, and elect its officers as usual, was the prevalence of the epidemic cholera, the absence from town of many members, and the impossibility of getting together a sufficient number of members to do business.

At the stated meeting in September, a considerable amount of business was transacted, but nothing worthy of reporting to the public. The same may be said of the stated meeting in October.

Called meetings were held on the 22nd and 26th of October, (the first for many months,) to confer the first degree.

Several persons were elected for initiation at the stated meeting in November, and a called meeting was held on the 8th of that month.

At the stated meeting in December, a long report was submitted in regard to the finances of the Lodge, from the Committee on Accounts.

The semi-annual election for officers took place, and they were installed on St. John's Day, as follows:

David J. White, Worshipful Master.
Alfred A. Adams, Senior Warden.
Enoch Welborne, Junior Warden.
Nehemiah S. Anderson, Secretary.
Andrew Anderson, Treasurer.
Moses Stevens, Senior Deacon.
Wm. T. Moseby, Junior Deacon.
Austin Grisham, Steward and Tyler.

The installation took place in the Lodge-room, and the usual public demonstration was, very properly, omitted.

Brother Grisham offered the following resolutions, which were unanimously adopted:

"Resolved, That a vote of thanks be tendered to Brother Past Master Moses Stevens, for the very able and satisfactory manner in which he has so long discharged the duties of this Lodge; and that he be requested to deliver a valedictory address before leaving the Chair.

"Resolved, That from and after this date, Brother Stevens be considered an honorary member of this Lodge, exempt from the payment of all dues required from other members."

Brother Stevens delivered a short and appropriate address, and the Lodge was closed in due form.

The latter part of the year 1833 was characterized by great activity among the business men of the place, and at least a million dollars' worth of cotton was exported from this port in the boating season of 1833-4. The Union Bank went into operation in 1833. The old Tennessee Marine and Fire Insurance Company was chartered in December, and its entire capital stock subscribed within twenty minutes after opening the books, although no person was allowed to subscribe more than five thousand dollars, in his own name. The Water-Works had just been put into successful operation here, while the Penitentiary was built two years before. Several magnificent and costly steamboats were owned by Nashville capitalists, and ran in the Nashville and New Orleans trade. Even one or two steamers, and several barges, were built at this port.

ANTI-MASONRY

THE Morgan excitement commenced about 1827. It did not reach a political position soon enough to effect the presidential election of 1828, but broke down of its own weight after the presidential election in 1832, at which time the candidate of that party received the electoral vote of Vermont by less than two-fifths of the suffrages of the people, the remainder being divided between Gen. Jackson and Mr. Clay.

In 1832, we were for the first time a voter. Our own father had been compelled to abandon the church of his choice; the churches had been divided or broken up; proscription was practiced in every form against Masons and their families; mischievous fanatics parted husband and wife, and broke up families; general disorder reigned, and the passage of laws disfranchising all Masons were openly advocated and outlawry more than hinted.

For our own part, when we saw our honest, hard-working neighbors—some of whom had fought in the Revolution, and others again in the second war—derided, abused, and scorned by others, who had lived by them and respected them for half a century—when we saw their property destroyed, their rights invaded, and their families proscribed and persecuted—we began to ask what these good men had done to warrant such treatment.

We heard Col. Cyrus Johnston, who commanded a company with distinction at Plattsburg, ask one of his anti-masonic neighbors what he had against him.

"You are a Mason," was the reply.

"Well," said the Colonel, "I am a Mason, and am not ashamed of it. Now, neighbor, how long have you lived by me?"

"Over thirty years," was the answer.

"In all that time, I have had a grist mill and saw mill, have carried on a large farm, and have had small or large dealings with nearly every man within three miles of my mill every year. You have had all your logs sawed at my mill for all your buildings, much of your fencing, and some every year for sale. Have I wronged you to the value of one cent?"

"No," said the anti-mason.

"What has been my reputation as a citizen and business man?"

"Good," was the reply.

"Well," said the Colonel, "you and I have always voted the same ticket. Did you ever know me to vary a hair's breadth for friend or foe?"

"I never did," was the reply again.

"What did I do when A. B., not a Mason, was a candidate for Representative on our ticket, and C. D., a Mason, was a candidate of the other party?"

"I know you did all you could for your own candidate, as I did also," said the neighbor.

Many more questions were asked by the Colonel, all of the same general character. At length, the anti-mason took the laboring oar by saying, "Colonel, knowing your habits and manner of life, if all Masons were like you there would be no trouble. But such is not the case. We war upon Masonry, and to make it effectual, we must war upon Masons also, and compel them to abandon and renounce their corrupt and oath-bound league, to break up their Lodges, and force them to stand on an equality with their neighbors. The truth is, your society is corrupt, anti-christian, anti-patriotic, and dangerous to liberty. You contrive through your few to govern the many."

Stopping at this, the Colonel said:

"I see you are determined on your course of proscription. I have enough, and can stand it. You are wealthy and influential, and you have some neighbors, who are Masons, who are honest, industrious people, and if this proscription is to go on, with your influence and money, they will be ruined."

"Consequences must take care of themselves," said the neighbor. "I am not responsible for their being Masons, and I hope that every Mason who does not renounce Masonry, will be ruined in estate and character as a solemn example to all others to keep out of the old dragon-pit."

When this conversation occurred, one Sunday evening, in front of Col. Johnston's mansion, this neighbor, with many others—ourselves, then about twenty years old, being one of them—was returning home from a Methodist meeting. After hearing this conversation, we hurried home and related it to our mother.

"Oh! my boy," said she, "your father is already in serious trouble in church and business, and I expect this persecution will ruin us. But, it is not going to make trouble between him and me. Decide for yourself, my son, but decide carefully; study

the matter well, and then do what your conscience says is right.

We watched events. The Masons were quiet, patient, and waited for the storm to pass by. It gathered the force of a whirlwind, the fury of a tempest, and the volume of a tornado. Every Mason in the neighborhood, except Col. Johnston, went down before the blast. Not one renounced or seceded. After the whirlwind—the tempest—the tornado—came the “still small voice.”

If the anti-masonic party could have gained supreme power at that time, the dungeon, torture, gallows, and death, as in Spain and other countries, would have been the fate of every adhering Mason. Such will be the fate of adhering Masons, whenever that fanaticism attains supreme power. Such would have been the sentence pronounced by Stevens, the noted gambler and libertine, whom Pres. Blanchard has just now nearly sainted. Such would have been the verdict of the cold and remorseless Martin Flint, because he was refused admission to the inner sanctuary of a Royal Arch Chapter. Pres. Blanchard would be horrified if we were to place him in any such category; yet, the inevitable tendency of his teachings is to that end. He is in the wrong place; he should be a Roman priest, and then woe to every one who crossed his path. As he can neither bear contradiction nor counter argument, so free speech with him is the shallowest pretense to cover his plans of vengeance and his hatred of the Masonic Fraternity.—*Masonic Trowel*.

ALEXANDER WOOD, the eminent Edinburgh Surgeon, was fortunate, at an early period of his career, in winning the affections of a lady whose social position was at the time superior to his own. He waited on the lady's father, who was known in the city as “honest George Chambers,” and made known to him that he proposed marrying his daughter Veronica.

“On what do you mean to support her?” said Mr. Chambers.

Taking out his lancet, Mr. Wood replied, “I have nothing but this, and a determination to use it.”

“It is enough,” said Mr. Chambers, “Veronica is yours.”

TIDINGS FROM THE CRAFT.

SCOTLAND.

GRAND LODGE.—The Quarterly Communication of this Body was held on the 2nd of May, when the R. W. Substitute Grand Master, Henry Inglis, of Torsance, occupied the Throne. Brother Captain Henry Morland was appointed Provincial Grand Master of Western India, was ushered into the Grand Lodge with full honors, and invested with the regalia of his office in due form. A Representative was received and acknowledged from the Grand Lodge of Three Globes in Prussia, and the said Representative was received with every mark of honor and esteem, and invested with the dignity of his new office amid the acclamations and congratulations of his brethren. The Right Honorable Viscount Strathallen was also received as Representative of the Grand Lodge of Denmark. A Charter was granted to Lodge 503, at Helensburg. The demise of Brother Law, Grand Director of Ceremonies, was announced; and a letter of condolence ordered to be sent to his widow. We knew Brother Law well. He was a school and college-mate, and was Junior Warden on the night of our initiation. He was always a zealous Mason, and had the entire confidence and love of his fellows. Presents were received from various Grand Lodges, including Tennessee, for which thanks were voted.

ENGLAND.

GRAND LODGE.—A Special Communication was called for the purpose of installing the Right Honorable Earl de Grey and Ripon as Grand Master. But when the Lodge was opened, the M. W. Grand Master, the Earl of Zetland, informed the Craft that the ceremonies must unavoidably be delayed, as His Grace, his successor elect, was plunged into deepest grief by the intelligence just received that his cousin, Mr. Viner, had just been massacred in Greece, in the terrible affair recently had with the Brigands of that country, and also Mr. Herbert, who was killed on the same occasion, was a near kinsman of the Deputy Grand Master, we believe. The London *Times* anticipates that this Grecian affair

may yet lead to gigantic results. The minds of the people in England are roused to the highest pitch of indignation with the Grecian authorities, and the Masonic world shares it in no small degree. A private letter from Brother Porteous, of Glasgow, informs us that this deferring of the installation of the Grand Master of England is the reason of the delay in the appearance of the *Universal Masonic Calendar* for 1870.

MISSISSIPPI.

GRAND CHAPTER.—This Body mourns the death of its Right Ex. Companion, Oscar T. Keeler, Grand Secretary, which occurred two months ago. In consequence of this, Companion R. B. Mayes, the Grand High Priest, has issued his Proclamation, appointing Companion J. L. Power to the vacancy occasioned by the melancholy event. Companion Power is an excellent man of business. He is Grand Secretary of the Grand Lodge, and Grand Representative of the Grand Lodge of Tennessee.

NEW YORK.

GRAND LODGE.—Perhaps the grandest Masonic display ever held in New York was that of the 8th of June, being the day of the Laying of the Corner Stone of a Masonic Temple in that city by the M. W. Grand Lodge. Our Grand Officers were courteously invited to be present on the occasion. We will give full particulars of both the ceremonies and the meeting of the Grand Lodge, in our next.

GEORGIA.

GRAND CHAPTER.—The Annual Convocation was held in the city of Augusta, on the 27th of April, when the following officers were duly elected and installed: M. E. Moses P. Kellog, Grand High Priest; R. E. Robert L. Roddey, Deputy Grand High Priest; R. E. Luther J. Glenn, Grand King; R. E. W. J. Johnson, Grand Scribe; R. E. William J. Pollard, Grand Treasurer; R. E. J. Emmett Blackshear, Grand Secretary.

GRAND LODGE.—The Annual Communication was held at Macon, October 26th, 1869; M. W. Samuel Lawrence, Grand Master. Two hundred and forty-seven Lodges were represented. An admirable Address was delivered by the talented Grand Master. Reports, showing prosperity, were received from all the officers. Financial affairs are encouraging. "*Mitchell's Common Law of Masonry*" was endorsed and recommended. The publication of the Proceedings of the Grand Lodge in the newspapers, except

the notice of officers elected, was strictly prohibited. The matter of building a Masonic Temple was deferred until next year, and placed in the hands of a committee. Brother Blackshear's admirable Report on Correspondence we have noticed before, and in our last issue we printed the exquisite poem it contains. The action of the Grand Orient of France was earnestly protested against. Statistics: Lodges, 268; members, 16,086; initiated, 1,271; admitted, 782; dimitted, 864; died, 163; suspended, 102; restored, 117; excluded, 57; dropped from roll, 991. M. W. Samuel Lawrence, of Marietta, and R. W. J. Emmett Blackshear, were reelected Grand Master and Grand Secretary.

NORTHERN JURISDICTION A. & A. S. R.

THE RITE OF MEMPHIS.—Ill. Brother Joseph H. Drummond, Sovereign Grand Commander, publishes an encyclical letter, stating that, in answer to inquiries, he informs the Craft that no person, claiming to have received the Degrees of the Rite in Bodies of the so-called Rite of Memphis, can be recognized; nor can he be healed; nor can he receive the Degrees in any other manner than *any* profane, notwithstanding he may have received the Degrees with the fraudulent assurance that he was receiving the Degrees in our Rite. In support of this Edict, he publishes a letter from the Grand Secretary of the Grand Orient of France, which tells us that a certain Brother Marconis, at a certain time, decreed himself Chief of a new Rite—the Rite of Memphis—to which he gave ninety-six degrees. He traveled, propagated his Rite in different countries, and returned to France, where he made dupes in founding three Lodges. The police shut up these three Lodges. But their members were considered to be honest and well-meaning men, and were “healed” by the Grand Orient; and, without her, however, recognizing its series of grades, she annexed to herself the Rite, and took its members in as Masters only. Brother Marconis renounced all his rights, and transferred his powers to the Grand Orient. But he was faithless to his vows, and continued to give the Degrees clandestinely, saying that his renunciation only applied to France. Indigence impelled him into that bad faith. The Grand Orient wished to come to his relief. He replied that he was not poor. The Grand Orient had the right to proceed against him; it had pity upon an old man; it contented itself with warning its Lodges against his intrigues. Various resolutions were carried against him and his right. The Brother died last year, and his Rite is dead in all parts of Europe, except in Roumania, where

the Grand Orient is crushing it out. Now it may be regarded as killed in America, and we are glad of it. The Grand Commandery of Wisconsin lately took action upon it, and expelled all Knights who persisted in claiming to belong to it. Any one acting for the Rite of Memphis in the name of the Grand Orient of France, is pronounced an impostor.

PRUSSIA.

GRAND LODGE ROYAL YORK ZUR FREUNDSCHAFT.—The Proceedings of the Quarterly Communication of March 7th are received. Thirty-two Lodges and thirteen Grand Lodges were represented. Brother Hedeman, Grand Master. A Representative was received from the Grand Lodge of Denmark. We also find the following:

"A letter from the Grand Lodge of Alabama, of the 2nd of December prox., was received, praying for the establishment of closer relations of friendship through exchange of Proceedings, and the Grand Lodge Royal York of Friendship accepted the proposal, the more willingly because the same has received the recommendation of our friends the Grand Lodge of Tennessee."

The resolution of the Grand Orient of France, in relation to color and religion, was adopted. This resolution, we have before stated, is one that any American Grand Lodge would adopt, and has nothing whatever to do with the grand question on which the Masons of France and America are divided. It is a simple reiteration of a landmark. Other matters of domestic interest only. A Festival Lodge was held in Berlin on the 22nd of March, on the occasion of the birthday of King William, the Supreme Protector of Masonry in Prussia. It was a joyous occasion, signalized by music, eloquence, good humor, and festivity. The toast of the evening was "God bless and sustain the King, and permit his great work of regenerating the Fatherland to be conducted to the happiest end! God give him might and strength to protect our Craft against all internal dissensions and foreign foes! God enlighten his heart, that he may keep us together in brotherly charity."

MAINE.

GRAND LODGE.—The Annual Communication was held in Portland on the 3rd of May; M. W. John H. Lynde, of Bangor, Grand Master, presiding. The Grand Master delivered an able Address. He argued against holding the half-yearly Communications on the 24th of June. His decisions were approved. Among them

is one to the effect that seven members of a Lodge must be present in order to transact business. Resolutions were adopted, suspending intercourse with the Grand Orient of France, so long as she shall persist in her present course with regard to recognizing clandestine Lodges in Louisiana. The Grand Lodge of Quebec was recognized. Charters were granted to five new Lodges, and Dispensations to two. Brother John H. Lynde, of Bangor, was elected Grand Master, and Brother Ira Berry, of Portland, Grand Secretary.

GRAND CHAPTER.—The Annual Convocation was held on the 3rd of May, at Portland; Joseph P. Gill, Grand High Priest, presiding. A large number of Chapters were represented. The Committee on Returns reported 2,790 members, being an increase of 237. One Charter was granted. The resolution adopted last year, prohibiting the use of "substitutes," was suspended until next Annual Convocation. Companion Stephen J. Young, of Brunswick, was elected Grand High Priest, and Companion Ira Berry, Grand Secretary.

GRAND COUNCIL.—At the Assembly held on May 4th, Companion Gordon R. Gardner, of Portland, was elected M. P. Grand Master.

GRAND COMMANDERY.—On the same evening the Grand Commandery met. Sir Charles H. McClelland, of Bath, was reelected Grand Commander, and Sir Ira Berry, Grand Recorder. A Standing Regulation was adopted, that no Commandery shall ballot on an application for the Orders in less time than four weeks from the time of receiving it, without obtaining a Dispensation. Instead of an "Encampment" this year, the Grand Commander is requested to call a Grand Review, to take place at Bangor, on the day succeeding that on which the Grand Master shall dedicate the Masonic Halls in that city.

CUBA.

STATE OF AFFAIRS.—The Spanish authorities are proceeding with great vigor against Freemasons in Cuba. All Lodges there are prohibited by statute, and they are proceeded against for violation of the law. The Spaniards have the greatest prejudice against anything secret, and this is much aggravated by the fact that the Masons are naturally opposed to their religion and their government, having a leaning towards liberty of person and of conscience.

TEXAS.

GRAND COMMANDERY.—Sir Charley E. McCauley has received the honor of a Patent as Grand Representative of this distinguished Body near that of Tennessee.

INDIANA.

GRAND LODGE.—The Annual Communication was held at Indianapolis on the 24th of May, 1870; M. W. Martin H. Rice, Grand Master, presiding over a large number of Representatives. He delivered an Address of high merit, in which he called attention to the recent decease of M. W. Brother Fergus M. Blair, Past Grand Master of Illinois, whose Masonic career had been closely identified with Indiana; and of M. W. Brother Howard Matthews, to which we called attention in our last. He also spoke strongly in favor of the adoption of the extended Reports on Correspondence had in nearly all the other Grand Lodges, and urged, with sensible arguments, the cultivation of this method of promoting social intercourse, fearing that, if neglected, it will prove at last a serious injury to the Grand Lodge. He notified Grand Lodge of his appointment of several Grand Representatives, among them Brother George Mellersh, of Tennessee. He had also granted Dispensations to seventeen Lodges, which, with the six continued by the last Grand Lodge, makes a large increase in the Craft. At last Annual Communication, twenty-five Charters were granted. He also reports a large amount of official work done, and gave his approval of Masonic Mutual Benefit Societies. We have no official news of the second day's proceedings, but have been informed that action was had, sustaining the Grand Lodge of Louisiana in her conflict with the Grand Orient of France, and also refusing to recognize the Grand Lodge of Quebec. Brother Rice is the Editor of the *Masonic Home Advocate*, and a man of deservedly high standing in the Craft.

INDIA.

BOMBAY.—A regular meeting of the Chapter Mount Elbaruz, No. 123, was held on the 2nd of February, 1870, when there were present: M. E. Companions Pestonjee Bazonjee, P. Z.; E. Freeborn, P. P. Z.; Muncherjee Framroze, P. H.; Cowasjee D. Furdonjee, P. J.; Ex. Companions Rustomjee Cowasjee, as Scribe E.; R. M. Rutnagur, N.; Dhunjeebhoy Pestonjee, Treasurer; F. N. Cewajee, P. Soj.; Companion A. F. Solon, 2nd do.; D. D. Mistry, 3rd do.; Pheerozeshaw Rustomjee, Conductor; Jamsetjee Edul-

jee Treasurywalla, as I. Janitor; C. S. Patell, Outside Janitor. Members: M. E. Companions G. L. F. Connell and J. H. Irvine; Companions N. Coyahjee, R. H. Mistry, Dadabhoy Rustomjee, S. Jejeebhoy, J. N. Dady, Jamsetjee Rustomjee, Cursetjee Rustomjee, and M. D. Banajee. Visitors: M. E. Companions W. B. Johnston, Colonel L. W. Penn, M. C. Murzban; Companions Dadabhoy Byramjee, Rustomjee Nusserwanjee Khory, Otto, Johnson, Thorley, Burn, Martin, and Bedford. The Chapter having been opened with prayer, the minutes of the last regular and emergent meetings were read and confirmed. The first business before the Chapter being to ballot for Companion L. W. Penn, as joining member, it was proposed by M. E. Companion Cowasjee D. Furdoonjee, and seconded by M. E. Companion Muncherjee Framroze, that he be elected by acclamation. The proposition was carried unanimously, and M. E. Companion L. W. Penn was elected a member of the Chapter accordingly. Brother Limjee Jamsetjee Bottleboy was then introduced, duly prepared, and exalted to the Holy Royal Arch Degree. The Lecture was delivered in the most able manner by the P. J., M. E. Companion Cowasjee D. Furdonjee.—*Masonic Journal of Western India.*

VIRGINIA.

GRAND LODGE.—The Annual Communication was held at Richmond on the 13th of December, 1869; M. W. William Terry, Grand Master. One hundred and eight Lodges were represented. After a very short Address from the Grand Master, and the reception of several reports of committees, the following resolutions were passed:

“*Resolved*, That this Grand Lodge decline to recognize, or affiliate, as Masons, with the memorialists claiming to represent a colored Grand Lodge in Virginia.” (It was clear, from their own memorial, that, if Masons at all, these parties could occupy no *status* other than that of *illegally-made Masons*.)

“*Resolved*, That this Grand Body approve and sustain the action of the Grand Lodge of Louisiana, in cutting off from Masonic intercourse all Masons belonging to the Jurisdiction of the Grand Orient of France.”

Sixteen Lodges were Chartered, and three continued under Dispensation. There is no Report on Correspondence, merely a list of the Proceedings of Foreign Bodies received; nor, though the Roll of the Craft is published, is there any table of statistics. M. W. Thomas F. Owens, of Norfolk, was elected Grand Master;

W. John Dove, of Richmond, Grand Secretary, and W. William B. Isaacs, of Richmond, Deputy Grand Secretary.

NEW HAMPSHIRE.

GRAND LODGE.—The Semi-Annual Communication was held at Manchester, on the 29th of December, 1868; M. W. Alexander M. Winn, Grand Master. Forty-two Lodges were represented. Brother Chase is heartily congratulated on the friendly feeling which inspired the following resolution, unanimously adopted:

“Resolved, That the Grand Secretary be requested to procure a Steel Plate Engraving of his Photograph, at the expense of this Grand Lodge, obtain printed impressions from said plate, and cause to be bound, as a frontispiece, one copy in each number of the second volume of the reprinted Proceedings now in course of publication, and that he be authorized to draw upon the Grand Treasurer for a sum sufficient to cover the expense.”

The Annual Communication was held at Concord on the 10th of June, 1869, sixty-five Lodges being represented. The Grand Master and Deputies submitted brief business reports. Brothers Winn and Chase, of Hopkinton, were reelected Grand Master and Grand Secretary, and a proposition was submitted to change the constitution so as to require a clear and unanimous ballot on each degree, and not to elect a candidate to all three at once. A monumental page was voted to W. Asahal A. Balch, Grand Steward, who died January 16th, 1869. The Report on Correspondence, by Brother Bell, is a lengthy and praiseworthy paper, reporting on thirty-nine Grand Lodges, including Tennessee for 1868. The author objects to the Lodge of Sorrow held in Tennessee, wants to know what it is, what it has to do with Masonry, and especially with Blue Masonry? He regards the ceremony as a “quasi deistic neologism,” taken from the skirts of the Grand Orient of France. Let him refer to Brother Sickles’ “Ahiman Rezon” for information. No statistics furnished.

ILLINOIS.

GRAND LODGE.—The Annual Communication was held on the 5th of October, 1869, at Springfield; the M. W. H. G. Reynolds, Grand Master. Four hundred and fifty-eight Lodges were represented. The Grand Master delivered an Address of great merit. He had granted Dispensations for twenty-five new Lodges. He also granted Dispensations for two Lodges to be composed of Masters only—one at Chicago and one at Springfield,—though

what use he expects to make of them is by no means clear. They are not invested with power, and so are not a Provincial Grand Lodge, and as for the conferring of the secrets of the Chair, or conversing on etiquette, etc., all that can be done elsewhere. Masters of Lodges already possess all the powers necessary for the skillful government of their Lodges, and have always a Grand Master to refer to. The custom is an innovation, which has a tendency to mischief, to concentration of power and usurpation of authority. We are glad to notice that Brother Reynolds gave the Dispensations against his own judgment. The Grand Master reports a very large amount of work done. He seems to have been busy enough for three men, and yet, throughout, cheerful, thoughtful, and untiring. He appointed a number of Foreign Representatives, among whom was John "Trizzell," of Tennessee. He was himself appointed by Tennessee and Texas. Ireland and Prussia also sent Representatives. He concludes by telling us that he had devoted twelve hours per day to Masonry during the year, had received two thousand letters, and written three thousand, and made one thousand interdicts, decrees, decisions, etc. We believe it all categorically true. He is a monster at work, and his record is pure. He was reëlected, so his rest has not yet come. It was agreed to form no new Lodge in Chicago, except on the recommendation of the majority of the Lodges of that city. A lady, name not mentioned, was allowed to address Grand Lodge on the subject of the Mississippi Orphans' Home, and \$111.65 was collected for her. A resolution was adopted, sustaining the Grand Lodge of Louisiana, and another condemning the practice of lotteries, or gift enterprises, in furtherance of Masonic aims. On the Report of the Committee, it was determined to erect a Masonic Temple in the city of Chicago. The Report on Foreign Correspondence, by Brother Robbins, is remarkably complete, containing nearly all the American and many foreign Grand Lodge Proceedings. That of Tennessee, for 1868, is very kindly noticed. He says we spell "negro" with two *g*'s, and, on referring to the report, we find we must plead guilty. Of course we could get out of the scrape by blaming the poor printer, but, being a schoolmaster, we can stand it, and merely remark to Brother Robbins, that we suppose he was at a French school, when he learned to spell "Grand" with a final "e." "Those who live in glass houses," etc.—you know the rest, Brother. You have made an excellent report, and if you have caught us tripping, we can pay you back. The Grand Lodge has 608 Subordinates, with 31,768 members; 4,042 initiations, 98 restorations,

1,010 admissions, 278 deaths, 1,755 dismissions, 284 suspensions, 73 expulsions, and 1,240 non-affiliated. Brother Reynolds, of Springfield, was reelected Grand Master, and Brother Minor, of Springfield, Grand Secretary.

MICHIGAN.

GRAND LODGE.—The Annual Communication was held at Detroit, on the 12th of January, 1870; M. W. A. T. Metcalf, Grand Master. Two hundred and thirty-seven Lodges were represented. The Grand Master's Address is able, and gives a most favorable account of the Jurisdiction; and Brother Fenton gives a brief Report on Correspondence. A new form for the report of a committee on a petition was adopted, in which many particulars are inserted, as to the belief of the candidate in God, the character of his company and associates, his use of intoxicating liquors, his habits, moral or licentious, and his habit with regard to profanity. It is a valuable basis to act upon, but we had hoped all committees knew that such inquiries are the very ones they were appointed to make. Charters were granted to twenty-one Lodges, two of them to work in the German language. The Committee on the Representative System approved it so far as to receive and welcome the Grand Representative of Italy, but considered the appointments from Cis-Atlantic Lodges as an empty honor and title, believing that all they could do was already ably done by Committees on Foreign Correspondence. Resolutions were adopted, suspending intercourse with the Grand Orient of France. The Canada trouble was alluded to by the Grand Master, but not acted upon. Statistics: Lodges, 279; members, 20,346; initiated, 1,360; admitted, 982; expelled, 45; suspended, 165; rejected, 1,411; died, 155; dues, \$7,264.08. Elections: A. T. Metcalf, of Kalamazoo, Grand Master; James Fenton, of Detroit, Grand Secretary.

WEST VIRGINIA.

GRAND LODGE.—The Fifth Grand Annual Communication was held at Wheeling, November 9th, 1869; M. W. W. J. Bates, Grand Master. Thirty-one Lodges were represented. The Grand Master's Address is grateful, joyous, and full of promise. He is fully impressed with the important uses of the Representative System, and had made many appointments. Among them was the R. W. "John F. Stow," of Nashville, Tenn.! The District Officers' reports show the Jurisdiction to be in a flourishing state. Seven Charters were issued. The Report on Correspondence is full and

fraternal, and is the work of Brother O. S. Long. Masenic Correspondence was discontinued with the Grand Orient of France, until she should withdraw her recognition of the spurious Body in Louisiana. All difficulties with the Grand Lodge of Virginia are reported as harmoniously and satisfactorily ended. Statistics: Lodges, 36; members, 1,845; initiates, 317; admitted, 78; dimitted, 84; rejected, 114; suspended, 47; expelled, 0; restored, 13; died, 15. M. W. W. J. Bates, of Wheeling, was reelected Grand Master, and R. W. T. H. Logan, of Wheeling, Grand Secretary.

KENTUCKY.

GRAND LODGE.—The Annual Communication was held at Louisville, October 18th, 1869; M. W. Elisha S. Fitch, Grand Master. Three hundred and twenty-nine Lodges were represented. Correspondence was suspended with the Grand Orient of France, and no Mason owing allegiance to that Grand Body is to be recognized in the Jurisdiction. The system of Grand Lodge Representation was adopted. Nine Charters and nine Dispensations were granted. An Assistant Grand Secretary was appointed—Brother Todd. Necessity has created this office in nearly all the larger Grand Lodges. Brother McCorkle has a very complete and excellent Report on Correspondence. Statistics: Lodges, 500; members, 19,484; initiates, 1,842; deaths, 165; expulsions, 36; suspensions, 673; dues, \$19,609.00. M. W. Charles Eginton, of Winchester, was elected Grand Master, and R. W. J. M. S. McCorkle, Grand Secretary.

WASHINGTON TERRITORY.

GRAND LODGE.—The Twelfth Annual Communication was held at Olympia, September 16th, 1869; R. W. Fred Stine, Deputy Grand Master, presiding. Nine Lodges were represented. A Dispensation was granted for a new Lodge, and Alaska Lodge, Alaska Territory, and Whitley Island Lodge, received Charters. The Representative System was adopted. Brother Blackie was appointed Representative in Tennessee. The other matters are purely of domestic interest. There are now 15 Lodges, with 351 members; 48 initiated, 23 affiliated, 35 dimitted, 7 suspended, 4 restored, 3 died, and 25 rejected; dues, \$570.50. M. W. Brother W. H. Troup, of Vancouver, was elected Grand Master, and R. W. Brother Thomas M. Reed, of Olympia, Grand Secretary.

IDAHO.

GRAND LODGE.—The Second Annual Communication was held at Idaho City, October 4th, 1869; M. W. George H. Coe, Grand Master. Six Lodges were represented. The Representative System was adopted, and R. W. Brother John Henry Johnson appointed at Tennessee—an interesting piece of intelligence to us, as he is one of the worthy Past Masters of our Lodge. His Commission has not yet been received, but we congratulate him very warmly. Statistics: Lodges, 7; members, 279; initiated, 44; admitted, 12; dimitted, 55; died, 2; suspended, 2; restored, 2; dues, \$433.00. M. W. Jonas W. Brown, of Idaho City, was elected Grand Master, and R. W. P. E. Edmonson, of Idaho City, Grand Secretary.

NEBRASKA.

GRAND LODGE.—The Twelfth Annual Communication was held at Nebraska, October 26th, 1869; R. W. H. P. Deuel, as Grand Master. Nineteen Lodges were represented. The Representative System was adopted. Brother Wise's Report on Correspondence is full of life and interest. No action, beyond regrets, was taken on the French imbroglio. The Grand Lodge is vigorous and active. Its Proceedings are full of details of the highest importance at home, but not of great interest to us. There are now 25 Subordinates, with 893 members; 105 initiates, 50 admitted, 27 dimitted, 1 suspended, 3 expelled, 3 died, 1 restored, and 31 rejected; dues, \$913.60. M. W. H. P. Deuel, of Omaha, was elected Grand Master, and R. W. R. W. Furnas, of Brownsville, Grand Secretary.

NEW JERSEY.

GRAND LODGE.—At the Annual Communication of the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey, held at the Grand Lodge Room in the City of Trenton, on the 19th of January, A. L. 5870, the following Brethren were duly elected Grand Officers for the ensuing year, and subsequently duly installed, and proclaimed as such, viz.: M. W. Robert Rusling, Grand Master; R. W. Wm. E. Pine, Deputy Grand Master; R. W. Wm. W. Goodwin, Senior Grand Warden; R. W. James H. Patterson, Junior Grand Warden; R. W. Wm. R. Clapp, Grand Treasurer; R. W. Jos. H. Hough, Grand Secretary.

HOW AND WHERE DID SOLOMON DIE ?

THE records in the Old Testament merely state that he died, and was buried with his fathers. But *how* did he die, and *where* ? The eleventh chapter and forty-third verse of I. Kings reads thus :

“And Solomon slept with his fathers, and was buried in the city of David his father.”

The thirty-first verse of the ninth chapter of II. Chronicles says the same, in almost the same words. No particulars of his last illness are given, no statement as to the immediate *cause* of his death is made, and we know not whether he died of old age, or of lingering and wasting disease—we only know that he died, and was buried. There may have been a record of the place and manner of his death, for we are told, in the forty-first chapter of I. Kings that “the rest of the acts of Solomon, and all that he did,” are recorded in “the book of the acts of Solomon.” And in the twenty-ninth verse of the ninth chapter of II. Chronicles we find the following :

“Now the rest of the acts of Solomon, *first and last*, are they not written in the *Book of Nathan the Prophet*, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo, the seer, against Jeroboam, the son of Nebat ?”

We have no knowledge of the subject-matter of this book of Nathan, the purport of Ahijah's prophecy, or Iddo's visions, save what is given in the verse above quoted, those writings having probably been destroyed in the Jewish wars. The Jewish Rabbins, however, have a strange legend of the latter days of the wise king. We have once seen a metrical version of it, which we append below. It was written by a rising English poet, Mr. Owen Meredith, who acknowledges his indebtedness for the *matter* of the poem to his friend, the somewhat celebrated Robert Browning. We proceed to quote it entire :

King Solomon stood in his crown of gold,
Between the pillars ; before the altar
In the House of the Lord. And the King was old
And his strength began to falter,
So that he leaned on his ebony staff,
Seal'd with the seal of the Pentagraph.

All of the golden fretten work,
Without and within, so rich and so rare,
As high as the nest of the building stork,
Those pillars of cedar were ;
Wrought up to the brazen chapters
Of the Sidonian artificers.

And the King stood still as a carven King,
The carven cedar beams below,
In his purple robe, with his signet ring,
And his beard as white as snow,
And his face to that Oracle, where the hymn
Dies under the wing of the Cherubim.

The wings folded over the Oracle,
And cover the heart and the eyes of God ;
The Spouse with pomegranate, lily and bell,
Is glorious in her abode ;
For with gold of Ophir and with scent of myrrh,
And with purple of Tyre, the King cloth'd her.

By the soul of each slumbrous instrument
Drawn soft through the musical misty air,
The stream of the folk that came and went,
For worship, and praise, and prayer,
Flowed to and fro, and up and down,
And round the King in his golden crown.

And it came to pass as the King stood there
And look'd on the house he had built with pride,
That the hand of the Lord came unawares,
And touch'd him ; so that he died,
In his purple robe, with his signet ring,
And the crown wherewith they had crown'd him King.

And the stream of folk that came and went
To worship the Lord with prayer and praise,
Went softly over, in wonderment,
For the King stood there always ;
And it was solemn and strange to behold
That dead King crowned with a crown of gold.

For he leaned on his ebony staff upright,
And over his shoulders the purple robe ;
And his hair, and his beard, were both snow-white ;
And the fear of him fill'd the globe,
So that none dared touch him, though he was dead,
He look'd so royal about the head.

And the moons were changed; and the years roll'd on;
And the new King reigned in the old King's stead;
And men were married and buried anon;
But the King stood stark and dead;
Leaning upright on his ebony staff;
Preserved by the sign of the Pentagraph.

And the stream of life, as it went and came,
Ever for worship, and praise, and prayer,
Was awed by the face, and the fear, and the fame,
Of the dead King standing there;
For his hair was so white and his eyes so cold,
That they left him alone with his crown of gold.

So King Solomon stood up, dead in the House
Of the Lord, held there by the Pentagraph,
Until out from a pillar there ran a red mouse,
And gnaw'd through his ebony staff;
Then, flat on his face, the King fell down:
And they pick'd from the dust a golden crown.

Our readers must not suppose that we endorse this Hebrew legend as *true*. We only say that there *may* have been a record made of the manner and place of the great king's death, and on this record, it may be, the legend is founded.—*Evergreen*.

CUTTING OFF A CHANCE TO "SPLURGE."—General Order No. 1, for the big celebration in New York, said, "The procession will be composed of Master Masons only, who will wear dark clothing, high black hats, white linen aprons, and white gloves. Officers of Lodges will wear their jewels attached to their coat lapel. No scarf, collar, or banner, will be allowed in the procession." We object to the absence of collars for officers and dignitaries. We also decidedly object to a Masonic procession excluding the "lambskin, more honorable than the golden fleece," &c. If not worn on such a day, when is it to be worn? Does the New York Grand Master mean to abandon it? All the rest of the Order is well enough, but the procession must have looked uncommonly like a big funeral.

WASHINGTON'S TOMB.

WE gladly oblige our excellent and loved friend, the authoress of the following communication, by inserting it in our pages, and commending the object proposed, as one which should be dear to every American heart. We are justly proud that Brother GEORGE WASHINGTON was a prominent member of our Fraternity. Can we not show that we honor his memory?

A P P E A L

TO THE

HONORABLE MASONIC FRATERNITY OF THE STATE OF TENNESSEE.

The Masonic Brethren of Tennessee are respectfully and earnestly solicited to unite their hearts and hands in a noble work about to be engaged in by the Masonic Brethren of Wisconsin, who purpose to erect a handsome front to the tomb of George Washington, the great Father of his Country, and the brightest star of Masonry. The present structure, which presents a very mean appearance, continually calls forth the indignant and contemptuous criticisms of the noble-hearted foreigners who almost daily visit that sacred spot, filled with admiration for the character and love for the memory of the great patriot, and say it is a *disgrace* to his friends, and to America, that such a pitiful looking structure should mark the spot where now repose the ashes of the mighty dead.

To the honorable Masonic Fraternity peculiarly belongs the *privilege* and the *power* to consecrate the last resting-place of their departed Brother. The writer of this short and simple appeal feels assured, therefore, that the honorable Masonic Fraternity of this beautiful State of Tennessee, will allow *none* to excel them in manifesting their love for the memory of their own Washington; and that they will at once co-operate with the efforts of their Masonic Brethren of Wisconsin to build up the fair proportions of a shrine that shall, in beauty, strength, and excellence, exceed every other; one that the nation will be proud of, and that people of every nation on the globe will behold with delight.

MRS. MARY MIDDLETON RUTLEDGE FOGG,

One of the Vice-Regents of the

Ladies' Mount Vernon Association.



ANCIENT AND ACCEPTED SCOTTISH RITE.

"FROM THE ORIENT OF MEMPHIS, in the State of Tennessee, near the B.: B.: and under the C.: C.: of that Zenith, which answers unto 35° 15" N. Latitude.

"JOHN J. WORSHAM, Sovereign Grand Inspector General of the Supreme Council (Mother Council of the World) of the Sovereigns, the Grand Inspectors General, Grand Elect Knights of the Holy House of the Temple, Grand Commanders of the Holy Empire of the 33rd and last Degree of the Ancient and Accepted Scottish Rite of Free Masonry for the Southern Jurisdiction of the United States, and Active Member thereof for the State of Tennessee,

"Unto all the Masons of the Ancient and Accepted Scottish Rite, and all other Free Masons, of all Degrees, Ancient and Modern, of the State of Tennessee, and elsewhere over the surface of the two Hemispheres, unto whom these Presents shall come,

GREETING,

GREETING,

GREETING.

"*Know Ye*, that we do hereby nominate, constitute, and appoint, our Illustrious and dearly beloved Brother,

GEORGE S. BLACKIE,

of the Orient of Nashville, in the said State of Tennessee, to be our Special Legate and Deputy within and for the said State of Tennessee, during our good pleasure, and until revocation of these his Letters-Patent, with full power and authority, for us and in our name, to exercise within the said State, and in all places therein, all the powers of a Sovereign Grand Inspector General, Active Member of the Supreme Council, to confer everywhere in the said State, except in the immediate vicinity of an organized Body competent to confer the same, the several Degrees of the said Ancient and Accepted Scottish Rite, from the fourth to the thirtieth, inclusive, and, with our sanction, and special approval of persons first obtained, the thirty-first and

thirty-second Degrees; and with full power and authority also to create, establish, constitute, and inaugurate, the several Bodies of the said Rite, to and including the thirtieth Degree; that is to say, Lodges of Perfection, Councils of Princes of Jerusalem, Chapter of Knights Rose Croix, and Councils of Knights Kadosh, and the officers of the same to instal, and unto the same Bodies to grant and expedite Letters-Patent of Constitution, subject to confirmation by our Supreme Council, at its next Session thereafter.

"And also with power and authority, in our place and stead, to visit and preside in, supervise and direct, all Bodies of the said Rite in the said State of Tennessee, to correct their work, and, if necessary, to revoke their particular action, and, even for irregularity or contumacy, to suspend the works of the same until our pleasure is known.

"And we do require and command all and every of you, that you do yield unto our said Legate and Deputy due obedience, even as ye do unto us, the Sovereign Grand Inspector General, in all things respecting the said Ancient and Accepted Scottish Rite. And may our Father who is in Heaven have you in His Holy keeping.

"Given under our hand, and the Seal of Arms, as the Sovereign Grand Inspector General and Active Member for the State of Tennessee, affixed at the Orient aforesaid, the eighteenth day of Hebrew month ———, A. M. 5630, answering unto the nineteenth day of May, 1870, V. E.:

U.S.

"**† J. J. WORSHAM, 33°,**
 "Sov. Gr. Insp. Gen. for Tennessee."

ORIENT OF NASHVILLE, JUNE 10th, 1870.

Having signified my acceptance of the position bestowed upon me by the foregoing Letters-Patent, in accordance with its provisions, I hereby constitute the Orient of Nashville, for the transaction of the affairs of the A. and A. S. Rite, and for the promulgation of its rituals and teachings. I also give notice, that I am now ready to receive applications from Master Masons for the Degrees of the Rite, which I propose to confer on such as are accepted, without delay, and, with their aid, to establish, at present, Lodges of Perfection, in the principal towns of West and Middle Tennessee.

GEORGE S. BLACKIE, 32°,

Special Legate and Deputy 33°.

NEW BOOKS.

THE past month has been distinguished beyond others chiefly in light Literature. Two of the oldest and most popular of the novelists of the age again come forward as candidates for public favor. Charles Dickens has produced the first part of his "*Mystery of Edwin Drood*," which Appleton & Co. reproduce in their famous "*Journal*." Not far enough advanced yet to make any guess as to its story, it is sufficient for us to say that Dickens has lost, in his old age, none of his wonderful power of character delineation, none of his searching analysis of emotions and motives, none of his power of caricature. His work opens delightfully, full of mystery and promise. Its sale in London was unprecedented in the book trade. After thirty thousand copies had been struck off, the call was made for more, and as yet it is not satisfied. The other great book is by the English statesman, scholar, and finished man of the world, Benjamin D'Israeli. He has named it "*Lothair*," and it is a novel which contains all that the admirers of "*Vivian Gray*," and the other writings of the author, could have wished. It is a story of to-day, fresh from the author's experience in the political arena, and, withal, destitute of "fastness," slang, or any of the abominable vices of the novels of the day. The great political questions of the age are discussed from a point of view such as we would expect from one whose genius, character, and career, have been so prominently before the English people. He ventured much in coming before the public after so long a silence, but his reputation comes out, after this effort, with the additional lustre which another grand success can give it. Tender, enthralling, humorous, and fresh, are adjectives which might be justly applied to it.

Next on hand is "*A Race for a Wife*," by Hawley Smart, (D. Appleton & Co., New York,) an amusing and original novel, which will amuse a family a few nights very profitably. It depicts, with much force, the conflict going on in England between the power of wealth and the pride of caste. A story somewhat of a "fast" type, and, not dealing with straight-laced people, it is crisp, racy, and dramatic, and its interest is well sustained.

“*The Woman of Business*,” by Marmion Savage, (New York: D. Appleton & Co.,) has been appearing, for some months, in Appleton’s *Journal*, and now, as a complete work, presents itself, with many attractions, for the summer reading of the public. We have found it original and interesting, and can confidently recommend it.

“*Debenham’s Vow*,” by Miss Amelia Edwards, whose novels are now some seven or eight in number, and are taking a place among those which all readers pay regard to. Indeed, she has received, from many sources, as high a complement as favorable comparison with Miss Brontë. The present story, which is beautifully illustrated, and published by Harper Brothers, New York, cannot fail to place her high up in the roll of living novelists.

Harper Brothers also publish a cheap illustrated edition of “*Tom Brown’s School Days*,” a book too well known and too much read, now-a-days, to need praise. As a picture of English life, and as an educational book, it stands unrivalled. Its captivating style, its pathos and fun, and its sound sense, and genuine lessons to parents, will make it immortal.

Messrs. Appleton & Co. have commenced, in a handsome style of cloth binding, and good type and paper, a republication of the works of Grace Aguilar, only \$1 each. Miss Aguilar belonged to the school of which Maria Edgeworth was the foundress. She knew the female mind better than any writer of her day, and in every fiction from her pen is traceable a masterly analysis and development of the motives and feelings of woman’s nature. Her eloquence is earnest and terse, her taste unexceptionable, and her feeling honest and true. Our mothers loved her books, and we should read them for their sakes. They are the very best kind of light reading to place in the hands of girls leaving school. Already published in the series are “*The Vale of Cedars*,” “*The Mother’s Recompense*,” and “*Home Influence*.”

So much for light-reading for the summer months. Those who go to the country, and run about the fields and lanes with their children, will find a very good friend to take with them, in the shape of the “*First-book of Botany*,” by Miss Eliza Youmans, (New York: D. Appleton & Co.,) a book designed to cultivate the observing powers of children, but also a very able guide for any one desirous of becoming acquainted with the rudiments of the most charming of the sciences. Miss Youmans is one of a distinguished family of teachers, and shows here her own capacity,

in slight things, which, after all, are frequently the hardest to impart well. Having no small experience in teaching Botany ourselves, we feel it our duty to praise this book as well adapted to its aim.

A new edition of Smiles' worthily popular book, "*Self Help*," is issued by Harper Brothers, of New York. It is spreading as rapidly among the youth of America as it has already done among young Englishmen and young Frenchmen, and every one who desires to know what stuff true *men* are made of, to what results character, good conduct, and perseverance, will lead, has here the book to pore over and study. "*Self Help*" is a book for boys, that will benefit, will make men of them.

Cowles, the eminent Commentator, has just completed another of his admirable Old Testament helps, being a simple comment on "*Ecclesiastes, Proverbs, and the Songs of Solomon*," (New York: D. Appleton & Co.,) the notes and explanations in which are of the utmost value.

"*The Bazaar Book of Decorum*," (Harper & Brothers, New York,) is, as its name would indicate, a treatise on the care of the person, manners, etiquette, and ceremonies, and very well proves that common sense is at the bottom of the rules of society, mixed with a due proportion of the only true politeness—that of the heart.

Winchell's "*Sketches of Creation*," is a book of a more ambitious nature (New York: Harper Brothers). It is a popular view of some of the grand conclusions of science in reference to the history of matter and of life, with statements and speculations of the scientific respecting the original condition and ultimate destiny of the solar system. In many respects it is valuable and interesting, but is liable to lead the ignorant into error, as the author too often asserts views of cosmology as facts, which are merely the wildest speculation, and alludes to others as being established views, which are only entertained by a few bold thinkers. With a little caution not to take all for granted, we commend the book to careful readers, as one which will stir them up and set them a thinking.

Thus we close our book article for the month, having made it brief and "sketchy," being desirous not to occupy too many of our own pages, but to yield them to more lively and more practical matters.

NOTES OF THE MONTH.

ST. JOHN'S LODGE, No. 3, of Glasgow, Scotland, lately celebrated the 812th anniversary of its existence. It was founded by King Malcolm, in the year 1059, nine years prior to the Norman conquest of England.

IF FREEMASONRY WERE UNKNOWN before the seventeenth century, how did Queen Elizabeth, in 1566, send an armed force to break up the Grand Lodge and arrest its members? How was it that, in 1429, Lodges were holden under the patronage of the Archbishop of Canterbury, and the names of W. M.'s, Wardens, Fellow Crafts, and E. A.'s, given? The actual minutes of the Lodges may be seen by consulting the M.S. register of the Prior of Canterbury for 1429.—*National Freemason*.

DEATH OF SIR EDMUND M. HASTINGS.—We grieve to announce the death of this estimable Knight, who was called away on the 21st of May, to leave loved and loving ones behind him, and take his rest in the garden of God, to await silently the coming of that great day when his record will be inspected by an indulgent and loving Father. He was an excellent man, faithful in all things, the perfection of courtesy, noble, honorable, and affectionate. We will miss him, with sadness, from the roll of living Grand Recorders, but preserve his memory bright and green among those we have loved and lost, and whom we, too, must, ere long, join. He was Grand Recorder of Alabama, and was a prompt and attentive officer. He has been succeeded in office by Sir Daniel Sayre, of Montgomery.

THE PAST GRAND MASTER.—His Royal Highness the Prince of Wales has been elected an active member of Lodge Prince of Wales, No. 959, England.

GRAND LODGE OF NEW MEXICO.—The *Masonic Trowel* says that nine Grand Lodge Delegates from Lodges 107, 108, and 109, of Missouri, situated in New Mexico, met on April 1st, and decided upon forming a Grand Lodge for that Territory.

THE TENNESSEE HOME FOR INEBRIATES is vigorously pushing its way. Brother Osborne, of the Grand Division, is now lecturing in aid of the praiseworthy charity, in various cities and towns of the West. (He is also Agent for the MASONIC RECORD, and we beg to commend him to the kind attentions of the Craft.) The strong Appeal which has been industriously circulated in the State should be carefully studied. The matter is one so important, that we subjoin the following from the *Progress*, published in New York, showing the success that has attended the New York State Asylum :

"Let not those whose social position or surroundings veil from their gaze the workings of intemperance in its worst forms, encourage the delusion that the most fearful consequences of over-indulgence are experienced only by the low, the ignorant, or the vile, and conclude that the subject is of too degrading a nature to merit their attention. The annals of the traffic show us that the number of persons of respectability and education who fall through this fatal habit, is beginning to exceed that of the uninstructed, the vicious, and corrupt. Dr. Albert Day, the Superintendent of the New York Inebriate Asylum, and his colleagues, took no inconsiderable step when they put forth the melancholy statement that 'a large majority of those who have entered the Asylum during the year, have been men of talent, education, and culture, refined in their tastes and feelings, and, with the exception of this one failing, of good character—the very men, of all others, *worth* the saving; for, as sober men, they will be, wherever they may go, *powers* in the community, centres of influence, and instruments of great good.' Of all these, as far as heard from—though a few have since fallen—the vast majority, more than eighty per cent., are living true to the principles of total abstinence, and are exerting, in their several spheres, a positive influence in favor of the temperance reform, some being actively engaged in the work, both by pen and voice.

"Although the arrangements of the Asylum are scarcely complete, the efforts thus far made have been attended with the most encouraging success. Dr. Day informs us that one hundred and eighty-two patients have been received into the Asylum during the year, of whom one hundred and ten had been dismissed, thoroughly cured, and argues, from this, most auspicious results. 'When we realize,' says the Doctor, 'what a fearful curse intemperance is, and how it prevails—that, like a flood, ever increasing in volume and force, it is sweeping over our land, burying beneath its deluge of desolation the strong and the weak, the edu-

cated and the ignorant, the refined and the depraved, sparing neither age, character, nor sex; how it blasts the hopes of the young, and makes wretched and pitiable the condition of the old; how it strikes down the merchant at his desk, the lawyer in his office, and even the minister in his pulpit; how it dares to invade the sanctity of home, and breathe, with its withering breath, upon the wife of our bosom and the mother of our children; how it affects the whole body politic, increasing, a thousand fold, the amount of crime, and poverty, and wretchedness, thwarting, in a great measure, the ends of justice, and, like a cancer, eating out the vitality of our national life, and producing rottenness even at its core. When we realize what intemperance is, and what fearful ravages it is making, it behooves us to be on the watch for any new source of remedy against the evil, and to hail, with joy, any instrumentality which gives promise of arresting, in some measure, the progress of this fell destroyer.'"

THE NEW GRAND MASTER OF ENGLAND.—The Most Worshipful Brother, George Frederick Samuel, Earl de Grey and Earl of Ripon, Viscount Goderich, Baron Grantham, and a Baronet of England, the new Grand Master of the United Grand Lodge of England, was born in London in 1827, and succeeded his father as Earl of Ripon in 1859, and his uncle as Earl de Grey in the same year. He joined the Masonic Order in Huddersfield, in 1853, in "Lodge of Truth," No. 521; was appointed Senior Warden in the same year, and elected Master in 1854 and 1855, which office he filled with the distinguished ability which led to his rising to the station of Senior Grand Warden in 1856, and, on the retirement of Lord Dalhousie, in 1861, to the position of Deputy Grand Master. He is one of the purest blooded of the English aristocracy. He is a member of Her Majesty's Privy Council. In June, 1859, he was appointed Under Secretary of State for War; in February, 1861, he was transferred to the India Board, but in July, of the same year, was returned to the War Office. Since then he has held the appointments of Secretary of State for War, and for the Colonies, and is now Lord President of the Privy Council. He, as well as his Countess, who was his cousin, are also lineal descendants of Oliver Cromwell, the Lord Protector of England.

GRAND MASTERS.—A correspondent of the *London Freemason* asserts that England can boast of fifty-one Grand Masters prior to 1717.

"THE GOOD TEMPLARS," which is known in this country very extensively as a great Temperance body, has been rapidly on the increase in Scotland, and have formed what is called "The Grand Lodge of Scotland." Brother Chalmers I. Paton, who is well known in English Masonry, expresses alarm lest this might lead some clandestine Masons to form a spurious Masonic Lodge, with the same name, and dreading the precedent, calls on some of the Fraternity, who boast and pretend to take so great an interest in the Grand Lodge of Scotland, to use the proper means to put this illegal body down. We presume he must be joking.

TWO IRISHMEN, traveling, were robbed and tied in a wood. One, in despair, cried, "Oh, I am undone!" Said the other, "Faix, then, I wish you'd come and undo me!"

To the Editor of the "Masonic Trowel":

DEAR BROTHER—We officially inform you that there is a Grand Lodge in Scotland, one of very great antiquity, the only one which has held its authority from Royal Warrants, and its seat is at Edinburgh. It is not intentionally guilty of any breach of Masonic decorum, but it seems not yet (perhaps owing to its own old age) to have appreciated our vast country, and the numbers of Grand Lodges growing up in its limits. The Grand Lodge of Tennessee has endorsed the Grand Lodge of Illinois, and, with pride, alluded to her as one of the most accomplished and most industrious of her affectionate sisters.

PRINCE HENRI DE BOURBON'S (S. G. I. G. 33°) DEATH, which occurred in a famous recent duel, is delicately and officially announced in Madrid, as having occurred "while shooting a mark."

JEWS.—There are said to be more Jews in New York than in the Holy Land.

AWFUL.—The *Indianapolis Journal* says of their Grand Commandery that it closed in "awful and solemn form."

WE should consider that day happy in which we have either prevented any evil, or done any good.

BROTHER GARIBALDI'S physicians declare he will live six months yet.

THE
MASONIC RECORD:
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Vol. IV. NASHVILLE, AUGUST, 1870. No. 2.

HISTORICAL MEMORANDA.

CUMBERLAND LODGE No. 8, NASHVILLE, TENNESSEE.

ANSON NELSON.

At the stated meeting in January, 1834, no business of importance was transacted. The Lodge closed at nine o'clock.

At the February meeting, the Building Committee were authorized to remove the iron railing in front of the Hall, and substitute a brick fence in lieu thereof; also, to have new front gates, and the back fence repaired.

The stated meeting in March was very brief, and the Lodge was closed at eight o'clock.

A called meeting was held on the 22nd, for the purpose of paying the last honors to the remains of their deceased brother, Col. Richard C. Napier. A procession was formed, which proceeded to the burying-ground, and interred the body of Brother Napier with the usual solemnities. Returning to the Hall, the Lodge resolved to wear the usual badge of mourning for thirty days.

The usual routine of business was transacted at the stated meetings in April and May.

The officers were elected at the stated meeting on the 21st of

June, and were installed on the anniversary of St. John the Baptist (the 24th), as follows :

Moses Stevens, Worshipful Master.
John McIntosh, Senior Warden.
Enoch Welborne, Junior Warden.
N. S. Anderson, Secretary.
Andrew Anderson, Treasurer.
Wm. D. Dorris, Senior Deacon.
Washington Cooper, Junior Deacon.
Daniel McIntosh, Steward and Tyler.

Immediately after the installation, Brother David I. White, P. M., presented the Treasurer's acknowledgment for all Lodge dues, and withdrew from membership.

The proceedings of the stated meetings of July and August are devoid of interest, except that the latter meeting was called from labor to refreshment, for two days, when the Lodge was convened for work in the second degree.

The proceedings of the meetings in September, October, and November, are very brief, and the Lodge was closed, on each occasion, as early as eight o'clock.

A called meeting was convened on the 29th of November, for the purpose of inquiring into a difficulty existing between Bros. David I. White and William McPatrick, which was continued for several evenings afterwards, and finally resulted in the suspension of Brother White, and the administering of a reprimand to Brother McPatrick, who was a Fellow-Craft.

At a called meeting on the 23rd of December, 1834, John S. Dashiel, Berryman H. Brown, and John Graham, were severally raised to the sublime degree of Master Mason.

The following officers were duly installed on the 27th, having been elected at the stated meeting on the 20th, to wit:

Moses Stevens, Worshipful Master.
Enoch Welborne, Senior Warden.
H. R. Cartmell, Junior Warden.
Nehemiah S. Anderson, Secretary.
Andrew Anderson, Treasurer.
William D. Dorris, Senior Deacon.
George R. Royster, Junior Deacon.
E. F. Musgrove, Steward and Tyler.

At the stated meeting in January, 1835, Brother Francis Campbell withdrew from membership, as did Brother Wm. D. Scott, at the stated meeting in February.

Rev. William Anderson, who had previously withdrawn, was again elected to membership at the stated meeting in April.

At the anniversary of St. John the Baptist, the following officers were installed:

Moses Stevens, Worshipful Master.
Enoch Welborne, Senior Warden.
Alfred A. Adams, Junior Warden.
N. S. Anderson, Secretary.
Andrew Anderson, Treasurer.
William D. Dorris, Senior Deacon.
B. H. Brown, Steward and Tyler.

At the stated meeting in November, the W. M. presented a petition of sundry brethren in Arkansas Territory, to the Grand Master, for a Dispensation to work as a Lodge in Fayetteville, A. T., under the name of Washington Lodge. On motion, this Lodge unanimously agreed to recommend that the prayer of said petitioners be granted.

At a called meeting, on the 2nd of December, a Dispensation was granted by B. S. Tappan, Grand Master of the Grand Lodge of Tennessee, to Cumberland Lodge, to confer the second and third degrees upon Brother George Ament, E. A., and the degrees were accordingly conferred upon him.

The Chapter room had been previously rented to Captain Ring, who used it for a Female School. He asked to be released from his contract on the 4th of December, which the Lodge promptly agreed to.

On the 19th, the following officers were elected for the ensuing six months:

William D. Dorris, Worshipful Master.
Alfred A. Adams, Senior Warden.
Washington Cooper, Junior Warden.
N. S. Anderson, Secretary.
Andrew Anderson, Treasurer.

They were duly installed on the 27th, together with the following appointed officers:

George R. Royster, Senior Deacon.
George Ament, Junior Deacon.
B. H. Brown, Steward and Tyler.

A resolution was offered by Brother Moses Stevens, at the stated meeting in January, 1836, to restore Brother David I. White to all the privileges of Masonry, which was finally adopted by a large majority, at an adjourned meeting, on the 18th, and the

same night, Brother Wm. McFattrick was raised to the sublime degree of Master Mason.

A committee was appointed at the stated meeting in March, to inquire into the truth of certain reports affecting the character and standing of Brother Enoch Welborne. The committee were granted further time to report, from meeting to meeting, until June, when they reported that after "making all the enquiry within their power, they have not been able to find any evidence to substantiate those rumors."

At the stated meeting in June, the following officers were elected:

Moses Stevens, Worshipful Master.

Alfred A. Adams, Senior Warden.

John S. Dashiell, Junior Warden.

N. S. Anderson, Secretary;

who were duly installed on St. John's Day.

At the stated meeting in August, Brother John Huff was appointed Senior Deacon; Brother Wm. Anderson, Junior Deacon; and Brother B. H. Brown, Steward and Tyler.

At the stated meeting in September, Brother Wm. McFattrick presented the Treasurer's receipt, and dimitted.

At the meeting in October, a resolution was adopted, agreeing to rent the Chapter room to Isaiah W. Hoer, for a school-room, for a short time, at the rate of \$125 per annum.

A difficulty took place, some time during this month, between Brothers Wm. McFattrick and D. I. White, which, after Masonic trial, resulted in the suspension of the former from all the rights and privileges of Masonry, and the administration of a reprimand to the latter.

At the stated meeting in November, Brothers John S. Knapp and John M. Seabury were received as members, having previously dimitted.

On the 27th November, John K. Rayburn received the sublime degree of Master Mason.

At the anniversary meeting, on the 27th December, 1836, the following officers were installed:

Moses Stevens, Worshipful Master.

John Huff, Senior Warden.

N. S. Anderson, Secretary.

Andrew Anderson, Treasurer.

John K. Rayburn, Senior Deacon.

Enoch Welborne, Junior Deacon.

The Treasurer's report showed that the unpaid dues for mem-

bership amounted to \$551.40; and uncollected notes and accounts amounted to \$322.54; and the amount in the Treasury was only \$33.75.

At the same meeting, Brothers Alfred A. Adams, John Huff, and John M. Seabury, were appointed a Building Committee.

At a called meeting in January, 1837, an appropriation of \$15 was made "for the benefit of the widow and orphans of our deceased brother, Robert L. Duff."

A motion was adopted at the same meeting, to inquire into the expediency of holding a Lodge meeting on the morning of the 22nd of February, and moving in procession to one of the churches, to hear a Masonic sermon, and afterwards participating in the celebration in honor of the return of the Tennessee Volunteers, and the birthday of the illustrious Washington. Brothers John Huff, Andrew Anderson, John M. Seabury, and John K. Rayburn, were appointed a committee, to report at the next stated meeting.

The committee reported against the expediency of this measure, at the stated meeting in February, and the subject was dropped.

At an adjourned meeting, on the 25th of February, the following resolution was adopted:

"*Resolved*, That Cumberland Lodge, No. 8, will not consent to have any room of the Hall occupied as a school-room on any terms, at present."

Five hundred copies of the By-Laws were printed during the month of February.

On the 14th of April, Brother Thomas Royster was buried with the usual Masonic ceremonies, and the Lodge resolved to wear the usual badge of mourning.

No business of importance was transacted either in April or May.

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PRECIPITATION.—There is nothing more injurious to the success of affairs than precipitation; delays are generally more advantageous than otherwise.

THE TWO FINGERS.

BY MISS PARDOE.

At the extremity of a little country town at no great distance from Tours, on the high coach-road from Paris to Bordeaux, there stood about thirty years ago a pretty wayside inn with white walls, and a swinging sign bearing the effigy of *Le Grand Roi*, otherwise Henry IV. On either side, and to the rear of the buildings, extended spacious gardens, which were carefully tended; and where trellised arbors, bowery trees, and beds of flowers framed it so charmingly that it would have looked, had its sign been removed, rather like the villa, or château, of some wealthy landholder, than a mere house of public entertainment.

Under these circumstances it is scarcely wonderful that it should have been the favorite halting-place of travellers, postillions, and merchants; and it was rarely indeed that *Le Grand Roi* was without other inmates than its own actual inhabitants. The interior of the establishment was, moreover, no less inviting than its exterior; for the white walls and green shutters without, were no whit more promising of comfort and cleanliness than the well arranged and lightsome chambers within. On the ground floor there was a vast entrance-hall, from which opened on the right hand a dining-room; and, on the left, a spacious kitchen, where the cooking-utensils gleamed brightly in the light of a large fire that blazed within the ample chimney, and whence the savory steam of many a well-cooked dish came temptingly to the craving appetite of the hungry way-farer. Order and cleanliness were perceptible everywhere—strange features of a French road-side inn; not a broken pane of glass, not a loosened hinge, not an armful of decayed vegetables, either in front of the building or beside it; everything was swept, garnished, and arranged as though dirt and neglect had never been heard of in the district.

It was during a November evening, in the year 1818, when the wind was sighing and surging without, and the rain plashing down with uncompromising resolution, that the worthy landlord of *Le Grand Roi*, the honest but somewhat imperious M. Ebrard, his three children, and one of his neighbors, who had taken

shelter from the inclemency of the weather at his comfortable hearth, were seated round an enormous fire of pine logs, talking over the local gossip, and enjoying themselves as those only can do who feel a sensation of security from the inflictions of such a storm.

"Just hear the rain!" exclaimed M. Ebrard, after an instant, during which all the party had been silenced by a louder and wilder blast than any by which it had been preceded. "This is the third day that it has been pouring down, without a prospect of any change for the better. I was looking at the clouds to-night before I fastened up the house, and I might as well have looked at the crown of my hat, for they were just as black and as unpromising. Even the wind has no power over it; all is as dark as the chimney-back. As to travelling in such a deluge, no one would be mad enough to attempt it; so, neighbor, it seems to me that we shall be wise to turn our feet to the warm ashes and to make a night of it. Marie," he pursued, addressing a young girl who was seated near him. "Go, and fetch two bottles of my best wine. You know where to find it; on the left hand, at the far-end of the cellar."

At these words, uttered in a harsh and imperative tone, the young girl started as if awakened out of a dream; and, as it seemed, instinctively, threw back upon the speaker a haughty and indignant glance; but she recovered herself in an instant, and lighting a small hand-lamp, she left the room without remonstrance or remark.

"Ah!" ejaculated the landlord, with a low, hoarse, chuckling laugh, as she disappeared. "Mademoiselle Marie is somewhat of a *grande dame*, you know, *mon voisin*; but as pride and poverty pull badly in the same team, she knows that when I command she has only to obey; so that it matters little after all."

"*Elle est belle fille!*" Said his friend admiringly.

"She might be; she might be, if she had any blood in her veins;" was the cold rejoinder: "but she is not to my taste, though she may suit yours. However, what can't be mended must be borne: we all know that."

Whoever could have looked on that young girl as she lighted her lamp, and then returned from the cellar with the wine in her hand, must have been struck by the immobility of her features, and the excessive pallor of her complexion; for no marble statue could have been colder and more impassive in appearance. Beautiful she was in no ordinary degree, and both her face and figure were perfect, but it was a beauty and a perfection which

were unearthly in character, and altogether incompatible with the scenes and persons with which she was associated. She was not the daughter of M. Ebrard. Nature could not so far have belied herself. She was the only child of one who had been a merchant of great wealth and high standing, but who, having ruined himself by injudicious speculations, and not being possessed of sufficient moral courage to face his reverses, had terminated his own existence, leaving his penniless widow and helpless orphan to battle with a world by which he, the strong man, had been worsted. Strange cowardice, but not so singular as strange.

Madame Delfour, habituated not only to comfort, but to every luxury of life, and still young and beautiful, was so terrified at the beggary which stared her in the face, that when, after the first few months which followed her husband's cowardly suicide, she found her remaining francs were rapidly dwindling into sous, she was, after a sharp struggle, prevailed upon to give her hand to the landlord of *Le Grand Roi*, in order to secure bread for herself and her child; but the sacrifice was too great. Every habit and every association of her youth were opposed to the strange sphere in which she found herself; and although she still clung with almost frantic tenderness to the infant Marie, even a mother's love failed to counteract the misery and mortification of her new life. She pined and died, and the poor girl was left alone to expiate a father's crime.

M. Ebrard soon forgot his ailing and melancholy wife, and replaced her by another less beautiful but more congenial to his habits, and better suited to her position; a good, homely, buxom, stirring *femme de mènage*, almost a match for himself in energy and thrift; but he was fated to be unfortunate in his matrimonial speculations; as, after making him the father of two boys, she too left him a widower; upon which M. Ebrard, who considered himself extremely aggrieved by destiny, and who, moreover, remembered that Marie Delfour was rapidly attaining to a serviceable age, resolved thenceforward to suffice to himself, and to continue the Alpha and Omega of his comfortable establishment.

"I have tried both extremes," he argued with himself; "I have indulged in the luxury of a *dame comme il faut* without a penny, who had visited her Paris every year, and had the fashions at her fingers' ends as I have my wine-merchant's accounts, and who wound up by dying and leaving me with a child that was not my own; and what profit was she to me? I felt every hour in the day that she was ashamed of me; that she blushed for me; that I could neither talk nor act as she thought right; and

that she was too proud to blame me, while she was not too haughty to despise me. Well, and what was the end of that? I found myself a widower, with Marie left upon my hands, who, in a year or two, began to cry if a traveller ventured to tell her that she was pretty, or a more adventurous admirer to talk to her of love. What could I do? Of course I tried again, and this time I did better, for I was not afraid to be master of my own house; but here I am, *en garçon* once more, with two boys—my own, this time, I suppose—and I may as well not run the risk of increasing the family. I am sick of women; when they are useless they worry out a man's heart, and when you can turn them to some account, they die."

M. Ebrard could not be branded as a sentimentalist.

"Come, come, Marie!" he shouted as she returned to the kitchen; "do you want to spend the night in the cellar? You must bestir yourself a little more, for I can't afford to keep you to be looked at; and if I could, you would not do me any credit, with a face as white as unbaked paste, and your great black eyes staring as though you saw a ghost from morning till night. Did you ever see such a girl?" he continued, turning towards his companion; "wouldn't you think that she had all the troubles of the world on her back to look at her!—Now then, why don't you bring the glasses? Do you imagine that we are going to drink out of the palms of our hands?"

"Your health, neighbor," said the visitor, as he poured out a tumbler-full of wine from the bottle before him, when Marie had silently obeyed. And still the wind roared in the wide chimney, and the rain plashed against the windows, as unremittingly as though the storm had only just commenced, and had, as yet, had no time to exhaust itself. The two boys huddled together in a corner, half-frightened and half-amused by the elemental uproar without, while the pale beautiful girl resumed her seat and her knitting, and fell into another deep fit of abstraction.

Suddenly two distinct blows were heard on the house-door, given apparently with the handle of a riding-whip, and the men removed their pipes from their mouths and listened; the boys sprang up from the floor, and Marie started like a person suddenly awakened from a heavy sleep.

"Who on earth can this be!" exclaimed the landlord; "it can't be a traveller, unless the diligence is behind its time; and besides——"

Again two loud knocks echoed through the kitchen; and M. Ebrard, somewhat reluctantly, took up the lamp, traversed the

wide passage which led to the outer door, and then, without attempting to open it, he demanded, in a harsh impatient voice, who was there?

"A traveller," was the reply; "are you going to keep me in the rain for another hour?"

"What do you want?" was the next interrogation.

"What do I want? Why, some supper and a bed, of course, if I am not quite drowned before you let me in."

"There, don't be angry, Monsieur, whoever you are;" grumbled the host, as he drew back the ponderous bolt and turned the large key in the lock. "Walk in, and remember you have arrived at such an unusual hour, that, when our part of the country is known to be swarming with robbers, a man who has anything to lose had need be careful not to open his door to one of the band."

As he spoke he raised his lamp to a level with the stranger's face. The investigation apparently terminated satisfactorily, for his manner changed at once; he bowed respectfully, shouldered a trunk which stood upon the threshold, re-closed the door, and preceded the new-comer to the kitchen.

A fine-looking young man threw off his large wrapping-cloak, which was dripping with mud and rain, made one bound towards the blazing fire, and seated himself upon the bench opposite to Marie, saying, in a clear, joyous voice as he did so: "This is charming, this is delicious, mine host! Had you expected me, I could not have wished a pleasanter welcome. And now I must ask you to hasten my supper, for I want to get off by the *patache* to — tomorrow at day-break; I should like to go to bed as early as I can."

"All will be ready in ten minutes," said Ebrard. "But you will excuse me if I venture to remind you that you might have gone on there by the diligence, as it passes through the town, instead of stopping here only to start again at dawn."

"Ha, ha!" laughed the stranger; "you are either very curious or very timid, Monsieur mon hôte, for you have not as yet got rid of your distrust. In order to tranquillise you, therefore, I will explain thus much. My family reside in a country-house at a short distance from the town, and by continuing my journey in the diligence I should have arrived in the middle of the night—an arrangement which I was particularly anxious to avoid: whereas, by taking the boat at six o'clock to-morrow morning, I shall reach home by dinner time. Have I now succeeded in satisfying you as to my honesty of purpose?"

"Oh, Monsieur!" was the somewhat embarrassed reply of the

landlord, as he met the sly smile of the young man ; "you have quite misunderstood me. One look into your frank and handsome face was enough ; although, to be sure, I was puzzled a little to guess what caused you to stop here when you could have gone on without a halt to your journey's end."

During this brief dialogue the eyes of Marie and the stranger met more than once ; and while he examined her with undisguised admiration and astonishment, she, on her side, was for the first time aroused into something like interest in what was passing around her ; the pale cheek flushed to the tint of a hedge-rose, and the curved and flexile lips quivered with a nervous movement ; while her head dropped upon her bosom, bowed down by a new and vague emotion, to which she could have given no name.

A ray of light had mysteriously penetrated the darkness and desolation of her spirit ; for the first time since her mother's death she felt as though she were no longer alone.

She turned one hurried look on the friend of her stepfather—the heavy, soulless peasant who sought to make her his wife, and her heart swelled with indignation and loathing ; the glance wandered back, and it rested for an instant upon the high fair brow, the waving curls, and the beaming countenance of the young traveller—the guest of a few brief hours. Poor Marie ! at that moment she fully appreciated all the bitterness of her position. What could she appear in the eyes of such a being as he who was before her, but a menial ! a creature to come and go at the bidding of every one who could repay her services with money ? While he—The poor girl shuddered, and choked back her tears ; she was not free even to weep over herself.

The supper was served, and in less than twenty minutes had disappeared ; and then her stepfather once more aroused her by harshly desiring that she would light a candle, and conduct Monsieur to his chamber.

The poor girl passively obeyed, and led the way to a large and cheerful room on the first story.

"You cannot be the daughter of the landlord?" said Adolphe de Rosval, as she placed the light upon a table.

"I am not, Monsieur," replied Marie ; and a vivid blush overspread her cheeks.

"I thought so. Those white and delicate hands, and that crimson brow, are evidence to the contrary at this moment. Have you many travellers in the house to-night?"

"You are the only one."

"I am glad of it, for your sake. What is your name, Mademoiselle?"

"Marie, Monsieur."

"The sweetest of all names! It becomes you well."

"Does Monsieur require anything more?" asked the girl timidly.

"Nothing," said the young man, bowing as courteously as though she had been some high-born dame. "Good-night."

The salutation was returned, the door of the chamber closed, and Marie descended the stairs, stumbling at every step.

Adolphe could not recover his astonishment. Who could this young girl be? Was he the victim of a mystification? No; that was impossible; for even his own family were not aware that he had obtained a month's leave of absence from Saint Cyr, in order that he might receive the congratulations of his friends on his promotion to a sub-lieutenancy. What, then, could it mean? That she was not the daughter of his coarse and ungenial host, she had herself admitted that she was a mere menial, was an idea to be scouted ere it was formed: and yet that this was her home was nevertheless evident. The bouquet of roses upon his dressing-table attested it; it had been arranged by no vulgar or servile hand. The graceful grouping of the somewhat scanty furniture, and the very sweep of the snowy draperies that depended from the windows and the bed, spoke of her care and taste. Who could she be?

As he reached this point of his reverie a log from the summit of the fire, fell noisily on the hearth. It was necessary to replace it, and this little domestic care sufficed to break the spell. After all, what was it to him? He was travel-worn and weary; and so M. le Sous-Lieutenant Adolphe de Rosval hastily divested himself of his clothes, and, without extinguishing his light, threw himself on his bed.

When Marie returned to the kitchen she found that her peasant-lover had availed himself of a sudden change in the weather to wend his way homeward, and that the two boys had retired to their bed in the *granier*; but her father was not alone. A second traveller had taken up his rest at *Le Grand Roi*, and she examined him with a sudden and inexplicable feeling of curiosity. He was a man of between forty and fifty years of age, tall and powerful, with broad shoulders and ample chest; his grizzled hair was brushed low upon his forehead, and there was a sinister expression in his eyes; but his features were well-formed, and his manner self-possessed and easy. It was at once evident to her that

his appearance had greatly impressed her step-father, who was waiting upon him with the utmost obsequiousness.

"I imagine," he said, just as she entered, "that I must be your only *pratique* to-night, for the weather will have kept all comfort-loving people under their own roofs."

"Pardon me, Monsieur," was the reply; "the room next to your own is already occupied by a young man who arrived little more than an hour ago; but there is no fear that he will disturb you, for he appears to be a perfect gentleman, and is moreover so tired, and so anxious to get on, that he leaves us at daybreak to-morrow."

The brow of the stranger darkened, and he made no reply.

"Be careful," he said, a few minutes afterwards; "to call me in the morning at seven o'clock, for I must be at Tours by mid-day. Ah! by the by, I shall require a saddle-horse—let one be ready for me, as my time is precious."

"My neighbor Marie-Joseph Carnac," responded the landlord, "has the best roadster in the district; he can be here by half-past six."

"Good," said the guest; "then I will follow the example of your other inmate, and betake myself to rest."

"Marie, a light!" cried Ebrard; and the young girl once more ascended the stairs to marshal the new-comer to his room.

Adolphe was, as we have stated, already in bed, with the candle still burning upon his table. He had, as yet, been unable to sleep; his brain was too busy. His newly-acquired rank; the anticipated meeting with his parents and his sisters; and, mingled with these proud and happy thoughts, the mystery attached to Marie, had made him wakeful; so that when he heard the heavy tread of a man's foot traversing the passage, and passing the door of his room, he was conscious of every sound. Suddenly a thought struck him; and, springing to the floor, he took a key from his waist-coat pocket, opened his trunk, and seizing his uniform sword which lay upon the top, placed it under his pillow.

Midnight struck from the old clock in the kitchen, and all was profoundly silent in the house, but still Adolphe remained sleepless; when suddenly he was startled by a sound, which appeared to him like that of a key slowly turned in the lock. He listened attentively; but, as it was not repeated, he concluded that he had been the sport of his own over-excited nerves, and drawing the bed-clothes closer about him, he determined to profit by the few hours which were left, and to endeavor to obtain some rest. He

had scarcely begun to sleep, however, when he was a second time disturbed, and on this occasion he was at once convinced that he had made no mistake. Some one was endeavoring to enter his room. The candle had burnt out; but, grasping his sword, he noiselessly groped his way to the door, and stood motionless beside it. About five minutes afterwards the noise ceased, and he began to hope that the would-be intruder had abandoned all hope of invading his privacy, whatever might have been his motive for seeking to do so. He had carefully locked the door of his room, and had little fear that the fastening could be forced; but, accidentally casting his eyes on the floor, he saw by the light of the moon which gleamed full upon the window of his room, and which, rendered more vivid by its contrast from the subsided storm, was pouring out its chastened radiance from a now cloudless sky, that a hand had been introduced between the boards of his chamber and the bottom of the door, and was seeking to lift it from its hinges. This was too much: and steadily rising his sword above his head, he struck downwards with all his force upon the hand thus traitorously employed. A smothered groan fell upon his ear, and then a half-articulated curse. These were succeeded by a sound of stealthy steps retreating along the passage, and ere long all was still—but two bleeding fingers remained lying upon the floor!

Adolphe rushed to the fire-place; a few warm fragments of wood enabled him to light a second candle which stood upon the chimney-piece, and he then proceeded to examine the hideous trophy of his victory. For a moment he shrank from touching the first "fleshing" of his maiden-sword, but he rapidly overcame the weakness, and picking up the severed fingers, he carefully washed away the blood, and folded them up in his handkerchief.

"On the honor of a *sous-lieutenant*," he murmured to himself, "that was a lucky stroke, and really, for a robber, the fingers are passably slender, and the nails tolerably clean. Well, I suppose that all is over for to-night; so, as I am shivering with cold, I had better go to bed again."

Adolphe was young and fearless; and in a quarter of an hour he was sound asleep.

Day was breaking when the landlord awoke our hero, who accepted, with considerable satisfaction, a cup of excellent coffee prepared by the delicate hands of Marie. As he did so he instinctively cast a glance at those of M. Ebrard, and had no sooner ascertained that they were intact than he began to relate to him

his nocturnal adventure, and to point to the blood upon the floor of the chamber, and to the ghastly parcel upon the chair. The honest landlord turned ashy white as he listened, and clung to the arm of Adolphe for support; but he had no sooner rallied than he rushed towards the room of his elder guest. The door was open, he drew back the curtains of the bed, and found it empty; traces of blood were distinguishable in the direction of the window, which was also open; he looked out; the heavy impress of a man's foot was visible on the soft soil of the garden which abutted on the high road; and thus M. Ebrard, excited as he was, soon convinced himself that the mutilated robber could be no other than the stately traveller who had honored his poor house on the preceding night.

His indignation and horror were extreme; and he had no sooner seen Adolphe depart than he hurried off to acquaint the police with what had occurred; not forgetting to relieve his mind by the way, by communicating to every acquaintance whom he met the particulars of the tragedy which had desecrated the hitherto respectable auberge of *Le Grand Roi*.

Adolphe de Rosval reached his home about mid-day; as he was not expected, and accompanied his first greetings with the welcome intelligence of his new honors, his appearance was hailed with the most vehement joy. His fond mother wept as she held him to her heart, and his sisters clung to him with mingled tenderness and pride.

"Only think, mamma, he is an officer already! Is it not charming? What will papa say?"

"But where is my father?" asked the young man—"his welcome is still wanting."

"You know he is often from home," said Madame de Rosval; "and we are as little as ever in his confidence. He left us three days ago, but we expect him home to-day."

"And is he still as low-spirited and as silent as when I saw him last?" inquired Adolphe.

"Unfortunately, yes," replied the gentle matron. "I fear that he has involved himself in speculations beyond our means; and that the idea of having compromised the future welfare of his children presses heavily upon him; but your unlooked-for return, Adolphe, and your happy tidings, will, I trust, restore him to cheerfulness."

As soon as the family circle had become somewhat more composed, and that one person was at length permitted to speak at a time, Adolphe was overwhelmed with questions, every member of

the party being anxious to learn all that he had done since their last parting.

"It is, at all events, a blessing," said his mother, as she fondly passed her hand over his hair, "that you have performed your journey without any accident, my son, however monotonous you may have found it."

"Nay, *ma bonne mère*," smiled Adolphe; "It was not altogether so monotonous as you may imagine; for I at least met with one adventure strange enough to bear telling."

"An adventure, and a strange one!" exclaimed his sisters simultaneously; "oh, Adolphe, let us hear it."

He complied with their request, and no cheek around him grew paler than his own as he recalled the extraordinary event of the previous night.

"And, by the by," he added, when he had brought his narrative to a close, "I must not forget to tell you that I carried away with me the undeniable proofs of my victory—here they are;" and as he spoke he drew a handkerchief from his pocket in which something was evidently folded.

At that very instant the door of the room opened, and a man entered, large in stature, but pale and weak, and with his clothes saturated with rain. He could scarcely stagger to a chair before he sank down like one whose vital powers were utterly exhausted; and in a moment the whole family were crowded about him.

"My father! my dear father!" exclaimed Adolphe; "weary as you evidently are, how thankful I am that you have returned; I have news for you that will, I know, be welcome."

As he spoke, the young man extended his hand, but the action met with no response; and as he glanced towards that which was so strangely withheld, he remarked that it was enveloped in a blood-stained linen.

"What!" he asked anxiously, "are you suffering from more than fatigue? Have you been wounded?"

"Yes," was the faint reply; "as I was coming through the forest, four leagues from this, I was attacked by brigands. I had heard that they were in the neighborhood, but I believed it to be an idle rumor. I endeavored to defend myself; and in the fray one of the ruffians struck off two of my fingers. I am faint from loss of blood; give me some wine, and I shall soon be better."

Madame de Rosval hurried to the sideboard, and with a trembling hand and swimming eyes brought the required refreshment. While the two elder girls wound their arms about their father's neck, and wept piteously. Adolphe stood motionless, like one in

a frightful dream ; but little Rosalie, the pet and plaything of the family, too young to comprehend the sorrow on which she looked, and full of curiosity to see what her soldier-brother had really brought home, busied herself in unfolding the handkerchief which fallen from his hand on the entrance of his father, and she had not sooner succeeded than, clapping her chubby hands in childish delight, she called out almost breathlessly :

“Mamma ! Mamma ! Adolphe has got the two fingers he cut off at the inn ; give them to poor papa, and then he will be quite well again.”

In another hour M. de Rosval was in the hands of justice. The landlord of *Le Grand Roi* had been so active in his exertions to redeem the honor of his house, that the gendarmes had tracked the culprit by the traces of his blood ; and in the extremity of their anguish his family had forgotten to urge upon him a second flight.

On the 20th of December, the assize-court of Tours was filled to overflowing. The event was one productive of unusual excitement ; the idle and the unfeeling were on the tiptoe of expectation ; a drama of real life, and involving real suffering, was to be concluded before their very eyes. A father was about to be tried for the attempted murder of his son ; and, moreover, the prisoner was no common criminal, but a man of old and honored family. No wonder that the whole city was convulsed with curiosity and animation !

The court had assembled : the prisoner was ushered to his seat ; the jury were duly sworn, and the proceedings commenced.

Pale, agitated, and painfully excited, Adolphe de Rosval replied to the summons of the *greffier*, and prepared to give his evidence. He was closely wrapped in a large military cloak, but raised his right hand steadily, and repeated the oath in a clear and audible voice.

“What is your name ?” demanded the President.

“Adolphe Ernest Leon de Rosval.”

“Your profession ?”

“Pupil of St. Cyr ; sub-lieutenant of the — regiment of the line.”

“Your age ?”

“Nineteen.”

Then followed the whole detail of the nocturnal attempt upon his life ; or, as he persisted in believing it to be, upon his property ; but he was, as a necessary consequence of his position throughout the adventure, unable to establish the identity of the

culprit. Not once had he ventured to turn his eyes towards the *Banc d' Infamie* on which his wretched father was seated between two *gendarmes*; and the President, touched by the painfulness of his position, gave him permission to withdraw.

Jean Antoine Ebrard was the next witness called. He had been dead three weeks.

As the third name rang through the hall, a young girl, dressed in deep mourning, and wearing a long black veil which concealed her face, was led to the witness-chair; as she took the oath she trembled violently; but when desired to say if she recognized the prisoner, she answered firmly: "No."

Poor Marie! She had perjured herself to save the father of the youth to whom, in one short hour, she had given away her heart. Adolphe had been, as we have already said, the solitary ray of brightness which had pierced through the darkness of her lot; and in seeking to save him one bitter pang, she had perilled her own soul.

The circumstantial evidence against M. de Rosval was overwhelming, but still failed to establish the identity of the culprit. The evidence of the landlord or his step daughter must have condemned him; but the one was dead, and the other had positively sworn that she had never seen him before.

After the counsel for the prosecution (*procureur du roi*) had addressed the court, the counsel for the prisoner made an able speech, in which he strenuously endeavored to prove an *alibi*. He stated that it was impossible to prove that the prisoner at the bar had slept at the auberge of *Le Grand Roi* on the night of the mysterious event which had led to the present trial, since the only witness now alive, who must have seen him had such been the case, had solemnly assured the court that she did not recognize him.

"No, gentlemen of the jury," he concluded, "the accused has been a victim, not an assassin. That he has been mutilated by violence is certain; but he has explained, in the clearest manner, the cause of this unfortunate coincidence; and the sword of the son is unstained by the father's blood."

"To prove which fact," exclaimed a hollow and almost inarticulate voice from amidst the crowd in the body of the court, "There are the fingers which I cut off under the door of my room." And as Adolphe ceased speaking, an officer of the court laid them upon the desk of the President.

Having silently examined them, an expression of astonishment was visible upon the countenance of the learned judge, who handed them to the *procureur*, by whom they were in turn transferred

to the jury-box. It was at once perceived that the severed fingers thus produced in evidence had belonged to the left hand, while M. de Rosval was mutilated in the right!

Three days subsequently Adolphe had ceased to live. Mortification had supervened upon the frightful wound which he had inflicted upon himself in order to save the life of his father, and to preserve the honor of his family.

The young soldier's career was over; his dream of fame had gone down with him to the grave. He met Marie once more; they had been self-sacrificed in a common cause. Each appreciated the devotion of the other—each felt that thenceforward they had done with the world, and the world with them. Adolphe de Rosval lies in the cemetery of his native town; and Marie Delfour, after performing a penance of many years as a Sister of Charity, has found a grave in one of the West India Islands.—*Once a Week.*

MASONIC LAW.

[We give our opinions, nothing more. Grand Lodges and Grand Masters pronounce decisions. Our opinions are at the service of our readers; we give them for what they are worth, and invite criticism.]

[FROM an esteemed correspondent we have received the following dissent from the position assumed by us in a previous number. We insert the communication entire, in justice to our friend, although we are of "the same opinion still":]

In the RECORD for April (page 243), article "Masonic Law," the two following questions were asked:

1st. Is a suspended Mason a member of a Lodge during suspension?

2nd. Can a suspended Mason be charged with dues accruing during suspension?

The solution of the first of these questions answers the second, as stated by the writer of the article above referred to, on Masonic Law. He thought a suspended Brother was not a member

of a Lodge; we think that he is; and will now attempt to give a "reason for the faith that is in us."

Definite suspension is a deprivation of the rights and privileges of Masonry for a certain period, which is always specified in the sentence of suspension.

Indefinite suspension is for any period which may be determined by a resolution of the Lodge.

This is one of the five forms of Masonic penalty, and is, as it should be, distinct and separate in its nature and operation. It is presumable that it cannot be mistaken for the penalties of "censure," "reprimand," and "exclusion," each of which is so clearly defined in our books; but it may be, as it frequently is, confounded with the penalty of expulsion.

Now let us endeavor to disperse the fog that seems to envelope this subject in the minds of too many of our brethren, by closely considering a few self-evident propositions, and their logical deductions, which may lead our minds to a clear conception of the nature of Masonic suspension.

Suspension is a penalty inflicted on a member by his Lodge for some violation of Masonic obligation. The question arises here, Does the operation of this sentence sever him from Lodge membership? For the sake of argument, let us admit that it does. If this proposition be true, his Lodge has non-affiliated him, and, as a Lodge, has clearly surrendered her right to hold the sentence of suspension over him for any offence he may have committed against her own particular By-Laws; and furthermore, she has released him from all obligation to her, as a member of her Lodge, to obey such laws, as she has put him in the condition of one excluded, expelled, dimitted, or dead, as far as her police laws are concerned. This being his *status* with regard to his Lodge, how, in the name of all that is consistent, can she get him back to membership? If suspension is *certain* to work non-affiliation, how is a simple resolution of his Lodge to get the brother out of the difficulty by re-affiliating him again with his Lodge?

Brother Mackey gravely informs us that the resolution that definitely suspends a brother—that is, logically, non-affiliates him—may restore him to any office he may have held at the time of suspension. We quote:

"If an officer of a Lodge has been suspended for three months, from all the rights and privileges of Masonry, a suspension of his official functions also takes place. But a suspension from the discharge of the *functions* of an office, is *not a deprivation of the office*; and therefore, as soon as the three months, to which the suspen

sion had been limited, have expired, the brother *resumes* all his rights in the Order and the Lodge, and with them, of course, the office which he had held at the *time* the sentence of suspension had been inflicted."

This is all clear, as far as it goes. But here we are at a loss to know what has become of the Brother's *membership*? How can he *resume* office, if suspension has deprived him, for the time being, if but for a single moment, of Lodge membership? Here is the pivot upon which the question turns. He cannot resume office without resuming membership; and this high prerogative is not to be *resumed* by Lodge resolution, or By-Law, Edict of Grand Lodge, or Prerogative of Grand Master—by any authority, ancient or modern, short of that grand, imperative, and indestructible Law, unanimous ballot! If suspension be non-affiliation, a suspended Brother can have no office to fill; and, if he had, it would clearly be illegal to permit him to resume it, according to Brother Mackey, until his Lodge could have time to affiliate him; and we have just seen that there is only one rule which imperatively governs in this case—the Ballot.

Many good Brothers contend that suspension is a kind of expulsion, or exclusion, *for a time*, from all membership of the Lodge, but not from Masonry. This is an error, arising, as we humbly conceive, from want of a little analysis of the nature and operation of this species of Masonic punishment; for if, as above intimated, suspension destroys membership for but an instant, it effectually prevents all affiliation, unless by ballot. Is a suspended Brother always restored by ballot? Most certainly not. But how can he be restored in any other way, if suspension be non-affiliation, as assumed by those who take the negative on this vexed question?

The Grand Lodge of Tennessee, by its Committee on Masonic Jurisprudence, has clearly announced the *status* of a Brother while suffering the penalty of suspension, wherein it says:

"Suspension, while the penalty operates, deprives the Brother of all his rights and privileges as effectually as if he had never been initiated; but *does not* relieve him from any obligation he may be under to his Lodge, for dues or otherwise."

Now, if this does not admit Lodge membership, at least, which is all we contend for in the first proposition, why, it is utterly beyond the power of language to make it do so. The Grand Lodge of New York also admits it; not only so, but decides that a definitely suspended Brother ought to pay dues. This is certainly admitting the fact that suspension is not non-affiliation.

If, according to our learned Brother Mackey, suspension from the discharge of the *functions* of an office does *not* deprive a Brother from the office when reinstated, how, or by what rule of Masonic Law, or logic, can suspension disrupt or destroy a Brother's membership with his Lodge, when he may be, and perhaps always is, reinstated by "ayes" or "noes," and not by ballot. Can a Mason hold office, after suspension, without a restoration by the *only* way? There is no such thing as temporary exclusion or expulsion, with which this penalty can be confounded, only in one point, that it works a deprivation of the *exercise* of Masonry, for the time being; but does not, nor ever did, interfere with a Brother's right to Lodge membership. Now to the proof:

Membership is gained in two ways only—initiation and affiliation. It is lost by four ways only—expulsion, exclusion, dismission, and death. By either of these four ways is affiliation forfeited, and by no other way; and when this takes place, a Brother's name is stricken from the roll as evidence of the fact. Suspension is neither of these four penalties; because it does not strike a Brother's name from the roll, and therefore cannot non-affiliate him. While his Lodge permits a suspended Brother's name to grace her roll, if you will permit the expression, she presents to the Masonic world proof, the best, because record proof, of Lodge membership; and while this is the case, he can *claim* membership, and refer to *that* evidence for its confirmation.

The *status* of a suspended Brother, then, may be described to be a member of a Lodge, as well as of Masonry at large, who is forbidden by his Lodge from *exercising* any of the rights or privileges of the Order during the period for which he was suspended, or until the Lodge is satisfied to reinstate him to the enjoyment of the privileges of the Order. His abstract rights in the Lodge, or Order, are not affected to the extent of non-affiliation, as claimed by many good Brothers to be his *status*; but he is forbidden to *exercise* those rights, either in Lodge or in the Order, as a penalty for the breach of covenant with his brethren, as entered on the records of Lodge membership. The effect of this penalty is similar, in its nature and operation, to an "injunction" of civil courts. In this latter case, an injunction does not affect a person's right or title to property, but simply suspends him from enjoying those rights, until the final decision of the courts is pronounced. If this decision be against the person enjoined, he forfeits title, and the property passes, on the records of the county, to a new name. A suspended Mason is similarly placed; his title to membership is not affected or broken; for then, as

proved above, he must be *non-affiliated*; but he is simply suspended, *at the will of his Lodge*, from the *active exercise* of his rights as a member, until he is made to feel the power of offended law; then, if he be reduced to obedience, he may be *restored* by his Lodge; not to the *rights* of membership, but to the possession of the enjoyment of those rights, from the *active exercise* of which *ONLY* he had been suspended.

The reasons above given, if true and well founded, leave but little room to doubt the *right* of a Lodge to charge all its members dues equally alike. If she should choose to make an exception, justice would say it should operate in favor of the Brother who has always been "true and trusty," and not of him who has merited disgrace. It has been declared by our very learned Brother Mackey, on this question, that "dues are paid by members to their Lodges, for the enjoyment and exercise of certain rights which pertain to membership." Now, to this bartering of the sacred privileges of our holy Order, for a moneyed consideration, as intimated above, we must be permitted to dissent, with all due respect to that high authority, but yet, with that firmness which is enforced upon us, by the irresistible conviction of duty as a Mason. We place the requirement of dues by a Lodge from its members on other, if not higher considerations—upon the *moral obligation* resting on every member of a Lodge, by virtue and by force of his integrity as a man, as pledged in his covenant with the Order on initiation, to *obey the Law*. From this he cannot free himself, without the consent of the other high contracting party, and in a manner prescribed by law. If the Brother does not see proper to exercise these rights to their fullest extent, or to any extent at all, the obligation with his Lodge is not affected; nor is that of the Lodge to him, to any extent, until she makes known, by resolution, how matters stand with him.

A Brother cannot release himself from his moral obligation to obey a law to which he has placed his signature on the records of his Lodge, when he joined it, by any faithless violation of that moral law. Yet this is the "*feast of reason*" to which we are invited, by those who contend that suspension should merit exemption from dues; nay, more, that it is *injustice* in a Lodge to enforce the law against a refractory Brother in this regard, during suspension, because you deprive him, for that period, from the practical enjoyment of certain rights, to coerce him to obedience. If it is justice to exempt an offender against our laws from the payment of dues, because he *will* not pay them, will not this high immunity encourage him in the contempt of law; more gracious,

indeed, it would have been, to give a release at first, before his Lodge drove him to issue, than, like a kind parent, to proclaim a terrible sentence of punishment on the erring child, leaving the sentence in full force, but entirely abrogating all punishment during the period of disobedience. This course, we humbly conceive, would destroy all sanction of law; it would be a poor exhibition of weakness to call that *justice* to a wrong-doer, which is, at best, but misapplied good nature. None would be more surprised than the erring Brother himself, to find his Lodge had done that very thing for him—exempt him from dues—for the doing of which himself he was suspended. Justice to a wilful offender consists in compelling him to obey the law, and not in granting him a high favor, by exemption from its sanctions.

Now, dear RECORD, the sooner these principles, and reasonings thereon, if true and legitimate, are fixed in the minds of our brethren, the better it will be for Masonry, which should stand upon high moral ground in its dealing with the members of this great Brotherhood; and the less it seeks popularity by a course of policy that leads to a trifling with its great landmarks, by non-enforcement of its own laws, the more will its usefulness be advanced, its dignity respected, and the majesty of its grand old moral laws be obeyed.

The inability of a Brother to pay dues, from poverty, sickness, or misfortune, ought, of course, to entitle him to exemption; and should a Lodge disregard the plain dictates of humanity in this respect, we should be compelled to consider it as unworthy of its Charter.

THE SUBLIME DEATH OF THE WYBLE CHILDREN.

JOSEPH WYBLE is a poor man. He lives on Wynockie Mountain, on the west side of the Hudson river, about twenty miles from New York. Joseph lived in a miserable shanty, hardly deserving the name of cottage; but though enjoying a small share of this world's goods, like many another poor man, he has had a liberal supply of children in his family.

Three of these children were Anthony, aged nine years ; Warren, aged eight ; and Johnny, aged five. On the first day of the present year these three children, from whose young hearts even biting poverty did not exclude the gladness of childhood, went forth from their home for a ramble on the mountain, and in search of nuts. Their little feet wandered too far, and after a while they found themselves where they knew not, and whither to go they knew not. The darkness of night began to spread itself, like a pall, over them ; and to add to the unspeakable misery of their situation, a cold, driving storm of sleet and snow set in. A woman, passing along one of the mountain paths at this time, heard in the distance the tiny voice of one of them shouting, "Pa-pa—" "Pa, pa, pa!" but somehow, unaccountably enough, she went on unheeding the cry, and, as she testified on the coroner's inquest, simply wondering who had children on the mountain !

Hours passed. The children were irretrievably lost. The darkness of the night increased, and became impenetrable, and the darkness of death now began to enfold their shivering and benumbed little forms. The beating heart could no longer send the blood to the extremities, which commenced to freeze. The youngest, Johnny—the baby of the party—must have sobbed most piteously from his sufferings.

And now we come to the closing scene in the brief lives of these untutored children—whose parents even were unable to read, and had to sign their affidavits with a cross—and it was characterized by a self-sacrifice as pure, as noble, and as god-like as history records.

They are all perishing with cold. Warmth is the one thing needed—and that instinct tells them—to prolong life. And yet, at this critical moment, when they themselves feel the icy fingers of death taking hold of them, simply from want of sufficient clothing—what do they do? The second boy, Warren, takes off his coat, leaving nothing but his shirt on his own back, and spreads it over his little brother Johnny, to try to keep him warm. And then Anthony, when he sees Warren perishing, strips off his coat and puts it under Warren's head for his death-pillow.

Ah, Astor ! with your accumulated millions ; with the granite hotel as an enduring monument to your memory ; with the grander monument of the Astor Library ; and we trust, with some unpublished acts of kindness to ease your passage through the camel's eye. Ah, Stewart ! with your outstretched Hempstead Plains ; your palatial stores filled with costliest fabrics ;

your residence of marble and peerless glass. Ah, Peabody! rich, dead, and buried with a prince looking on, and the former Winthrop to eulogize you. Ah, three-starred Grant and Sherman! there has been nothing so sublime in the life of any one of you, as marked the death of these poor mountain boys! Hallowed forever be the spot where they died! The spot where, in the darkness and dreariness of that awful night, on an unseen ladder, angels were ascending and descending between their expiring hearts and the Throne on High! And where, over the loud roar of the storm, there came to their ears the voice which of old spoke to Peter on the waters, saying, "Be not afraid; it is I;" and the same voice, saying, "Suffer little children and forbid them not, to come unto me; for of such is the kingdom of Heaven."—*Ledger*.



TIDINGS FROM THE CRAFT.

TENNESSEE.

CARROLL COUNTY.—St. John's Day was celebrated at Huntingdon, by a mass gathering of the Masons of the Jurisdiction. Four Lodges, and Gilbert Commandery, No. 6, turned out in their full strength, and had a public installation of officers, and listened to an address delivered by R. W. John Frizzell, on the General Principles of the Order, and its Moral Teachings. The modesty which characterizes this distinguished Brother has prevented him from telling us how it was made, and how received, but we argue from the generous response which his Appeal on behalf of the Masonic Orphans' Home met with at Dresden, that his eloquence was of that order which produces the most immediate effects; like the Scotch minister, he must have been "a poorful preacher."

SOUTHERN JURISDICTION U. S., A. & A. S. R.

SUPREME COUNCIL.—This Body met in Biennial Session, at Baltimore, on the 2nd of May, and was opened in Ample Form, with

all the ceremony peculiar to the Rite, by M. P. Sovereign Grand Commander, Albert Pike, assisted by Ill. Brothers Pierson of Minnesota, French of Washington, Hillyer of Mississippi, Shaw of California, Mackey and Buist of South Carolina, Webber of Kentucky, and Schwartzman of Maryland, as Officers; and Active Members McDaniel of Virginia, Barber of Arkansas, Cunningham of Maryland, Todd of Louisiana, Worsham of Tennessee, Collins of Missouri, Caswell of California, along with Honorary Members Howe of Kentucky, Ainsworth of Oregon, Poore of District of Columbia, Bitting of Virginia, Mitchell and Chandler of Georgia, and Cochran of Mississippi. The Sovereign Grand Commander delivered an address, which occupied three hours in reading. It was a powerfully written document, and made many valuable suggestions, which were heartily concurred in by the Illustrious Brethren. He very thoroughly analyzed the condition of the Rite in the Jurisdiction, bestowing fraternal reproof upon those who had neglected duty, and well merited praise on others who had strived like men for success. He spoke in happy terms of the Northern Jurisdiction, and remarked: "I should rejoice to see one Supreme Power created for the United States, with its Secretary and Secretariat at the capital of the nation. The dignity and influence of such a Body would be very great, and it certainly would not be surpassed by any Masonic Body in the world." He stated that on account of the persistence of the Grand Orient of France in her action towards a Sovereign State of the Union, they, as well as the Northern Jurisdiction, had broken off every relation of amity or acknowledgment. These remarks did not refer to the Supreme Council of France, the only legitimate head of the Scottish Rite in that country and its possessions, with whom the old relations of amity and fraternal love still exist. The Supreme Council then went into secret session, and elected Ill. B. B. French, Lieutenant Grand Commander; Ill. Henry Buist, Grand Chancellor; and Ill. J. J. Worsham, of Tennessee, Grand Treasurer General. Ill. Brother J. M. S. McCorkle, of Kentucky, was elected to receive, as an *Honorarium*, the 33rd Degree, honorary, and Ill. Brother W. Tracy Gould, of Georgia, was elected an active, and subsequently, an *emeritus*, member. On Wednesday evening, an elegant entertainment was given to the Supreme Council by the Grand Consistory of Maryland. In the course of the evening, in reply to the toast, "The Supreme Council of the Northern Jurisdiction of the United States," Ill. Brother Graham said he looked forward to the union of the Northern and Southern Supreme Councils, and the forma-

tion of the Supreme Council of the United States, a remark which was received with unbounded applause. On Thursday a Lodge of Sorrow was held, to commemorate the manly and Masonic virtues of the following deceased: Sov. Gr. Insp. General Ill. Brothers Howell Cobb and William S. Rockwell, of Georgia; Edward H. Gill, of Virginia; Edward R. Ives, of Florida; Willis P. Coleman and J. F. Lamare, of Louisiana; and Thomas Ross, of California. On Friday evening, with glittering pageant and gorgeous parade, the ceremonies of installing the Officers of the Grand Consistory of Maryland took place, and on Saturday, after being occupied with business till a late hour, the Supreme Council was closed.

MICHIGAN.

GRAND COMMANDERY—The 9th of June was a day not soon to be forgotten by the citizens and Knights of Detroit, as then it was that the meeting of the Grand Commandery took place, and the Knights of Detroit vied with each other who should do most to welcome and make comfortable the numerous guests they had invited on the occasion. Nashville Commandery had the honor to be one of the invited bodies, and its individual members not only regret their own inability to be present, but also that an untoward accident befell their excellent representative, Sir Henry Sheffield, and compelled him to remain in Chicago, instead of becoming a participator in the glorious re-union. To give an idea of the numbers present on the occasion, we may say that the procession was about half a mile long, and that it occupied twelve minutes in passing a given point. There were eight bands of music, with one hundred and twelve pieces, to give life to the procession, and keep the thirteen full Commanderies and other Knights in step. The streets along the line of march were profusely decorated with flags, flowers, and insignia of welcome. Maltese crosses and streamers were conspicuous in many parts of the streets, and the display was such as to convince the Knights that they were welcome, and that the Detroit Knights Templar, in tendering the hospitality of the city, were Detroit's representative men. After the parade and procession were ended, the Knights, with their male and female guests, amounting to some fifteen hundred persons, embarked on a steamer, and spent two happy hours on the river, visiting Windsor and Fort Wayne. Returning to the city, they repaired to the Banquet Hall, a description of which is worth preserving:

The western end of the freight shed of the Michigan Central

dock was fitted up in a tasteful manner with evergreens, etc., for a banquet hall. The space occupied was over 160 in length, and separated by a board partition from the rest of the dock. Immediately over the entrance was an inscription on cloth, as follows: "Pilgrim, I greet thee; walk in; sit thee down, rest and refresh thyself. Gold and silver I have none, but such as I have, give I unto thee." On the wall on the right was another, containing a Maltese cross surrounded with the inscription, "*Rex Regum, Dominus Dominorum.*" Further on was a large painting of a skull, without note or comment. Next was an inscription, "Wine turneth thought into jollity and mirth," and two life sized pictures, the first a Knight Templar in full dress, and the second a pilgrim, staff in hand, pursuing his journey. Over one of the archways was a large streamer, containing the words: "Truth is the strength, the wisdom, the power and majesty of all ages." Three links, enclosing two clasped hands, were inscribed "Our Guests." A large Latin cross, with "Our Creed" over it, had "*Magna est veritas et prevalebit*" on the sides, and "Faith and Charity" underneath. Another Latin cross, encircled by a serpent, and also inscribed "Our Creed," had, immediately over the head of the cross, the motto of the Order, "*In Hoc Signo Vinces,*" and at the bottom, "Justice impartial, Fortitude undaunted, Mercy unrestrained." At the end of the banquet hall were the words "Wine Changeth and Elevateth the Spirits and Enliveneth the Heart." Eight tables, each about seventy-five feet long, occupied the length of the hall, four abreast.

In this tastefully and appropriately decorated hall, the Knights, to the number of seven hundred, partook of a choice and plentiful banquet, listened to an address of welcome, remarkably appropriate, both in its brevity, sentiment, and comprehensiveness, and performed their duty to a number of toasts and excellent sentiments. One Ohio and one New York Commandery were present, and they, as well as all the home Knights, delighted the people of Detroit by their excellence in drill and the skill with which they performed their various manœuvres. We have not, as yet, received any news as to what was done when the Grand Body settled down to work, but learn that the adoption of a uniform system of Drill was recommended to all the Commanderies throughout the State; and that Brother O. Bourke, Brother Randall, and the other members of the Committee of Management, received the thanks they so justly deserved.

ENGLAND.

GRAND LODGE.—The installation of the Right Honorable Earl de Grey and Ripon as Grand Master of English Freemasons, took place on May 14th, in the Temple. The gathering was, probably, the largest ever witnessed in the Craft in England. More than a thousand members of the Grand Lodge were present, and the hall was so crowded, that, long before the arrival of the Grand Officers, the doors were closed against all comers. After the entrance of the Earl of Zetland, accompanied by the Prince of Wales and a numerous retinue, every one in the Temple stood up, and in that position formed a dense mass, through which it was with the greatest difficulty that the Earl de Grey and his escort could pass. On the dais were the Grand Master of Scotland, a large number of Provincial Grand Masters, Grand Officers, and Grand Representatives, nobles and gentry, among whom we notice the name of the Grand Representative of Tennessee. The Earl of Zetland then installed his successor, invested him with the insignia of his office, and placed him on the Throne. The Grand Master expressed his thanks in a voice choked by feelings of strong emotion, and was received in such a manner as distinctly proved that he commenced his Masonic reign not only with the respect of the Craft for his qualifications as a Mason, but with their entire sympathy, and communion in his feelings as a man. He nominated the Earl of Carnarvon as Deputy Grand Master, and the cheers with which the announcement was received, sufficiently attested that the choice was in accordance with the wishes of the Craft. The Earl of Jersey was appointed Senior Grand Warden, and Sir F. Martin Williams, M. P., Junior Grand Warden. Some changes were made in the other numerous officers, but the Grand Secretary, Brother John Hervey, is retained. Sir Frederick Dundas was received and invested as the Grand Representative of the Lodge of Three Globes in Prussia. A resolution of the most complimentary nature, splendidly emblazoned, was then presented to the retiring Grand Master, after twenty-six years of service, and Brother Harris addressed his Lordship on behalf of the Zetland Memorial Fund. He presented to him a sum amounting to £2,730, and a superb inkstand, the latter being the only personal token his Lordship would accept. The money is to be the nucleus of a larger fund, which will be contributed by the benevolent, to those distressed Masons who, failing this fund, would go unaided in their hour of need. The Earl made a most happy reply, and the evening terminated by a Grand Masonic Banquet.

BROTHER BAKER.—The London *Freemason*, of May 28th, informs us that the M. W. Grand Master has been pleased to approve of the nomination of W. Brother Brackstone Baker, Past Grand Deacon, as Grand Representative of the respective Grand Lodges of Tennessee, Missouri, Alabama, and Oregon, at the Grand Lodge of England, and the Grand Lodge of Canada has also given him the rank of a Past Grand Senior Warden of that Grand Lodge.

We have received, from the R. W. Grand Secretary, the official report of the Communications of March 2, April 27, and May 14, the chief points of which we have already laid before our readers.

SCOTLAND.

SUPREME COUNCIL.—At a Special Meeting of the Supreme Council of Scotland, held at Edinburgh on Thursday, 28th of April, His Illustrious Highness the Prince Rhodocanakis was formally received, admitted, and constituted, a Sovereign Grand Inspector General of the 33rd Degree, and Member of the Supreme Council of Scotland.

SUPREME GRAND CHAPTER.—We have just received the *Reporter* of this Body, for the year 1870. It numbers, at present, 123 Subordinate Chapters, and 23 Mark Lodges, in England and the Colonies. There are 12 dormant Mark Lodges, (two of which, in Canada and Nova Scotia, have surrendered their Charters,) 2 Chapters incapable of being represented from being two years in arrears, 25 dormant Chapters, and 2 whose Charters have been returned. During the period embraced in this report, two new Charters for Chapters have been granted, at Smyrna and Cape of Good Hope, and a Warrant to a new Mark Master's Lodge. A new edition of the Laws has also been published. On the 17th of June, 1869, a letter was read from the newly-appointed Representative of the Grand Chapter at that of Tennessee, thanking the Supreme Chapter for his appointment. On the 15th of September, the Commission of Companion Colonel Alexander Houston, as Representative of the Grand Chapter of Tennessee, was received, and the rank of Third Grand Principal conferred upon the Companion; and it was resolved formally to instal him when the state of his health would permit. The Commission is published entire in the proceedings, and signed "John Tizzell," Grand Secretary. On the 4th of November, 1869, it was unanimously resolved to give no countenance whatever "to the self-constituted body in Nova Scotia calling itself a Grand Chapter." On the 9th of November, the Officers for the year were installed.

the Right Honorable the Earl of Dalhousie, First, the Right Honorable the Earl of Haddington, Second, and the Honorable Lord Erskine, Third, Grand Principals; Lindsay Mackersy, Grand Secretary. Ireland, Canada, South Carolina, and Tennessee, are the only Grand Chapters having representative members. An installation banquet was held, at which many prominent Masons were present. Companion Binckes was permitted to address the Supreme Chapter on the State of Mark Masonry in England, and, on the 2nd of March, 1870, it was unanimously resolved, that, until Companion Binckes could produce satisfactory evidence of the Body he represented being recognized by the Grand Lodge or Grand Chapter of England, no negotiations could be had with it. The number of registrations for the year is 506, and income, £300 7s. 6d., besides £13 19s. from Mark Masters' Lodges. The entire assets are £1,595 1s.

IRELAND.

GRAND LODGE.—The Duke of Leinster (Ireland's only Duke), has been Grand Master of Masons in Ireland since 1813—a period of fifty-seven years. We presume this is the longest period of service, by one man, during all the history of Masonry. The roll of Grand Masters of Ireland dates back as far as 1174, when Richard, second Earl of Pembroke, better known as “Strongbow,” and at that time Lord Justice of Ireland, was selected as Grand Master. The list was published in a recent number of the London *Freemason*, and must have been a puzzle to the strong upholders of the 1717 theory. The Grand Lodge has adopted the following resolution :

“That as the Province of Quebec is in the territorial jurisdiction of the Grand Lodge of Canada, which Grand Lodge is recognized by the Grand Lodge of Ireland, the Grand Lodge of Ireland cannot recognize the so-called Grand Lodge of Quebec.”

This we believe to be the true law on the subject. The recognition of the new Body by the Grand Lodge of Maine is establishing a precedent by which schism and rebellion in Masonry is approved. We cannot recognize the new Grand Body until the Grand Lodge of Canada cheerfully grants her consent to the secession of her Subordinates.

His Royal Highness the Prince of Wales has consented to become the Patron of the Masonic Order in Ireland.

HUNGARY.

GRAND LODGE.—The *Bauhütte*, published by Brother Findel, in

Leipsic, says that a Grand Lodge of Hungary has been formed in Pesth, with Brother Franz Pulsky as Grand Master, and Brother Dr. S. Rosenbaum as Corresponding Grand Secretary. The other officers' names are also given. The statutes of the Grand Lodge "Zur Sonne," at Baireuth, have been adopted as the basis of the laws of the new Grand Lodge. There are now seven Lodges in Hungary, located at Pesth, Temesvar, Baja, Oedenburg, Arad, and Presburg.

AUSTRIA.

PROGRESS.—The indefatigable Brother, Professor L. Lewis, has opened a Lodge in Vienna.

DANUBIAN PRINCIPALITIES.

PROGRESS.—The *Freimaurer-Zeitung*, edited by Brother Moritz Zille, Leipsic, contains an account of a Lodge meeting at Jassy, and we are glad to learn that Freemasonry is making great progress in the Principalities.

ALABAMA.

JACKSON COUNTY.—The Brethren of this County held a Masonic gathering at Scottsboro', the County seat, on the 24th of June. Six Lodges and one Chapter were represented, and the assemblage was one of the largest ever held in North Alabama. Every feature of the day's performance was successful. The banquet was plenteous and excellent, and wives and daughters exhibited their faces brilliant with happiness and pride. The Officers of the various bodies were installed by Past Master T. Boyd Foster, of Bolivar Lodge, No. 127, and an admirable oration, chaste in composition and effective in delivery, was pronounced by Brother T. T. Cotnam, of Stevenson. We learn that Larkinsville Lodge, No. 277, is making efforts to re-build its Lodge-room, in connection with a school-house. We are glad to record this sign of recuperation from the effects of war, and trust that the efforts of our Worshipful Brother, S. M. Ainsworth, to obtain assistance, will be crowned with success, and that those Lodges of our Jurisdiction which he may visit, may be as generous as their means will permit, without injury to themselves or those having prior claims upon them. The Brethren of this County will hold another mass gathering next year, at Larkinsville, at which time we trust they will be able to dedicate their new building.

TEXAS.

GRAND LODGE.—M. W. Philip C. Tucker, Grand Master, has sent his old friend, Brother J. Frizzell, a Commission, as his Grand Representative at the Grand Lodge of Tennessee, which distinguished privilege has been duly received and acknowledged.

The Annual Communication was held at Houston on the 16th of June. The following Grand Officers were elected and installed: M. W. C. M. Winkler, Grand Master; R. W. T. J. H. Anderson, Deputy Grand Master; R. W. Wm. Bramlette, Senior Grand Warden; R. W. James F. Miller, Junior Grand Warden; R. W. Benj. A. Rolls, Grand Treasurer; and R. W. George H. Bringham, Grand Secretary.

GEORGIA.

GRAND COMMANDERY.—We much regret that we were unable to accept the several private and official invitations we received to unite with our Georgia Frates in celebrating their annual festival. We are delighted to know that their cup of enjoyment was full, and that they drank it to the dregs, and found them palatable. The Conclave was held on the 25th and 26th of May, at Macon, and the Knights made the most imposing and brilliant display ever made by the same number of men in Georgia. The Conclave was opened by Sir Thomas W. Chandler, R. E. Grand Commander, in the hall of St. Omer Commandery, and soon after formed a procession, in which six out of the seven Subordinate Commanderies were represented in line, and also Eufaula Commandery of Alabama. The brilliant military chieftain, General Geo. T. Anderson, Grand Captain General, took command of the procession, which contained one hundred and fifteen Knights in complete uniform, including chapeaux and black cloth coats with brass buttons. This was a remarkably fair representation, as the strength of the Order in the State is only one hundred and seventy-five. The procession through the streets drew a large and delighted crowd, and the Knights went through the prescribed evolutions in a spirited and creditable manner. At the Presbyterian Church the public exercises of the Order were held, and were beautifully impressive and imposing. At their conclusion, Rev. Sir D. Wills, Grand Prelate, delivered a most able, learned, and instructive discourse, on "Christian Chivalry," the concluding portion of which, we feel, is too good to lose, and therefore give it place here:

"The enemies which assail you at every point are not troops of

barbarians coming with waving crescent and gleaming cimetar to sweep you to destruction, but they are moral and spiritual powers—the evil habits and passions of depraved human nature. One of your enemies lives in a glass house covered with a corked roof, and with smiling face and sparkling eyes looks out through blue windows to captivate the young, the impulsive, the generous and the brave. His name is Alcohol.

“Another resides in a royal palace. is clothed in purple and fine linen, and fares sumptuously every day; and in the pomp of his pride looks down with sovereign contempt on the poor, despised, and miserable of mankind. His name is Luxury.

“Another dwells in the secret place of the gilded saloon and under the brilliant blaze of the gaslight; sports with a father’s counsels, a mother’s prayers, a wife’s entreaties and a sister’s tears, and on a mere freak of chance madly stakes the fortunes of families for all succeeding time. His name is Gambling.

“Another *sitteth at the door of her house on a seat in the high places of the city, to call to passengers who go right on their ways: Coverings of tapestry and the fine linens of Egypt are hers; the perfumes of myrrh, aloes and cinnamon. She saith stolen waters are sweet, and bread eaten in secret is pleasant. Her lips drop as a honeycomb, her mouth is smoother than oil; but her end is bitter as wormwood, and her house is the way to hell.* This character is called Licentiousness.

“A fifth foe is cruel as the grave in his nature, and fretful as the porcupine in his practice, who, under provocation, grows red with rage, spurning with indignation all the overtures of an honorable reconciliation, and scattering this solemn oath to the winds: ‘I now declare, in truth and soberness, that I hold no enmity or ill will towards any soul on earth, that I would not freely reconcile, could I find in him a corresponding disposition.’ This may be denominated the demon of Malignity.

“The last enemy is an exceedingly lofty one, that is ever exulting in his own superior wisdom and virtue, saying with a supercilious air to his neighbor, *stand thou there, for I am holier than thou*, and insanely refusing to bow humbly before that august and blessed Name which causes all the principalities and powers of heaven to prostrate themselves at the foot of the Throne. This is that evil spirit of Self-Righteousness, which ought forever to hide its diminished head in the presence of that grand and exalted Latinized maxim before your eyes, *non nobis, domine, non nobis, sed tuo nomini da gloriam.*

“If these insidious enemies could be slain by the sword, I know

your gallant blades would in a moment be dripping with their blood, but it is by the grace of God alone that they can be effectually subdued. The weapons of our warfare are not carnal, but spiritual. We conjure you, therefore, Brothers, by the blood of that cross whose image lies this day upon your beating hearts, and by the splendors of that crown which shall eternally adorn the brow of every true moral victor, to be faithful to all your obligations to God and humanity. Thus may we hope to meet again when the bright morning of eternity cometh."

The public parade in the afternoon had to be postponed, on account of a heavy and steady rain, and the Grand Commandery occupied itself with labor. We have not, as yet, received a report of the work done. But the pleasure was not ended. In the evening, a magnificent banquet was given in Ayer's Hall, by St. Omer Commandery, No. 2, and it was, in every way, commensurate with the brilliant display of the forenoon. Sir Thomas Chandler, Sir J. Emmet Blackshear, and other distinguished speakers, addressed the assembled guests. Next day, the election of Grand Officers took place. R. E. Sir George S. Obear, of Macon, was elected Grand Commander, and E. Sir Charles R. Armstrong, of Macon, Grand Recorder. The next Annual Conclave is to be held in Atlanta, in May, 1871.

KANSAS.

GRAND CHAPTER.—The Annual Convocation was held at Leavenworth, October 19th, 1869; M. E. Owen A. Bassett, Grand High Priest. Seven Chapters were represented. The Grand High Priest gives an account of a successful year of labor, during which he had granted Dispensations to five new Chapters; and found harmony, unity, and contentment, every where prevailing. He recommended that the interference of the General Grand Chapter, to procure a uniformity in work, be sought for at next Triennial Conclave. Comp. Grand Secretary contributed a valuable report on the work of thirty-one Grand Chapters, including Tennessee for 1868. He considers Companion Thomas's advice as "sound." The Convocation was occupied wholly in the good work of attending to its own affairs, which require little notice from us. We are glad to see the young Body so lively and viable, and wish it continued and abundant success. Companions Bassett and Carr were reelected Grand High Priest and Grand Secretary.

NEW BRUNSWICK.

GRAND COUNCIL.—The Annual Assembly was held at St. John, on August 11th, 1869; Thrice Ill. R. Marshall, Most Puissant Grand Master. Three Councils were represented. The Thrice Illustrious, in his Address, proposed that, in order to facilitate the introduction of the Council Degrees into Canada, the following regulation of the Constitution be added, being one similar to that of the Imperial and Ecclesiastical and Military Order of the Knights of the Red Cross of Rome and Constantine, and K. H. S. of England:

“Right Puissant Inspectors General of Divisions, or British Provinces, may be commissioned, by the Most Puissant Grand Master, to act as his Delegates in their respective Divisions or Provinces. These Officers shall have, under Grand Council, the general supervision of the affairs of the Order, in their particular Divisions; and special power to create and instal Companions Royal and Select Masters, may be conferred on them by the Most Puissant Grand Master, in the exercise of his discretion, for the purpose of forming new Councils of Royal and Select Masters.”

This amendment was adopted. Representatives were received from the Grand Councils of Maine, Iowa, Vermont, and Mississippi. The Report on Foreign Correspondence is by Companion D. R. Munro, Grand Recorder, and digests the reports of fifteen Grand Councils, including Tennessee of 1868. He says Companion McCleskey's address is a “model one in brevity.” He also is in favor of a General Grand Council, and of placing the Council in the regular order of Degrees, next to the Royal Arch, and essential to the candidate for the Red Cross. A Committee on Ritual was appointed. Companion Dr. J. C. Hathaway was elected Most Puissant Grand Master, and Companion D. R. Munro, Grand Recorder.

MAINE.

GRAND LODGE.—The Annual Communication was held at Portland, on the 3rd of May, 1870; M. W. John H. Lynde, Grand Master. One hundred and forty of the one hundred and forty-nine Lodges were represented. The Grand Master gives an honest account of his stewardship. He had granted four Dispensations for new Lodges. He submitted a communication from M. W. Charles Eginton, Grand Master of Kentucky, proposing a meeting of the several Grand Lodges in the United States, to consult upon the outrages committed by Spanish authorities upon

Lodges and members of the Order, and "to adopt such effective measures as the exigencies of the matter in question, past, present, and future, imperatively require." A similar communication has been received by our Grand Master. We do not know what steps he has taken in the matter, but we are of opinion that it will not do for Masons to interfere with the political organizations in Spain, Cuba, South America, or anywhere else. We have not much information with regard to Cuban troubles, and what little we have may not be the truth. For all we know, the late attack was really made on a conspirators' junta, held under the guise of a Masonic Lodge, and not a legal assembly of the Craft. Such secret meetings, we know, have frequently been held in France, as well as in the countries mentioned. Masonry is not, with them, the pure Science of Morality, as it is with us, and we are not bound to believe all those to be our brothers, in deed and in truth, who simply *call* themselves Masons. Masonry teaches us to fear God and honor the rulers of the land, and to be peaceable and faithful subjects of the Constitution. If we rebel against the law, we disobey our sacred tenets, and Masonry does not protect us. Treason is a high Masonic offence. Besides all this, we doubt that a meeting of Grand Masters could do anything more than afford an opportunity for some spread-eagle eloquence and boasting talk. Whatever the Brethren of such an assembly said, would have little weight with the astute and cautious politicians who rule foreign affairs at Washington. M. W. Brother Lynde has himself great doubts, both of the propriety of such an assembly as proposed, and of their ability to assist the Brethren in any way, but by expressions of sympathy. However, he submits the papers to the Grand Lodge. He notices the appointment of several Representatives at Foreign Grand Lodges. Among these is Brother Rev. D. R. Grafton for Tennessee. We congratulate our excellent Brother on the promotion. His portly presence and natural dignity will enable him to carry his honors with credit to himself and Maine, and we are satisfied that the business of the Grand Lodge is confided to the best of heads and the warmest of hearts. Brother Lynde recommends the recognition of the Grand Lodge of Quebec. He holds that sound Masonic law permits independent Grand Lodges to be organized where independent government exists. Therefore, finding that the Province of Quebec is an independent State, that more than three Lodges united in forming the Grand Lodge, which was sustained by a majority of the Lodges in the Province, and that all the proceedings were regular, he recommended the recognition of the Grand

Lodge of Quebec, and her welcome to the family of American Grand Lodges. In doing this, he disclaimed any but the kindest feelings to the Grand Lodge of Canada, and professed to be only animated by a desire to promote the harmony of the whole Fraternity. We ask if it is "promoting the harmony of the Fraternity" to recognize a number of Brethren who have seceded from their mother Grand Lodge, without its consent, and who stand before the world as Masons expelled for disobedience and contumacy. We are aware that there are two sides to the question, and that it is one which requires calm judgment; but we believe it would be better to wait until the mother Grand Lodge of Canada grants its consent to the separation, and removes its ban of excommunication from the seceding Brethren, actions which it will probably be induced to take ere long. We notice that, during June, the Grand Lodges of Iowa and New Hampshire have both recognized Quebec, and that the same action was taken by Maine. Brother Lynde recommended, also, action to be taken in regard to the Grand Orient of France, which is entirely in accordance with our views and feelings. The Declaration and Resolutions on the subject were presented by Brother J. H. Drummond, with his admirable Report on Correspondence, and while they agree with the test resolution promulgated by the Grand Orient, and which, as we have before said, does not touch the real subject at issue, they also suspend all Masonic intercourse with the Grand Orient, so long as she persists in her recognition of spurious and irregular Masonic bodies. The returns show the number of admissions to be 1,309; initiations, 1,130; dismissions, 327; deaths, 139; suspensions, 6; expulsions, 8; rejections, 534; members, 14,726; Lodges, 154. M. W. John H. Lynde was re-elected Grand Master, and R. W. Ira Berry, Grand Secretary.

KENTUCKY.

ROARING SPRINGS, TRIGG COUNTY.—On the 24th of June, the Masonic Fraternity had a barbecue and procession, and the Rev. A. D. Sears, of Clarksville, R. E. Grand Commander of the Grand Commandery of Tennessee, delivered the Address, which was listened to with marked attention by the large crowd assembled on the occasion.

NEW JERSEY.

GRAND LODGE.—The Eighty-third Annual Communication was held at Trenton, on January 19th and 20th, 1870; M. W. Henry R. Cannon, Grand Master. Eighty-seven Lodges were represent-

ed. The address of the Grand Master is an able business paper, containing a number of well-judged decisions. He had granted eight Dispensations for new Lodges. The Jurisdiction has 109 Lodges, with 8,343 members; 282 dimitted, 180 suspended, 5 expelled, and 94 deceased. The Report on Correspondence, by Brother J. H. Hough, is a valuable document. M. W. Robert Rusling, of Hackettstown, was elected Grand Master, and R. W. Joseph H. Hough, of Trenton, Grand Secretary.

FRANCE.

GRAND ORIENT.—In spite of our resolution of non-intercourse, we have received the *Bulletin* for March and April, 1870, being the commencement of a new series. They are occupied with the reports of the sessions of March and April, which were entirely devoted to the consideration of appeals from the Subordinate Bodies, and to the discussion of proposed resolutions. Among the latter, we find one by M. Poulet, which proposes that the Lodges be permitted to replace the formula "To the Glory of the Grand Architect of the Universe!" with this, "To the Glory of Universal Masonry!" and also, at the close of the opening address, to substitute for the response "Amen," either "very good," or some similar expression. The Council, however, despite an eloquent atheistic report in support of the change, determined that the resolution contemplated a change of the first Article of the Constitution, and therefore recommended that its consideration be deferred until the Constitution itself should be revised. In the report alluded to, we find the following sentences, indicative of the French love for those Louisiana Brethren who have brought distress upon them, the only allusion to foreign affairs in the proceedings:

"At this moment, in Egypt, in the presence of luxury and the oriental despotism of a petty sultan, there are Lodges (they are not of our Obedience) who forget our noble motto, *Liberty, Equality, and Fraternity*. In the South of the United States, and also at other points of the great Republic, there are Lodges who do not appear to doubt that Masonry is at once the emancipating society of labor, the philosophy of labor, and the religion of labor."

General Mellinet has been reelected Grand Master of the Masonic Order in France, by 160 votes. Carnot, formerly a Republican Deputy to the Corps Legislatif, was also a candidate, and received 125 votes. The latest dispatch informed us that the

General has declined the Throne, and that Bafard Laribiere has been elected.

ARABIA.

BEYROUT.—The Grand Orient of France has authorized Le Liban Lodge, at Beyrout, to work in Arabic, but it has to keep its minutes in both French and Arabic.

SPAIN.

THE GRAND ORIENT OF FRANCE has established a Lodge at Carthage, "*Los Hijos de Hiram*," the Sons of Hiram.

PRUSSIA.

GRAND LODGE ROYAL YORK ZUR FREUNDSCHAFT.—We have received the Protocol of the 2nd of May, 1870, when M. W. Brother Schnakenburg was in the Chair, and thirty-six Lodges and Grand Lodges represented. A Representative of the Grand Lodge of England was received. Application was made from the Sanctuary of Patriarchs of Freemasonry in Egypt, and the Supreme Council of the Rite of Memphis in New York, for recognition, which was denied, as it is believed that the Rite of Memphis has nothing in common with the Masonry of the Fatherland. The half-yearly reports of the particular St. John's Lodges were read and received, and also various decisions read and confirmed. A Representative was received from the Grand Lodge of Brazil (Benedictinos), and the reports of the other German Grand Lodges were reviewed and analyzed.

SOUTH CAROLINA.

GRAND COUNCIL.—The Proceedings for February 10th, 1869, and February 16th, 1870, have been received. Under the able Grand Mastership of Companion Albert G. Mackey, the Cryptic Degrees have been making steady progress in the Jurisdiction, and the Companions are determined to maintain their independence of Grand Chapters or any other governing body than themselves. At the Assembly of 1869, warrants were issued to three new Councils, and Representatives were exchanged with the Grand Council of New Brunswick. Mackey's "*Manual of Cryptic Masonry*" was adopted as the work of the Grand Council. In 1870, nine Councils were represented, and, after an able address on the history of the Degree, from the Grand Master, it was resolved that the Degree of Super-Excellent Master has no place in the Circle of Perfection of Ancient York Masonry, and that

the Grand Councils which have admitted it into their rituals, have made a most dangerous innovation on the landmarks of the Order, which ought to meet with decided disapprobation and discountenance. Companion Mackey was reelected M. P. Grand Master, and Companion Henry W. Schroder, of Charleston, Grand Recorder.

INDIANA.

GRAND LODGE.—This Body has published a special pamphlet, containing its resolutions of non-intercourse with France, adopted May 26th, 1870, in which a clear and complete history of the difficulty is given, and it is resolved that the cause of the Grand Lodge of Louisiana be recognized as the cause of the Grand Lodge of Indiana, and of the Masonic World; that the Jurisdiction of Louisiana must be imperatively upheld, and all Masonic intercourse with the Grand Orient of France and its Subordinates, be dissolved.

MINNESOTA.

GRAND LODGE.—The Seventeenth Annual Communication was held at St. Paul, on January 11th, 1870; M. W. C. W. Nash, Grand Master. Sixty-six Lodges were represented. The Grand Master delivered an excellent and brief address, which, with the reports of the District Deputy Grand Masters, shows the Jurisdiction to be in good order. An earnest protest against the action of the Grand Orient of France was proposed by Brother A. T. C. Pierson, and adopted. The Grand Lodge Representative System was also adopted, and a number of appointments made at all the Grand Bodies. Among them we have the pleasure of finding the name of M. W. Jonathan S. Dawson, of Paris, our Past Grand Master, whom we know the Grand Lodge of Minnesota will not fail to find a noble specimen of man, and a prompt and attentive officer. We extend to him our warmest congratulations. Brother Pierson contributes a lengthy and valuable Report on Correspondence, but in professing to do us the honor to quote from our Report, he has quoted from one of our flattering reviewers, and placed us in the awkward position of commending our own efforts. No table of Statistics is furnished. Brother C. W. Nash, of St. Paul, was reelected Grand Master, and Brother W. S. Combs, of St. Paul, Grand Secretary.

BRAZIL.

GRAND ORIENT.—Our M. W. Grand Master has granted recog-

nition to our Brethren of the Grand Orient of the Valley dos Benedictinos, which is the lawful governing body of Blue Masonry in that State. The Supreme Council of this Body has been decided by Ill. Brother Albert Pike not to be the lawful one, but the Grand Orient is the legal chief of the Symbolic Degrees. The contest, in Brazil, was between the Grand Lodge of Symbolic Masonry, and the Supreme Council of the Scottish Rite, and Grand Chapter General of the French Rite. Brother Pike regards the Benedictinos as the lawful Body, so far as concerns our American Grand Lodges. A Commission, as our Representative, has been issued to Ill. Brother Joas d'Ilion e Silva, 33°, of Rio Janeiro, and the proposition to appoint Brother Blackie as Representative here, has been courteously accepted. We hope to tell more from our distant Brethren in a month or two.

NEW HAMPSHIRE.

GRAND LODGE.—R. W. Brother John Frizzell has received the honor of appointment as Grand Representative of this Grand Lodge. Every one knows the Brother, so it is useless for us to speculate as to whether he will be a good Representative or not.

ILLINOIS.

GRAND LODGE.—His Excellency John M. Palmer, Governor of the State of Illinois, has received the distinguished compliment of being chosen as the Representative of the Grand Lodge of England, near that of Illinois. The Commission was publicly presented to him, with some ceremony, by the Grand Secretary, and he made a few elegant and hearty remarks in accepting the distinctive honor.

CANADA.

THE ORDER OF THE RED CROSS OF ROME AND CONSTANTINE, lately introduced into Canada, is rapidly extending itself, petitions having been sent to the Supreme Conclave in England, from Montreal, Toronto, Kingston, Hamilton, London, Peterboro', Collingwood, &c., for authority to work.

NEW YORK.

GRAND LODGE.—The Annual Communication was held on June 11th. An immense assembly of the Craft took place, and nearly all the Lodges of this great Jurisdiction were represented. M. W. James Gibson, Grand Master, presided. A number of distinguished visitors, from the Grand Lodges of Arkansas, New Jer-

sey, District of Columbia, West Virginia, and Canada, were received with full Masonic honors. The Grand Master's Address was replete with Masonic information, and full of interest. He referred, with deepest regret, to the decease of Past Grand Master Holmes and R. W. Brother W. R. Merriam. In conclusion, he remarked that the relations with other Grand Bodies were of the most fraternal nature, and announced a number of Representatives who had been received and commissioned. The report of the R. W. J. M. Austin, Grand Secretary, showed the total amounts of money received for the year ending May 3rd, to have been \$65,593.34; Warrants issued to new Lodges, 7—from No. 689 to 696, inclusive; Dispensations, 8; number of Lodges having paid Grand Lodge dues, 631; number of Masons initiated during the year, 7,609; affiliated, 1,103; dimitted, 2,058; died, 695; total number in the State, 74,079. The Grand Treasurer showed that, after an expenditure of \$62,594.69, there was still a balance of \$7,872.49. An attempt was made to take into consideration the propriety of dividing the State into districts, each of which should form a Subordinate Grand Lodge. The Committee, however, was not able to agree upon their report, and they asked for a discharge, which was granted them, thus indefinitely postponing the matter. Brother Drummond, of Maine, visited, and was received with the honors of, the Grand Lodge. A beautiful silver trowel, of elaborate workmanship, was presented to the Grand Lodge, for use in laying the corner-stone of the new Temple, by Brother John Cook, of Pyramid Lodge. A resolution was introduced and referred, looking to the formation of a General Grand Lodge, for the purpose of disseminating the standard work. M. W. Brother John H. Anthon, of New York, was elected Grand Master, and Brother Austin reelected Grand Secretary. The Committee on the Constitutions and Laws reported amendments, making the price of a Grand Lodge Travelling Certificate one dollar, half of which shall go to the Hall and Asylum Fund; and Grand Lodge dues, 75 cents each member, one-third to be similarly disposed of. After a lively discussion, the Grand Lodge certificate price was made five dollars—\$4.50 to go to the Fund, and the other amendment was lost. A resolution was adopted, depriving of their votes at elections all members in arrears for dues. The Committee on Hall and Asylum Fund reported that the property is without incumbrance; that all moneys subscribed are to be applied to the erection of the Temple, and that \$45,000 is in bank, subject to a draft from the Trustees. The session was a very short, but very important one.

THE NEW TEMPLE.—The great affair of the session, the Corner-stone celebration, is thus recounted in the *New York Courier* of the 12th June:

“The festival began on Tuesday evening, when the Knights Templar of Manhattan and Morton Commanderies, with delegations from sister Commanderies, received the visiting Lodges—Mozart, Vaux, and Lodge No. 2, of Philadelphia—on their arrival in this city. In this reception, R. E. Sir Knights H. C. Preston, Grand Commander of the State; John A. Lefferts, Past Grand Commander of New York; Samuel Stevens, Past Grand Commander of New Jersey; W. H. Doggett, Past Grand Commander of New Jersey, and other Grand Officers, assisted; together with Hugh de Payen Commandery, No. 1, of Jersey City. The pageant was very fine, numbering, in all, about three hundred Sir Knights in full-dress uniform.

“Sir Knight Luther F. Brooks, of Boston Commandery, paraded with Morton Commandery, at the reception of Philadelphia Lodge. This Brother came from Boston expressly to parade with Morton Commandery.

“On Wednesday morning, the Lodges were assembled at their rooms, and afterwards rendezvoused on the nine streets, Fourteenth to Twenty-second, where they were divided into divisions, each under a marshal. In point of numbers, the Eighth Division, under Marshal Myer Dazian, was the largest, the official report recording two thousand six hundred and twenty-nine. The total number assembled was nearly twenty thousand. This column was under the Chief Marshalship of Sir H. C. Preston, with a fine staff of mounted aids, and moved with a quick step along Fifth Avenue to and around Madison Square, near which the Grand Lodge received them while marching, and then fell into the rear.

“The procession moved through Madison Avenue to Forty-second Street, thence to and up Fifth Avenue to Forty-sixth Street, along that street to Sixth Avenue, thence down to and along Thirty-fourth Street to Fifth Avenue, thence to Twenty-third Street, and the site of the Temple, on the North-East corner of Sixth Avenue and Twenty-third Street, where the laying of the corner-stone took place.

“This ceremony has been so elaborately described in all the daily papers, that it would only be waste of valuable space to repeat it here; and, as a matter of record, we merely state that the stone was laid, in due Masonic form, by Grand Master James Gibson, Squared by Deputy Grand Master John H. Anthon, proved

by the Level of the Senior Grand Warden, Christopher G. Fox, and the uprightness tested by the Plumb of the Junior Grand Warden, E. L. Judson, all of whom assisted at the Consecration. The corner-stone of the old hall, on Broadway, was laid near the one for the new Temple, and among those present was the venerable Brother who had laid the first stone, and one who had witnessed the building and destruction of the old hall.

"At the conclusion of the ceremonies, several working men, women, and children, deposited on the stone their small contributions, amounting to \$92.11, and two women, who had no change, took off their finger-rings, and left them also on the stone.

"During the afternoon and evening, the visitors were entertained at banquets: the Grand Lodge entertained their visitors at a superb dinner in Apollo Hall; Manhattan Lodge, No. 62, gave a fine entertainment to Vaux Lodge, of Philadelphia, at the Metropolitan Hotel; Keystone Lodge, No. 245, regaled St. Alban's Lodge, of Newark, at the Revere House; Constitution Lodge, No. 241, feasted Oriental Lodge, of Newark, and Wappinger Lodge, of Wappinger Falls, at the Merchants' Hotel; St. John's Lodge, No. 1, gave a banquet to Lodge No. 2, of Philadelphia, at Maillard's, and several other similar marks of Fraternal regard were shown in honor of the day. Everything passed off well, and the day will not soon be forgotten."

THIS is the poetic way in which a Westfield, Mass., character explained how he got ill-matched with a shrew:

The children of Israel wanted bread,
And the Lord sent them manna;
Captain George Ace Noble wanted a wife,
And the devil sent him Hannah.

THE PHILADELPHIA KEYSTONE is mistaken when it announces that Brother *John* Frizzell has retired from the MASONIC RECORD. Brother John is still at the helm, and means to hold it. Brother Hugh has gone to other fields of usefulness.

MASONIC ORPHANS' HOME.

BELLEVUE, KENTUCKY, July 5, 1870.

EDITORS "RECORD."—I have just returned from West Tennessee, to rest from my labors, and spend a few days with my wife and children. Believing an account of my trip in behalf of the "Masonic Orphans' Home" will not be unacceptable to the friends of the "Home," I submit this communication.

I have visited the following Lodges, and secured donations to the "Endowment Fund," viz.:

IN MADISON COUNTY.

Cotton Grove Lodge, No. 153	.....	\$1,000 00
Spring Creek " 193	.....	1,000 00
Denmark " 154	.....	2,000 00
Pleasant Plains " 360	.....	500 00

HARDEMAN COUNTY.

Clinton Lodge, No. 54 (Bolivar)	.....	\$ 500 00
Newcastle Lodge, No. 275	.....	1,000 00
Adams " 264	.....	500 00
Pocahontas " 369	.....	500 00

GIBSON COUNTY.

Trenton Lodge, No. 86	.....	\$2,000 00
Individual Members (Trenton)	.....	1,600 00
Yorkville Lodge, No. 115	.....	1,000 00
Cageville " 164	.....	500 00
Shady Grove " 191 (Milan)	.....	2,000 00
Humboldt " 202	.....	1,000 00
Eaton " 206	.....	1,300 00
Bone " 252 (Rutherford)	.....	1,000 00
Pleasant Grove " 291	.....	500 00
Gibson Wells " 340	.....	500 00
Dyer " 351	.....	1,000 00
Individual Members, and three citizens	.....	1,025 00

CARROLL COUNTY.

Huntingdon Lodge, No. 106 (to Brother Nelson)	.....	\$ 500 00
Marlboro' " 288 (to Brother Nelson)	.....	500 00
Gilbert " 331 (Trezevant)	.....	500 00
Baker " 209	.....	500 00
Caledonia " 96 McKenzie (estimated)	.....	1,500 00
Union City " 294 (to Brother Nelson)	.....	2,000 00

HENRY COUNTY.

Nine Lodges were visited; some of them did not receive notice, and others introduced resolutions for further action.

SUBSCRIBERS TO BARTON'S CLUB.

Brother W. J. Hart, "E. A.," County Judge at Como	\$ 100 00
" James B. Johnson, Cottage Grove.....	100 00
" Etheridge W. M. Mansfield.....	100 00
" Dr. Jones, Secretary, Henry Station.....	100 00

WEAKLEY COUNTY.

Dresden Lodge, No. 90 (\$2 per member)	\$2,000 00
Boydsville " 121	500 00
Dukedom " 169 (subject to ratification).....	500 00
Mount Pelia " 177	500 00
Mt. Vernon " 340	1,000 00
Pleasant " 365	500 00
Gardner "	500 00
Palmer'sville "	500 00

SUBSCRIBERS TO BARTON'S CLUB.

Brother Dr. G. H. Burnett, Gleason's Station	100 00
" Thomas Edwards, Dresden.....	100 00
" G. H. Hatten, "	100 00
" E. C. Lyon, "	100 00
" P. M. Rogers "	100 00
" Dr. James Somers "	100 00
" T. E. Loyd "	100 00
" J. L. McGlochlin, "	100 00
" Dr. A. D. Cutser	100 00
" O. Carlton	100 00
" J. W. Rogers	100 00
" Wm. R. Ross	100 00
Sister Mrs. A. Gardner.....	100 00

Brother A. F. Rogers, a non-affiliated Mason, at Guthrie City, Kentucky, subscribes \$10 per annum, for ten years, to the Barton Club, but says he will pay, whether the club is made up or not, and paid the first instalment. He is the Brother for the "Home."

Whilst I have no complaints to make, but a due meed of praise to all the Brotherhood with whom I have been pleasantly comingling, I do feel like calling special notice to two counties, as such, and one or two Lodges. Gibson County, as far as my knowledge goes, is the banner county for the "Home," and Trenton the banner town; the hospitality of the entire Brotherhood was extended to me, in consequence of their approval and desire to promote our great enterprise, the "Home," and it cost me but

fifty cents whilst canvassing the entire county, and that they offered to pay.

Dyer Lodge, at Dyer Station, in Gibson County, claims extra notice. After donating \$1,000 as a Lodge, the Brethren coerced me to address them at night, in public, at their church. After the address, unexpectedly to me, they took up a collection, or rather subscription, and raised \$1.025, three citizens asking the privilege of subscribing \$125 to so noble an enterprise.

It is with equal pleasure I make an extra notice of Weakley County, because, as in Gibson, there was not a single Lodge that was expecting me, that postponed action, or failed to declare themselves peculiarly the friends of the widows and orphans, by making donations to the "Endowment Fund." Dresden, also, deserves more than a reference. My appointment there was June 25th, the day after the gala day of the Order. The importance of the "Home," for future usefulness, was considered by the Brethren of such magnitude as to induce them to call off their gala day to the 25th, and celebrate the festival of St. John the Baptist, with more credit to themselves and honor to that Patron Saint, than they had ever done on any previous occasion, by taking their first step towards the endowment of the greatest Masonic enterprise of this or any other age. Accordingly, they invited their Brethren, and other citizens of their county, to be present on the occasion. They assembled in large numbers, with basket dinner sufficient for the multitude. The Lodge and Chapter formed a procession at their Hall, and on reaching their position in the street, another beautiful procession came along, composed of the Sunday-School children of the town and their teachers, under the marshalship of their Superintendent, Brother Charles M. Ewing, formerly of Nashville. These beautiful and lovely-looking children were placed in front of the Masons, and made a part of the Masonic procession, whence it moved to the Fair-ground, preceded by the Dresden brass band, composed of the *élite* of the young gentlemen of the town, and who, by the way, acquitted themselves with credit. Brother John Frizzell, of Nashville, that good man and Mason, was there by invitation, and made the festival speech; and well did he perform that duty. After the festival speech, I presented the plan and design of the "Home," which was responded to by donations to the "Endowment Fund" amounting to the sum of three thousand three hundred dollars! The utmost harmony prevailed throughout the day. To the praise of the town and county be it said, I did not see or hear anything that would indicate that there was a drop of spirits

used throughout the day. All the Lodges in the county vied with Gibson County in hospitality to the Agent; the fifteen days' traversing the county costing him but 35 cents, and that was on the Paducah Railroad.

You must bear with me, as I must speak of two novel Lodges I met with in Weakley. The first novelty was Palmersville Lodge, No. 394, at Palmersville; the novelty consisting in the fact that the members have built a good hall and school-house, and paid for it out of their private funds, without looking to the work of the Lodge, by making Masons to raise the money. If our Brethren generally would do this, when they want a new Lodge, there would be no objections to granting them charters.

The second novelty is Dukedom Lodge, No. 169. This old and respectable Lodge has never had but one celebration, and its members have not spent their funds for trifles, but, on the contrary, have done what I have never heard of others doing—they have expended *ninety per cent.* of their revenue for charitable purposes. The simple mention of these facts is the highest compliment that can be paid them.

One more compliment, and I am done. "Honor to whom honor is due" applies with equal force to those who are not of our household, for favors given. In August last, when visiting several Lodges in Montgomery, I enjoyed the hospitalities of Mr. T. D. Scott, of the National Hotel, at Clarksville, Tenn. He also extended a kind invitation to me to make his hotel my home whenever the interests of the "Masonic Orphans' Home" called me to Clarksville, or in that direction. The amount saved to the "Home," whilst enjoying his kindness, was nine dollars.

I intended, in this communication, to give the full amount contributed, up to this date, in West Tennessee, but find I have omitted the contributions obtained by Brother A. J. Wheeler, in Shelby County, from six Lodges, amounting to \$6,000, making a total for this division of the State, \$41,000.

Fraternally,

T. A. THOMAS,
Agent, and Special D. G. M.

WHY is the earth like a blackboard? Because the children of men multiply upon the face of it.

MASONRY—ITS CHARITY AND UNIVERSALITY.

BY S. B. SUMMER.

As over life's thoroughfares jostling we go,
Tow'rd the same common goal where the dark waters flow;
It is well by the wayside to pause, now and then,
To recall that we're brothers, and feel that we're men.

All along on our march, if we will but behold,
Life's sunny oases their beauties unfold;
We may linger to rest and refresh, if we will,
Like the Craftsman of old, at the brow of the hill.

We honor the Order which brings us, to-night,
As Brothers, in words of good cheer to unite;
To join in this ancient fraternal communion,
This cordial, old-fashioned, Masonic re-union.

We honor the Order, whose principles dear,
Make each man with his fellow a recognized peer;
And whose language of emblem and signal are one,
'Neath a boreal sky and a tropical sun.

Whose ritual, solemn, antique, and sublime,
Outliving its history, lasting as time;
Still charms and controls, with its mystical sway,
As in Solomon's reign and Zerubbabel's day.

We honor its tenets, which gladly bestow
Equal favors on all—on the lofty and low;
High as heaven, broad as earth, deep as nethermost sea—
Even such should a true Mason's charity be.

We open not our portals at wealth's proud behest,
Nor to Fame, with her plume and heraldical crest;
But to him, high or humble, who honestly brings
The warm throbbing heart, from which Masonry springs.

That heart, whether hid 'neath the vesture of toil,
'Neath the garb of the peasant who tilleth the soil,
Or the fabric in which one worm dresseth another;
We hail it the same, as the badge of a Brother.

'Neath the mariner's jacket, afar on the deep,
 You shall test it, and find it is never asleep;
 'Neath the rude savage breast, when no mortal is nigh,
 It is visible still to the All-Seeing Eye.

Its presence is heeded in every zone,
 By Priest at the altar, by King on his throne;
 Wheresoever the tribes and the races belong,
 Lo! Masonry's vast, multitudinous throng.

And Masonry's mission; 'tis simply to prove,
 'Mid the discords of life, how potential is love;
 To revere what is sacred; to feel what is human;
 Show good will to man and true honor to woman.

Be it ours, in our day, to preserve it alive—
 In Faith, Hope, and Charity, long may it thrive;
 Till mankind, in the light of its deeds, shall agree,
 That the whole world, one Grand Lodge of Masons should be!

AN OLIVE BRANCH.

WE are much concerned to find that the breach between the Grand Orient of France and the American Grand Lodges widens daily; the cause being the recognition by the former body of a spurious Grand Council, at New Orleans, which, in defiance of all Masonic law, continues to exercise jurisdiction over the Symbolic Degrees. We have before stated, clearly and unmistakably, the opinion of English Masons upon the points in dispute, and are now compelled to add that the action taken by the Grand Orient, however commendable as an abstract assertion, in reality evades the entire question, which may be compressed into a nut-shell, as follows: A Grand Lodge is established in Louisiana, having its seat at New Orleans; this supreme body is recognized as a just, perfect, and regular organization by Freemasons generally throughout the universe, and consequently they alone have the right to charter Lodges, and to govern Craft Masonry within the limits of the State. A certain individual, however, (Chassaignac by name) forms a Council of the Ancient and Accepted Rite, and coolly creates Lodges and Chapters for every Degree, from the first to the thirty-third. It is the invasion of her jurisdiction of

which Louisiana justly complains; and it is in consequence of the recognition of Chassaignac's operations by the Grand Orient, that French Masons are now cut off from all Fellowship with the brethren of the United States. This is a very serious matter, and one which involves very serious consequences.

It further appears, that in the Lodges under Chassaignac's rule men of color are freely admitted. This, we regret to say, is not the case in the Lodges held under the regular Grand Lodge, neither are colored men accepted as Masons in any other part of the United States, unless in Lodges organized by themselves, under what is understood to be, at best, somewhat doubtful authority. This, however, is not the issue before us; but it is nevertheless the one to which the Grand Orient of France persists in directing its exclusive attention. In this respect, the Grand Orient reminds us of the anecdote told of Lord Nelson, who, when the signal of recall was hoisted, clapped the glass to his blind eye, and *wouldn't* see it.

Our French brethren ignore *in toto* the fact that the point in dispute is entirely a question of jurisdiction, in which the rights of black or white men, *as such*, distinctively, are by no means at stake. Instead of correcting the error into which they have fallen—instead of withdrawing at once from the false and untenable position they have assumed in recognizing Chassaignac's spurious pretensions—the Grand Orient goes into heroics, and tells us that it is an outrage upon Masonry and humanity when men are prohibited from becoming Masons on account of their color, race, or religion. As we have stated, this abstract sentiment is highly praiseworthy; and, so far as we can judge, it will be echoed by our American brethren as one of the fundamental principles of Freemasonry. We, that is to say, all the members of the Craft in the British Islands, are prepared to act upon this theory, and to open the doors of the temple to every worthy man under heaven, without examining his hue or measuring his height. But it must not be forgotten that slavery itself has only been recently abolished in the United States, and that the indiscriminate admission of the freedmen into an order like Freemasonry, might prove a great and permanent injury to the Institution.

Prejudices cannot be so easily rooted out, and it is scarcely fair to expect that the white brethren of America will at once allow their Lodges to be swamped by a large infusion of the negro element, strong as may be the claims of the emancipated slaves to equality and fraternity. We doubt not, however, that these not

unnatural prejudices will fade away in time, and that as the men of color prove their capacity for citizenship; they will also show that they are calculated to become good Masons, and to reflect honor upon the Craft.

We are led to make these observations, more especially because the *Monde Maçonnique*, a very able and luminous exponent of French Masonic ideas, contends that the point in dispute is one of "color," and not "jurisdiction." This we are unable to concede; and, as dispassionate spectators of the strife, we are constrained to say that our sympathies are entirely with our American brethren in the attitude they have assumed in defence of their national Masonic rights. Possibly, to our Parisian contemporary, the spectacle of two conflicting jurisdictions in one territory may appear edifying and delightful; at least, everybody is aware that two Supreme Masonic Bodies now rule concurrently in France, and that two formerly existed in England.

Of the evils which result from such a state of affairs, all history bears witness, "a house divided against itself cannot stand;" and we need only enquire how an attempt to establish a second Grand Lodge in England would be received by the Craft at the present time, to enable our readers to realize the situation in Louisiana. For the humanitarian views of our French brethren we entertain a high respect, and we willingly accord the utmost praise to their unceasing efforts for the liberation of the world from the thrall of ignorance and superstition. But in the assertion of great principles, we must not overlook the just rights of any section of our fellow-men; we are not to loosen our opinions, like an avalanche from the mountain, to overwhelm and destroy the peace of a community, but rather, like the fertilizing Nile, let our ideas of truth and justice overflow the earth with gentle wave, fructifying, and bearing the fruit of wisdom and harmony in the universal heart of man. Such is the mission of Freemasonry, and it is one of which all her children may well be proud. Let us, therefore, work in *unity* together, in the prosecution of those studies which our mystic science enjoins, and in the performance of those duties to which we are called by our Maker. Liberty to fulfil this mission, and to proclaim that equality before God and fraternity amongst men, are the watch-words of the Masonic Institution, comprise all that can be desired by the most enthusiastic Mason, and upon these points the Craft are so thoroughly agreed, that minor differences, however disturbing for the time, are sure to be swept away by the returning tide of brotherly love.—*London Freemason.*

NEW BOOKS.

As is usually the case during the summer months, when the minds of readers are relaxed, and look for entertainment rather than severe labor, the publishers content themselves with the issue of the lighter class of fiction and romance; but it is well they do, for "a little nonsense, now and then, is relished by the wisest men;" and the relief of a good novel is appreciated by the hardest students. Many of our greatest minds have found a relief from their tension in the pages of a good romance, which has kept them from being stretched to destruction. We could cite many of the flower of our country, and of England, to whom the novel was at the same time recreation, instruction, and the most palatable medicine. The reading of fiction is very liable to be abused, especially by the young; but, notwithstanding, it has its value, and both England and America have good reason to be proud of their novelists.

The recent appearance of D'Israeli's "*Lothair*," has really proved an entertaining event in literature. The author has not only succeeded most satisfactorily in a pecuniary point of view, but he has also obtained the warmest praise from the critics at large, notwithstanding he had already forearmed himself by designating the critics as the "men who had failed in literature and art." But two men have come down on him most severely: These are, a writer in *Blackwood's Magazine* (hitherto a warm supporter of Mr. D'Israeli), who pens an article full of the bitterest reproach and unqualified abuse, and stigmatises him as a "haberdasher's assistant," declaring the "book smells of 'Old Clo'!" and Prof. Goldwin Smith, now in Cornell University, N. Y., who fancies he sees in the "young Oxford Professor about to emigrate to America," whose portrait is not over flatteringly drawn, his own portrait; therefore, he launches out against the unlucky author. Finding the cap to fit, he wears it; and, in a letter full of offended vanity, and characterized by a want of dignity, he takes the expression: "brainless parasite," to himself, and retorts with the phrase, "stingless coward." Such are the pleasant amenities of literature. But these two foes only help the sale of the book; and not that book alone, but all the former works of

D'Israeli. Messrs. Appleton & Co. have, accordingly, taken advantage of the opportunity to publish, in cheap and elegant form, in their "*Library of Choice Novels*," the former novels, which, nearly a generation ago, were so much sought after and eagerly read. "*Henrietta Temple*," "*Contarini Fleming*," "*Vivian Grey*," and "*Venetia*," have already appeared. These are books which, like the novels of Grace Aguilar, are already standard in the English language, and should be generally read and known. The new issues of the elegant cheap edition of Miss Aguilar's works, mentioned in our last, are "*Home Scenes*" and "*Woman's Friendship*."

Miss Mühlbach has appeared before the public with another of her historical novels. This time her subject is "*Queen Hortense; a Life Picture of the Napoleonic Era*," (New York: D. Appleton & Co.) There is a noticeable improvement in the manner and matter of the authoress. There is less of the extravagant, of the meretricious, and of the improbable, than in any of her former works; while at the same time it is as life-like and full of interest as any of them. There are many who will not read history as it should be presented, and to them the historical novel has its value—as it is better to know historical facts with the coloring of the imaginative artist, than not to know them at all. The present tale is a complete biography of one of the most remarkable women of the Court of Napoleon I., and possesses a deep interest, also, from its accurate portrayal of the early years and struggles of Napoleon III., the "man of destiny." We commend it as full of interest and life, and, as far as we can see, accurate as to facts.

"*Breezie Langton*," and "*The Lady of the Ice*," are the new novels issued from the press of D. Appleton & Co. The former is a lively, rattling tale, of considerable merit and fair interest; and the latter is by James De Mille, a new American author, who has distinguished himself, of late, for the originality, humor, and peculiar plan of his works. It was originally published in "*Appleton's Journal*," which keeps up the high character with which it started. It is one of the most valued of our exchanges, and is a family journal, elegantly illustrated and well conducted. It is without a rival in the world.

Miss Yonge, one of the most popular of English authoresses, has given us a new effort of her industry—"The Caged Lion," (New York: D. Appleton & Co.) It is an historical novel of great power and interest, being founded in the period when Henry V., King of England, held James I., of Scotland, a prisoner, and

kept his royal captive rather as a friend than a prisoner. The story departs but little from history; and, although the hero is a fiction, the leading characters and incidents are historical. The introduction of the famous "Dick," or Sir Richard Whittington, and his cat, is an episode which will be hailed by all readers with pleasure.

Nearer home, we have a book of no small value, commercially as well as historically, published in our own city, by our friend Charles E. Robert. It is called "*Nashville and her Trade.*" Such a book gives evidence of great enterprise in the undertaking, as well as consummate skill in the accomplishment of such a task. To our country friends, and to those of the neighboring States, it will prove invaluable. We have the most complete information in regard to our public institutions, buildings, and all the many attractions of our beautiful "City of Rocks." The historical sketch is of great interest, and the chief feature of the book is the categorical account of the various industrial and commercial firms among us; and, while no partiality is shown, all are fairly and discriminately met with. We congratulate our friend on the success he has achieved, as well as on the excellence of his book. It says much for him that he has bestowed the most evident signs of careful study and application on those portions of the book which could not be expected to bring him any pecuniary reward, but which render the work a valuable one, and a necessity on the shelves of every Tennessee library.

Lastly, we call attention to a very remarkable book, "*Primitive Man,*" by Louis Figuier, (New York: D. Appleton & Co.) a writer on Natural History, whose works have become, of late, extremely popular. It is the best compilation in existence of all the various speculations which have been made regarding the early inhabitants of the world, and a most succinct description of all the relics of these, our most interesting ancestors, which geologists and antiquarians have disemboweled from the earth. The rapid discoveries which have been made in ethnology, since 1857, are most ably and fully detailed, and the book possesses a permanent value, which may well entitle it to be regarded as the book of the month.

SUPREME COUNCIL OF ENGLAND,

ON FRENCH INVASION OF LOUISIANA.

THE following official document, just received from England, shows the high and noble position taken by the Supreme Council 33° A. A. Rite for England and Wales, and the Dependencies of Great Britain, in relation to the invasion of Louisiana by the Grand Orient of France :

FROM THE EAST OF THE SUPREME GRAND COUNCIL of the Sovereign Grand Inspectors-General of the 33rd Degree of the Ancient and Accepted Scottish Rite of FREEMASONRY for England and Wales, and the Dependencies of Great Britain, under the C. C. of the Zenith, near the B. B., answering to 51° 30' N. lat., and 9°, W., Meridian of Greenwich.

To the Grand Orient of France :

ILLUSTRIOUS AND VERY DEAR BRO'S—The Supreme Grand Council beg to acknowledge the receipt of the Communication of the Grand Orient of France of the 25th October last, and in reply to state, that while acknowledging the right of every man, irrespective of his Color, Race, or Religion, to be eligible to be initiated into Freemasonry, most distinctly refuse to limit the power of any Lodge to choose its members.

The Supreme Grand Council exceedingly regret that any difference should have arisen between the Grand Orient of France and the Grand Lodge of Louisiana ; but, considering that the latter Body has Sole and Supreme Authority in that State of America—which Sole Authority has been acknowledged by the Grand Orient of France—the Supreme Grand Council of England must decline to support the Act of the Grand Orient of France in its recognition of the spurious, so called Supreme Council of New Orleans, or in its interference in the affairs of Sister Jurisdictions.

We have the honor to be, Ill. and very dear Bro's, Fraternally yours, &c.,

(Signed)

C. J. VIGNE, 33°, *Sov. Gd. Commander.*

NATH'L G. PHILLIPS, 33°, *Gd. Treas. Gen. H. E.*

GRAND EAST, LONDON, 11th Nov., 1869.

A. W. ADAIR, 33°, *Gd. Sec. Gen. H. E.*

NOTES OF THE MONTH.

"FISH."—We find in the St. Louis *Freemason*, for June, an article of the deepest research and highest interest, on the subject of Chapter Work, by Companion Little, Grand High Priest of Virginia. In treating of the subject of masks, he discourses at length on the use employed, by the early Christians, of the *Fish*, as a symbol, both secret and universal. He says:

"One of their most common symbols was the word *Ichtheos*, a fish. It was used thus: An unknown stranger applies to one believed to be a Christian, and states that he is one of themselves, fleeing from persecution. He is examined, and found to be well versed in his belief, and speaks as though knowing well the chief Christians in the place from which he came. Still, he may be an impostor or a spy. He is asked if he has any further proof, and he produces the figure of a fish, carved in wood, metal, or bone, makes a drawing of a fish, and presents it. He is asked its meaning, and replies (no matter what his native language may be,) by giving the Greek word *Ichtheos*. Yet this is not enough; he may know that such a symbol is used among the Christians—that their sacred books are written in the Greek language, and, therefore, that the symbol must be known by the Greek name. What does it signify? This: That the first three letters (I and Ch) stand for Jesus Christ, and that the latter part is the Greek word Theos, God. The word, therefore, signifies Jesus Christ, God. Thus it was at once a sign and a confirmation of faith, and the new comer would be at once received into the community of the faithful. It was a universal password and sign all over the Christian world, and its use and meaning were so well kept as never to be discovered by their enemies. This symbol is still used on church steeples, etc., as a sign of the Christian creeds."

All of which, except the etymology, is true. The saying of Christ, "I will make you fishers of men," doubtless gave rise to the use of the symbol, as well as the fact that, on several occasions, he employed Fish as humble tools in his miracles. The sermon of St. Anthony to the Fishes, which is admirably translated by Addison, in his *Travels in Italy* in 1704, and other legends, have all, doubtless, a similar origin. But the distinguished

writer is at fault in his Greek. The word for *fish*, in that language, is *ICHTHUS*, not *Ichtheos*. The acrostic, then, should be read thus: I (iota), Ch (chi), Th (theta), U (upsilon), S (sigma), *Jesus, Christos, Theos, 'Uios, Soter*,—"Jesus Christ, the Son of God, the Saviour." This is the legend, as recognized by the Church of England, and as explained by such church architects as Fergusson and Parker, when alluding to the peculiar oval windows of the early Christian Churches.

THE ROYAL ARCH FOLD.—The *Rondout Courier* gets the following story from a telegraph operator of that village. A member of the Masonic Order telegraphed to a Companion down the river somewhere, "Make room for the Royal Arch Masons. Coming to-day." When the Companions arrived, they found a pen had been built for their accommodation, the telegram, at its destination, reading, "Make room for ten R A M's. Coming to-day."

"ELSEWHERE," says the *Hamilton Spectator*, "we publish the details of Don Enrique de Bourbon's funeral, in Madrid. The spectacle of a Masonic procession, six hundred strong, marching through the streets of the Spanish capital, is a sign of the times too significant to be disregarded." The world *does* move, in spite of everything.

HIRAM, THE WIDOW'S SON.—The following is from Dr. William Smith's "Dictionary of the Bible":

"Jewish legends relate that, because he was a God-fearing man, and built the Temple, he was received alive into Paradise; but that, after he had been there a thousand years, he sinned by pride, and was thrust down into hell!"

That's a nut for the Freemasons to crack.—*Buchan, in London Freemason.*

SCRIPTURAL—A woman being enjoined to try the effects of kindness on her husband, and being told that it would heap coals of fire upon his head, replied that she "had tried boiling water, and it didn't do a bit of good."

TO "RULE THE LODGE."—The Editor of the *Masonic Record of Western India* decides that, in the absence of the W. M. or any

P. M. of the Lodge, the Senior Warden (not being a P. M., of course,) may rule the Lodge from his own seat, or place a chair near the Master's pedestal; but he cannot occupy the Master's chair.

NEWS FROM PHILADELPHIA.—The *Keystone* says that a Frenchman has just purchased five thousand acres of swamp in Tennessee, and that he proposes raising frogs for the Memphis market. Who is he?

PATENTS.—The Washington Patent Office has just issued its 99,999th patent.

LITERARY ENTERPRISE.—A newspaper has just been started in Alaska, edited by Agapius Honcharenko, the price of which, per annum, is three rascotchki. "Please exchange."—*Keystone*.

AMALGAMATION OF QUARTERS.—The Grand Lodge of Ohio has taken an eminently wise course in suspending the Charters of two of its Lodges, for meeting in the same room with another secret society.

PRACTICAL MASONRY.—Two Lodges in Brazil, whose names, Secret and Discretion, deserve to be recorded, when celebrating their installation recently, purchased the freedom of several infant slaves, who are to be maintained and educated at the expense of the Lodge.

POLITICAL.—The Grand Masters of Kentucky and Illinois are interesting themselves, even to the extent of a proposed interference, in the recently-reported murders of Freemasons in Cuba. We think they had better leave the matter alone. Not one word of the rumor may be true. It may be a story gotten up purely for political effect, or it may really be that some bodies of men, calling themselves Scottish Rite Masons, may have actually been holding secret conspirations under the mask of a harmless Masonic Lodge. We should not allow ourselves to interfere, in the slightest degree, in political matters; for if we do, we will find it hard to reach a stopping-place, and may be wrecked on the same rocks which split our brethren on the continent of Europe, and on the rivers of South America.

QUEBEC.—The London *Freemason*, of the 23rd of April, comes out, in earnest and decided terms, in favor of the legality of the Grand Lodge of Quebec, and "its perfect right to Masonic autonomy."

ANTIQUITY.—The London *Freemason* says that no less than sixteen Freemasons' Lodges claim dates prior to 1717, and to having continued to work in a similar way as they at present do.

THE WIDOWS.—The Grand Master of Ohio, in his Address, forcibly urges the establishment of a Home for Widows and Orphans, and recommends the levying of a tax on the members of the Fraternity for that purpose.

JOHN MONTGOMERY, of Michigan, signs his name with 1 2 3 annexed. He says he is a Master Mason, and the figures denote the number of his degrees—1, 2, 3.

A WONDERFUL TALENT.—A California editor, in speaking of a notorious ruffian in that State, who is supposed to have committed more murders than any other man on the Pacific coast, says, "He has a wonderful talent for bereaving any family he does not happen to like."

PRAC-TIZE-ING.—As a well-known divine was walking to a church in which he was to preach, he got into conversation with an old colored man, who assured him that he had rejoiced in a Christian hope for upwards of fifty years. "Are you going to this church?" he asked; it was the only church in the village. "No, sah; I neber go to church." "You never go to church!" exclaimed the astonished minister; "and yet you have been a Christian these fifty years?" "No, sah; I neber go to hear them young ministers prac-tize. I'se a preacher myself—I is."

LIBERIA.—The Boston *Masonic Review* tells us that the Grand Lodge of Liberia is composed of colored Masons. We would like them to tell us more—if it is a legal Grand Lodge, if its Subordinates were chartered by Grand Lodges recognized by the Grand Lodge of Massachusetts, and if the new Grand Lodge is entitled to a place on the roll of the Grand Lodges of the world.

DEATH FROM EXPOSURE.—A Western Coroner's Jury returned a verdict that the deceased came to his death from exposure. "What do you mean by that?" asked a relative of the dead man; "there are two bullet-holes in his skull." The Coroner replied, with a waive of his magisterial hand, "Just so; he died from exposure to bullets."

WAS UNCLE PAUL A MASON?—"Was Uncle Paul a Mason?" Ike asked of Mrs. Partington, as he stood looking at the rigid profile of the ancient corporal of the "Bloody Eleventh" that hung on the wall.

"No, he was a veteran sergeant, naturally, though he took in gardening afterwards, and raised the most wonderful squashes, that always took the primer at the Agricultural Fair."

"I mean was he a Freemason?" continued Ike.

"Oh, dear, no," replied she; "and I'm glad of it, for they are a great deal too free in throwing their plasterin' round, which is very mortarfyng, and takes the color out of things so; and when they whitewashed the kitchen, didn't they make free with the balmy bud rum, which they mistook for a cordial! And I wish to gracious it had been a 'metic, to have taught 'em a lesson to be a little less free next time."

"But Freemasons," said Ike, petulantly, "aint masons; I mean the fellows that built the Temple."

"Oh!" she exclaimed; "them. Well, dear, I have heard of a good many things they did, and then again I have heard of a good many things they didn't; and so between 'em both, I don't believe neither. It is a great mystery!" she whispered, "and if they *did* kill Morgan, they ought to have done it if they agreed to, though 'twas a bad thing for him. But I never believed the story of his sculling up the Niagry Falls in a potash kettle with a crowbar, which is preposterous; and as for the gridiron—thereby hangs a tale; and the Lord knows what they do in their secret cemeteries, when they get on one another's clothes by mistake, and cut up all sorts of capers, to say nothing of the ridiculous aprons, which makes 'em look so queer."

The interest of Ike had ceased, and he had turned his attention ta-anointing the cat with an application of soft soap.—*Shillabar.*

GOOD FRIDAY.—A little Connecticut boy asking a companion who Good Friday was, received the withering reply, "Well, you go home, and read your *Robinson Crusoe*."

BROTHER WM. GILMORE SIMMS; of Charleston, S. C., the celebrated Mason and novelist, is dead.

APPROPRIATE.—Three Lodges in the Jurisdiction of Massachusetts are respectively called "Faith," "Hope," and "Charity."

CHILDREN'S ETIQUETTE.—Always say "yes, sir," "no, sir," "yes, papa," "no, papa," "thank you," "no, thank you," "good night," "good morning." Use no slang terms.

Clean faces, clean clothes, and clean finger-nails, indicate good breeding.

Never leave your clothes around the room. Have a place for everything, and everything in its place.

Rap before entering a room, and never leave it with your back to the company.

Always offer your seat to a lady or old gentleman.

Never put your feet on cushions, chairs or tablet.

Never overlook any one in reading or writing, nor read or talk aloud while others are reading.

Never talk or whisper at meetings or other public places, and especially in a private room, where any one is singing or playing on the piano.

Be careful to injure no one's feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, mimic the unfortunate, nor be cruel to insects, birds or animals.

PURITANIC NAMES.—The following are given in a recently published work on English surnames, as specimens of the old Puritans in England about the year 1658. They are taken from a jury-list in Sussex County, and cannot fail to cause a smile in our day: Faint-not Hewitt, Seek-wisdom Wood, Redeemed Compton, Accepted Trevor, God-reward Smart, Make-peace Heaton, Be-courteous Cole, Repentance Airs, Return Spelman, Kill-sin Pimple, Fly-debate Roberts, Be-faithful Sinner, Hope-for Bending, Weep-not Billings, Elected Mitchell, Fight-the-good-fight-of-faith White, Stand-fast-on-high Stringer, Search-the-Scriptures Moreton, The-peace-of-God Knight.

We should watch over the interests of others as well as our own, and be careful to act, on every occasion, with uprightness and fidelity.

THE
MASONIC RECORD:
A MONTHLY MAGAZINE.

Vol. IV. NASHVILLE, SEPTEMBER, 1870. No. 3.

HISTORICAL MEMORANDA.

CUMBERLAND LODGE No. 8, NASHVILLE, TENNESSEE.

ANSON NELSON.

At the stated meeting in June, 1837, the following officers were elected for the ensuing six months:

Moses Stevens, Worshipful Master.
Alfred A. Adams, Senior Warden.
John M. Seabury, Junior Warden.
N. S. Anderson, Secretary.
Andrew Anderson, Treasurer.
John K. Rayburn, Senior Deacon.
Wm. Anderson, Junior Deacon.
J. Cutter, Steward and Tyler.

All were duly installed on the anniversary of St. John the Baptist.

C. G. McPherson received the third degree on the 22nd of July.

Brother James Morgan received the third degree at the stated meeting in August, and Gideon B. Moore on the 22nd of the same month.

Only the usual routine of business was transacted the next three or four months. The third degree was conferred upon M.

E. Degrove on the 25th of September; on Philip H. Mitchell, October 28th; and on P. W. Maxey and A. B. Burgess, on the 18th November. Brother Joseph Himmelwright was received as a member at the stated meeting in December.

At this time, as well as for several years previous, the following was the table of fees, &c.:

For conferring the first degree.....	\$10 00
“ “ “ second degree	6 00
“ “ “ third degree.....	6 00
“ admission to membership	5 00
“ quarterly contributions	1 00

The Treasurer, on all monies passing through his hands, 5 per cent.

To the Secretary, for each meeting when he is present and discharges his duty, 75 cents. For engrossing and sealing each diploma, \$2.

The Steward and Tyler, for tiling each Lodge, \$2.

The anniversary of St. John, in December, 1837, was celebrated with more than usual spirit and enthusiasm. About one hundred and ninety brethren were present at the installation of the following elected and appointed officers:

Moses Stevens, Worshipful Master.

Alfred A. Adams, Senior Warden.

John S. Dashiell, Junior Warden.

N. S. Anderson, Secretary.

Andrew Anderson, Treasurer.

J. M. Seabury, Senior Deacon.

William Anderson, Junior Deacon.

M. E. Degrove, Steward and Tyler.

Among those present, we notice the names of Richard Abbey. J. W. Horton, Nicholas Perkins, S. Nye, Newton Cannon, O. B. Hayes, Boyd M. Nicholson, T. B. Eastland, and George Wilson.

A procession was formed, which marched to the Methodist Church, where an excellent and suitable speech was delivered by Rev. Brother Hardy M. Cryer. The procession was accompanied by an Association of young gentlemen, who had an organization called "The Social Band." Returning to the Lodge-room, the following resolutions were adopted:

"*Resolved*, That the thanks of this Lodge be respectfully tendered to Brother H. M. Cryer for his eloquent and appropriate address, delivered this day.

"*Resolved*, That the thanks of this Lodge be presented to the

young gentlemen composing the Social Band, for their polite and gratuitous attendance with us this day."

A dinner was served in the Masonic Hall, and the Fraternity had "a good time generally."

At a called meeting, January 6th, 1838, the Treasurer was directed to tender to Brother H. M. Cryer the sum of \$25, as some remuneration for his trouble and loss of time in visiting us on the 27th of December.

Brother Daniel Judd was raised to the sublime degree of M. M. on the 24th of January, and James P. Grundy and C. H. Saunders on the 25th, on which latter occasion Philander Priestly, Grand Master of the Grand Lodge of Tennessee, was present.

Brother Ethelred Williams was received as a member on the 17th of February, and Brothers James Zanone and Thomas A. Case, one month afterwards. Brother George W. Warfield was admitted to membership on the 21st of April.

James M. Murrell received the degree of M. M. on the 23rd of April.

Among the visitors present at the stated meeting in May, 1838, we notice the name of Nelson I. Hess, of Trenton Lodge, then, and for many years afterwards, one of the most prominent men in West Tennessee.

At a called meeting, May 22nd, William Stewart received the degree of M. M., and on the next night, the same degree was conferred upon Robert Stewart and T. J. Harmon; and on the 19th of June, Samuel C. Benton and Willie Pennuel received the same degree.

On St. John's Day, the following officers were installed:

Alfred A. Adams, Worshipful Master.
John S. Dashiell, Senior Warden.
William D. Dorris, Junior Warden.
N. S. Anderson, Secretary.
Andrew Anderson, Treasurer.
Enoch Welborne, Senior Deacon.
Joseph Himmelwright, Junior Deacon.
M. E. Degrove, Steward and Tyler.

A procession was formed, which marched to the Cumberland Presbyterian Church, where an appropriate sermon was pronounced by Brother C. G. McPherson. The usual vote of thanks was tendered him, on motion of Brother Grizzard.

The Lodge was convened on the 29th of June, for the purpose of paying the last sad tribute of respect to Brother Philip Campbell, who had died on the preceding day. About fifty brethren

were in attendance at this funeral, and deep regret was generally felt for the loss of such a citizen.

After the Masonic honors at the grave, and the return of the members to the Lodge-room, the following resolutions were offered by Brother Grizzard, and unanimously adopted :

"Resolved, That the members of this Lodge will wear the usual Masonic mourning for thirty days, as a testimony of their respect for the memory of our deceased Brother. P. Campbell.

"Resolved, That the thanks of this Lodge be returned to the Social Band, and that the Treasurer be authorized to pay all the expenses of the day."

Brother Joseph Himmelwright made application to withdraw on the 21st of July, which was granted, and a diploma ordered for him.

At the same meeting, Brother H. R. Cartmell had leave to withdraw as a contributing member, and he was made an honorary member from the time he left for Texas.

At the same meeting, James J. Hill received the third degree.

Brothers Thomas K. Price and Washington Cooper withdrew on the 20th of October.

The Lodge had rented the basement story, the preceding year, to the Musical Fund Society, for \$200, and at the October meeting, the Lodge agreed to rent it to them another year for \$250.

On the 4th of November, the Lodge attended the funeral of Brother Samuel Gwin, a member of the Order, though not of Cumberland Lodge. Brother H. M. Cryer pronounced the funeral discourse.

At a called meeting, on the 17th of November, we notice, among the visitors present, the name of "John Baptist D'Aguilar, of La Armistead Lodge, Madrid, Spain."

The Building Committee rented the lower room of the Hall, for the ensuing year, at \$250, to the Musical Fund Society.

At the stated meeting in December, Brother L. S. Green was admitted to membership. At the same meeting, Brother J. W. McCombs withdrew from membership.

At the anniversary of St. John the Evangelist, December 27th, 1838, the following elected and appointed officers were duly installed :

Alfred A. Adams, Worshipful Master.

John S. Dashiell, Senior Warden.

Wm. D. Dorris, Junior Warden.

N. S. Anderson, Secretary.

Andrew Anderson, Treasurer.

John M. Seabury, Senior Deacon.

William Anderson, Junior Deacon.

M. E. Degrove, Steward and Tyler.

A procession was formed, which marched to the Methodist Church, where Brother Rev. John W. Hanner delivered an appropriate address, and Brother James Grizzard a short but handsome speech. A band of music had been engaged, and a collation was served.

The Lodge was convened on the 6th of February, 1839, to pay the last tribute of respect to the remains of their deceased brother, A. B. Burgess, who was buried with Masonic and military honors, Capt. Wallace G. Wilson's Company of Infantry attending, who escorted the Masonic Fraternity back to their Hall.

Washington's birthday was celebrated in Nashville with considerable *éclat*, in 1839, and Cumberland Lodge was invited to join in the procession, which invitation, was, however, respectfully declined.

J. P. Gilman, John M. Adams, Ira A. Stout, and Felix A. Harris, were raised to the sublime degree of M. M. on the night of the 20th of May.

At the stated meeting in June, a communication was read from Hiram Lodge, No. 7, located at Franklin, Tennessee, inviting this Lodge to unite with them in celebrating the anniversary of St. John the Baptist; which invitation was unanimously accepted. A number of the members, with a band of music, went to Franklin, and participated in the observance of the day. All the old officers were reelected and appointed, so that no installation was necessary. The brethren had a good time at Franklin.

Brother Washington Cooper, who had previously dimitted, applied for membership, and was duly received, at the stated meeting in July, on the 23rd of which month, J. H. Bostick was raised to the sublime degree. •

Brother James J. Hill dimitted at the stated meeting in September, and Jesse Johnson and Robert T. Hill received the third degree on the 24th of the same month.

The Lodge united with the Grand Lodge in a public procession on the 9th of October.

At the stated meeting in November, Brother Moses Stevens, at his own request, was made a contributing, instead of an honorary member. At the same meeting, Samuel R. Hope received the third degree.

At the anniversary of St. John the Evangelist, the following officers were installed by M. W. Samuel McManus, Grand Master

of the Grand Lodge; W. George Wilson, Past D. G. M.; and Rev. Brother J. T. Wheat, Grand Chaplain:

Alfred A. Adams, Worshipful Master.

W. H. Horn, Senior Warden.

John M. Seabury, Junior Warden.

N. S. Anderson, Secretary.

Andrew Anderson, Treasurer.

P. W. Maxey, Senior Deacon.

William Anderson, Junior Deacon.

M. E. Degrove, Tyler.

At a called meeting, on the 21st of January, 1840, Jesse Thomas, Thomas Shields, and Joseph A. W. Donihoe, severally received the third degree of Masonry.

On the 6th of February, the Lodge buried, with Masonic honors, from the residence of Col. Robert Weakley, the remains of their deceased brother, John P. Hickman.

At the stated meeting in February, Brothers J. F. Gibson and John N. Todd were received as members. John Adams received the third degree on the 18th of February, and Peter H. Woodson and J. W. Hagan, on the 20th of April.

Brother Joel M. Smith was received, upon application, as a member, on the 20th of June. Thomas Alderson and Mortimer Hamilton received the third degree on the 22nd of June.

The anniversary of St. John the Baptist was observed with more than usual spirit and animation. A procession was formed, and quite a number of distinguished brethren were in the procession, among whom we will mention James K. Polk, Newton Cannon, Harry R. W. Hill, A. W. Vanleer, Alpha Kingsley, Gilbert Washington, and the officers and members of Hiram Lodge, No. 7, who had been specially invited to attend. An excellent band of music was engaged for the occasion. The public ceremonies were conducted at the Methodist Church, where the brethren were addressed by Rev. Brother R. B. C. Howell. Returning to the Hall, a sumptuous dinner was served to the Masons in attendance, their wives and daughters.

In the Lodge-room, the following officers were installed by the Most Worshipful Grand Master of the Grand Lodge of Tennessee, to wit:

John S. Dashiell, Worshipful Master.

Williamson H. Horn, Senior Warden.

John M. Seabury, Junior Warden.

Nehemiah S. Anderson, Secretary.

Andrew Anderson, Treasurer.

P. W. Maxey, Senior Deacon.
Wm. Anderson, Junior Deacon.
M. E. Degrove, Tyler.

The thanks of the Lodge were tendered to the Rev. Brother Howell, "for his very able and interesting address, this day delivered," and a committee, consisting of Joseph Norvell, P. W. Maxey, and A. A. Adams, were appointed, to request a copy of his address for the use of the Lodge, which request was subsequently complied with.

Brother Edmund Lanier was buried with Masonic honors on the 16th of November.

At the stated meeting in December, the following officers were elected and appointed:

John S. Dashiell, Worshipful Master.
John M. Seabury, Senior Warden.
J. P. Gilman, Junior Warden.
N. S. Anderson, Secretary.
Andrew Anderson, Treasurer.
Jesse Thomas, Senior Deacon.
Ira A. Stout, Junior Deacon.
M. E. Degrove, Tyler.

The funeral of Brother Hon. Felix Grundy took place on the afternoon of the 20th of December, and was attended by the officers and members of Cumberland Lodge, M. W. Geo. Wilson, Grand Master, Rev. Brother J. T. Wheat, Grand Chaplain, and a very large number of citizens. The services were conducted at the First Presbyterian Church, and were unusually solemn and impressive.

A procession was formed on St. John's Day, after the installation of the officers, and moved to Christ Church (Episcopal), where an address was delivered by Rev. Brother John T. Wheat, who was one of the finest orators then in the ministry of this State.* The Lodge, on returning to their Hall, passed an exceedingly complimentary resolution.

* The Brother is still in the ministry, and, though aged and nearly blind, and bereaved of his son by the civil war, is the beloved pastor of Calvary Church, in Memphis.—ED.

CLINTON LODGE, No. 54, BOLIVAR, TENNESSEE.

FURNISHED BY ONE OF THE SURVIVING MEMBERS OF THE ORIGINAL ORGANIZATION.

ON the 28th of October, A. D. 1824, pursuant to a Dispensation granted by the Most Worshipful Matthew D. Cooper, Grand Master of the State of Tennessee, bearing date 9th of October, A. L. 5,824, authorizing Brother Carter C. Collier, John H. Bills, and Thomas J. Hardeman, to open and hold a Lodge of Ancient York Masons, at Hardeman Court House, (now Bolivar), by the name of Clinton Lodge, No. 54, the following named brethren assembled for the purpose of organizing the same, to wit:

The Worshipful Carter C. Collier, Worshipful Master.

John H. Bills, Senior Warden.

T. J. Hardeman, Junior Warden.

V. D. Barry, Secretary *pro tem*.

Benj. Riddle, Treasurer *pro tem*.

Ebenezer Kilpatrick, Senior Deacon *pro tem*.

Caleb Brock, Junior Deacon *pro tem*.

Hamilton Cockburn, Tyler *pro tem*.

It was ordered that the appointees by the Worshipful Master hold their respective offices till the regular election, to be provided for by a code of By-Laws to be adopted by this Lodge.

Ordered that the foregoing named brethren, together with Brother N. Steele, all being petitioners for this Dispensation, be held as regular members constituting this Lodge.

The Lodge agreed upon and adopted a code of By-Laws.

Several petitions for membership, and two for the E. A. Degree, were read and laid over.

It is worthy of remark, that this Lodge has worked continuously till the present day, scarcely failing once to assemble, even during the war, your correspondent a member all the time. The old records being well preserved, he may furnish additional memoranda of its proceedings.

BROTHER ROBERT BURNS.

WE know that anything relating to the sweet poet of old Scotia will be read with interest—especially at this time, just after the one hundred and eleventh anniversary of his birth. Robert Burns was born on the 25th of January, 1759, in a clay-built cottage, about two miles south of the town of Ayr, and in the immediate vicinity of the Kirk of Alloway, and the “Auld Brig o’ Doon.”

The following is from the pen of our Brother, Rev. Dr. Tyng, of New York City, descriptive of his visit to the town of the famous poet.

Dr. Tyng says: The whole interest of Ayr, to a stranger, is in its connection with Robert Burns; but this is not small. It has made the town quite a place of pilgrimage. For though there is much in himself and his poetry which every Christian must severely condemn, yet there is a tenderness and pathos about him which have always made him, as a poet, a favorite with me. He has given a character to this little town, which makes a stranger at home in it as soon as he arrives. It is a beautiful place in its position, just at the mouth of a gentle river, which empties itself into the sea. There are the “*twa briggs*,” side by side, so marked, and so peculiar in their contrast—the one so ancient, and the other so comparatively modern—I could not but stop as I entered the place, to notice this first striking feature of Burns’ town, as he describes them:

“Auld Brigg appeared of ancient Pictish race,
The very wrinkles Gothic in his face:
He seemed, as he wi’ time had wrestled long,
Yet toughly doure he bade an unco bang.
New Brigg was buskit in a braw new coat,
That he at London frae one Adams got:
In ’s hand, five taper staves, as smoothe ’s a bead,
Wi’ virls and whirlygigums at the head.”

How characteristic all Burns’ descriptions are, it needs but a visit to the place to notice. I walked out afterwards to see the peculiar spots connected with the poet’s history, making a stroll of some six miles. Everything on the road speaks of him, and each

aged dwelling has some connection with his history or songs. I went to his humble cot, the room in which he was born. The barn, and stable, and cottage, are all under one continued thatch. The former remains precisely as it was when it sheltered and fed the "auld mare Maggie." The cot contains but two rooms, called by the Scotch, "a but and a ben." But these have been improved by other occupants since his time. The old lady who lives there has been the inhabitant for forty years, and can give a full account of all the history of Burns. A little beyond the cottage, on the high bank of "Doon Water," stands the "auld kirk of Alloway." It is roofless, and a large tree is growing in the centre. The old bell still hangs in its place. The first grave-stone within the gate is of "William Burns, farmer of Lochlea," the father of the poet. There are many others around; one of the two last children baptized in the kirk some eighty years since. It was affecting, and yet amusing to me, to walk around the yard. An old Scotchman, of the most ordinary appearance, joined me, and began to recite "'Tam o' Shanter'" with the greatest earnestness. An old woman came up, who said she remembered the kirk for more than sixty years, and had never seen a roof on it. It was curious to see how Burns had described every object around us so familiarly as he has in the fable of Tam o' Shanter. I stood at the west door of the kirk, listening to the eager old man as he shouted out Tam's course from Ayr:

"Through the wins and by the cairn,
Where hunters and the murdered bairn,
And near the thorn aboon the well,
Where Mungo's mither hanged hersel',
Before him Doon pours all its floods;"

and the whole scene was displayed before me. Then I turned to the kirk, as he still went on, and there was the

"Winnock bunker in the east,
Where sat auld Nick, in shape o' beast."

These points were all daily familiar to the eye of Burns, as he framed his tale around them with so much ingenuity. I walked down the hill to the "Auld Brig o' Doon," the keystone of which was Tam's deliverance. There has been a new bridge built over the river, of a much more modern construction; but, with unusual good taste, they have left the old one still standing by its side, not used, however, but almost covered over with shrubs and grass. The spot is uncommonly beautiful. I could understand

Burns' delight in the "banks and braes o' bonny Doon." I never saw a more beautiful stream: its gentle current ripples transparently over the stones: its banks are covered with flowering bushes and trees. On the butment of the bridge grows an old thorn, from its position probably the very "flowering thorn" of the song.

After I had stood a while on the bridge, looking up the stream, with Alloway Mill before me, where Burns was at school, and where, as the old woman at the house told me, his old dog was last seen after they had left the neighborhood, I walked up to look at the costly, but incongruous monument, which some of his admirers have erected upon the river's bank. This did not interest me much; but in it there is preserved the little Bible which he gave to his Highland Mary, an affecting and interesting monument in itself. I have but little endowment of imagination; but it was inspiring to me to stand among those simple scenes, and call to mind the tender and beautiful genius that has been cradled here, to adorn and honor Scotland in generations after he himself had departed.

* * * * *

The morning after my visit to Ayr, I left Kilmarnock for Carlisle. The day opened with a heavy rain, which was manifestly for the whole day; but I had no other alternative than to take the top of the coach, for a distance of nearly one hundred miles, or to stay there for twenty-four hours in a country inn, with no assurance that the next day, or the next ten days, would not be precisely like it. Accordingly, I determined to encounter the storm. * * * * *

My ride from Kilmarnock was through many of the scenes which were connected with the name and history of Burns. We passed the Mossgiel Farm, where the family removed after his father's death, and where he finished his farming life in poverty and ruin. The towns of Mauchline and Tarbolton, both of which he has made familiar to us, were within view.

But most of all attractive to my eyes was the beautiful Ballochmyle Water, over and along the bank of which we passed, and the Castle of Montgomery, where, upon the bank of Ballochmyle, he parted with his Highland Mary. Those sweet lines of his to "Mary in Heaven," occurred to mind as we passed along:

"Ayr, gurgling, kissed his pebbled shore,
O'erhung with wild woods, thick'ning, green;
The fragrant birch, the hawthorn hoar,
Twined beauteous round the raptured scene.

Still o'er these scenes my memory wakes,
And fondly broods with miser's care;
Time but th' impression deeper makes
As streams their channels deeper wear.
My Mary, dear departed shade!
Where is thy blissful place of rest?
Seest thou thy lover lowly laid?
Hearest thou the groans that rend his breast?"

We stopped at Dumfries to dine. Here is the Poet's grave; and this was the last scene of his life. The successive objects, as the intelligent coachman pointed them out to me, awakened new interest in the recollections which they brought to mind, and gave them a new power of impression.—*Masonic Mirror*.

EACH DAY HAS ITS WORK.

W. P. CLOYD.

WHEN we closely and considerately view the history of the past, and observe the changes which each day and year brings with it, we have sufficient proof to convince us that each day, year, and age, has a separate work for man to perform.

The farmer has a different work to accomplish each day and season of the year; the mechanic has a new work each day and year; his is not a work without a change. The principles and means of accomplishing the work may be the same. There is a similarity existing between the labors of each day, with the farmer, the mechanic, the merchant, and men of every department of life; but not sufficient to prevent us from observing that there is a change each day and year. So it is with every generation—every organization. The Church has had her work to perform in each successive generation of the world. Each period of the world's history has brought its changes, and with them came a new work to be performed by the Church; the work of each period somewhat resembling that of the preceding one, yet there

was a change—as to the best means of accomplishing the work, its magnitude, its importance, or in some respect different, making it a new work for the Church and age.

The work of Masonry, like that of other institutions, has had its changes in the different periods of the world's history. We who are now living have a different work to perform from that of our Brethren who have gone before us. 'Tis true, our work is somewhat similar—the widow is to be cared for, the orphan to be educated, and the dead to be buried, as in the past age; but is there not a change?—is not our work much larger, and are not our facilities greater, than those of our fathers, for the accomplishing of the work?

As Masonry enlarges her borders, and the number of her members increase, her responsibilities will increase with them. Her facilities are greater for doing good at this time than they have ever been; and the demands upon her for work have kept pace with her facilities.

Brethren, will we meet the responsibilities that are upon us? will we use the means for doing good that are at our disposal? or will we allow them to lie idle, not doing the work designed for them, and permit ourselves to rust out from idleness and inactivity—failing to meet the great responsibilities that are upon us, as Masons and men? Like our Brethren who have gone before us, we have a new work to perform. Will we do it? Let us arouse ourselves, and seriously consider our surroundings. Let us endeavor to examine, calmly, the work that is upon us to do, and see if we are doing it in the manner we should, to accomplish the greatest good to those who are depending upon us. Let us see if we are exerting ourselves to use the facilities under our control, so as to meet the increasing demands upon them and us.

We think the building of the *Masonic Orphans' Home* is clearly a work for Masons of the present age. Will we do it? Will we meet the difficulties, and overcome them? Or will we allow them to overcome us, and sink away, too feeble and weak to do the work of our age? Brethren, let us determine that such shall not be the case. Let us not allow Brethren of succeeding ages to say we failed to do the work of our age. We know that some oppose the Orphans' Home, and say we can meet the responsibilities best at home; but do you do it? Are you doing all that is necessary to supply the wants of every widow in your Lodge? Are you giving all your orphans an education sufficient to enable them to fill the highest stations of society, and of their country? Or are you merely learning them to read and write, and telling

them that is all that is worth knowing? Do you send them forth, in this age of improvement, to live a life of labor and toil, almost ignorant of the world in which they live? We leave the answer with you. But we are inclined to think there is not a Lodge that could thoroughly educate her orphans under the old system.

By a concentration of effort on the part of every Lodge in Tennessee, a *Home* could be established, at which they could be thoroughly educated, and fitted for life, at much less expense than you can now give them an inferior education. There they could aid in their own support, by assisting in doing the work necessary for the maintenance of the family. There we could educate them both mentally and physically, and raise them up with habits of industry and activity, so necessary to the welfare and usefulness of every man and woman. There we could train them with the impression upon their minds that all must work, and prepare them to oppose the sins and wickedness that are being brought upon the world by permitting children to grow up in idleness, thereby neglecting to impress upon their minds that God had created them for noble and useful purposes.

Brethren, let us bestir ourselves; great works can only be accomplished by great exertions. Let us build the *Orphans' Home*, and one of the great Masonic works of the present age will be done. Future generations will point to it as a monument of the present age, and children yet unborn will thank us for instituting the means by which they will be fitted for a life of usefulness to themselves, and to those by whom they are surrounded.



BRIBERY AND EXTORTION.—The Romans made a law against the bribery and extortion of the governors of provinces. Cicero, in one of his speeches to the people, said: "He thought the provinces would petition Rome to have that law repealed. For before, the governors did bribe and extort as much as was sufficient for themselves, but now they bribe and extort as much as may be enough not only for themselves, but for the judges, jurors, and magistrates."

A GRAND MASONIC TEMPLE
TO BE ERECTED IN THE CITY OF NEW YORK.

It is a matter of interest to the Fraternity of Free and Accepted Masons here and elsewhere throughout the world, to learn that a magnificent Masonic Temple is soon to be erected in the city of New York, under the direction of the Grand Lodge of that State, which is composed of the representatives of over seven hundred Lodges, with over 100,000 members residing in the State of New York.

The Grand Master of the State has sent to the Masonic bodies, circulars setting forth the design of the Grand Lodge in reference to this great work, from which the following particulars are extracted :

The new Temple will be at the corner of Twenty-third Street and Sixth Avenue, directly opposite Booth's Theatre. The building will be of granite, five stories in height, the distance from the sidewalk to the eaves being about 95 feet, with a front of 141 feet, and a depth of $98\frac{3}{4}$ feet. The estimated cost of the building is between \$500,000 and \$600,000. The grand entrance will be on Twenty-third Street, and there will also be one of similar dimensions on Sixth Avenue. The ground floor will be for stores, and in the second story will be located the Grand Lodge Room, which will be twenty-eight feet in height, and elegantly furnished. The offices of the Grand Master and the Grand Secretary, and the Committee rooms, will also be on this floor. The third floor will be divided into Lodge-rooms, and on the fourth floor will be located the Chapter-rooms. The fifth story will be entirely devoted to the use of the Commandery. The entire building will be warmed by steam, and an elevator will be conveniently located for the use of members and visitors. The basement will be let for restaurants, and every convenience and comfort will be provided.

It is estimated that the yearly receipts from the whole building will be between \$75,000 and \$100,000. After the building is completed and paid for, the revenues will be applied to the erection and maintenance of an asylum, in some selected locality in the State, the choice of the place of locality to be influenced, in a

great degree, by the liberality of subscriptions. The Trustees of the Hall and Asylum are the Grand Master, Deputy Grand Master, Grand Senior Warden, Grand Junior Warden, and Grand Secretary. The organization is incorporated by a special Act of the State Legislature.

The lot upon which this noble temple is to be erected, cost \$340,000, and is paid for. There are already \$60,000 with which to commence the work. The corner-stone was laid on the 8th of June last.—*Craftsman*.

FOOTSTEPS AT THE DOOR.

BY MRS. S. M. CONKLIN.

THE day is done, and swift draws nigh
The twilight hour, serene and sweet ;
The busy crowds go hurrying by
With steady thud of thronging feet.
In many a home glad watchers wait,
As they have waited oft before,
To hear a hand upon the gate,
And well-known footsteps at the door !

Some list for feet that, still and cold,
No more the paths of life may tread,
And miss the strong arm's loving fold,
The tender words so often said.
Alas ! for such ; the desolate,
Who, half expectant, as of yore,
Still chide the foolish hearts that wait
To hear the footsteps at the door !

Still pass the thronging myriads by,
Nor heed the mourners, watching lone
The babes who for the father cry,
The wives whose light of life is gone,
And some their sadder vigils keep
For living lost ones, mourning sore,
And listening fear, and waiting weep,
And dread their footsteps at the door !

Hearth and Home.

RECENT EXPLORATIONS OF JERUSALEM.

Selections from a Lecture delivered by Rev. F. H. SCRIVINER, in London, Eng.

THE Rev. F. H. Scriviner began by stating that the Palestine Exploration Fund was established four or five years ago, for the purpose of examining the Holy Land, and obtaining a more exact notion than we have at present of its geography, natural history, and antiquities, always with a view to illustrating the Bible. The Queen, and many persons high in Church and in State, and deeply versed in Biblical Studies, have favored the work and largely aided it.

He invited the hearer to take his stand at the Well of Joab, a spring called Enrogel in the Old Testament, because that was the lowest ground of any in the plan, not being more than 1,996 feet above the level of the Sea. From this spot in the south as you face the north, the map shows a singularly broken condition of the ground. The dark ravine of Hinnom sweeps round the city to the south and west, the more open valley of the Kedron divides it on the east from the Mount of Olives, the highest ground shown on the plan. A large panoramic view of Jerusalem, as seen from the top of Olivet was then exhibited, and attention drawn to the third valley, running up from the Well of Joab, between the other two, and separating the city itself into two not unequal portions. This valley, called by Josephus, the Jewish historian, the Tyrophœon, or valley of the cheese-mongers, separates within the walls Mount Zion on the west, on which stood the city of David, from Moriah, the Temple Mount on the east. Of the hills around, Olivet is the loftiest, being 730 feet above the well of Joab; but Zion (540 feet above Joab's well) is higher than Moriah, the site of Solomon's Temple, which spot the Turks venerated as much as the Jews, and call it el Haram es Sheiriff, the excellent enclosure. We familiarly speak of it as the Haram area, Haram meaning an enclosed and sacred site. The lecturer then proceeded to explain by the aid of photographs and diagrams what had been accomplished all around the Haram Area (for the Turks do not allow us to explore the area itself,) by the zeal and professional skill of the persons entrusted with the care of the work, Capt.

Wilson and Lieutenant Warren, both of the Royal Engineers, but placed at the disposal of the committee by the War Office.

He dwelt especially on two places, near the southwest and southeast of the Haram respectively, where the rock of Moriah is seen to rise at the one point for sixty feet, at the other for ninety feet above the neighboring valleys. He stated that these faces of the Temple Hill are cased with enormous stones to enable them to bear the weight of the mighty edifice above. The lower tiers of stones, some of the enormous weight of three tons, are plain but regular in shape, and must be referred to the age of Solomon; others above them are bevelled, that is, they have a deep border round them. Similar bevelled stones elsewhere in Palestine are referred to the age of the Herods, and these are doubtless some remains of the restorations executed by King Herod the Great, to which reference is made in John, chap. 2. The audience was then taken to Robinson's arch, the slight spring of which is only a few feet above the present surface of the Tyrophœon. In fact, when the great American Nonconformist, who first noticed it, and from whom it is named, pointed it out about thirty years since, and pronounced it to be a fragment of some bridge for crossing the Tyrophœon from hill to hill, he was well laughed at for supposing that Solomon, or even people not quite so wise as Solomon, would build a bridge for passing from the city of David to the Temple, within a few feet of the bottom of the valley. This apparent difficulty was cleared up by Lieutenant Warren, who, by sinking shafts and spreading out galleries from them underground, discovered that what is the present bottom is no less than 70 or 80 feet above the rock on which was built the lower courses of stones described before. The soil which had accumulated was not earth so much as crumbling stone often hewn and carved, which at the last siege must have been thrown down from the hill above, by those who were unconsciously accomplishing the prophetic word in leaving not one stone unmoved upon another. Amidst the *debris* thus made, and deep down in it, are found the *voussoirs*, or circular portions of the arch, which must therefore have been destroyed at the same time. The lecturer dwelt particularly on the southeastern angle of the Haram area, pronounced to be the most impressive sight in the vicinity, insomuch as it is loftier than the corresponding angle in the southwest, and the stones fully as enormous. Here the shafts that were sunk did not reach the rock for a hundred feet, and there the stones facing the hill were found to rise from the very bottom, majestic objects held together by their own weight, with no traces of cement or mortar. On some of the

largest stones thus hid a hundred feet deep by the soil of the Kedron valley were seen certain marks, which the speaker drew on a blackboard, at first perplexing enough to every one, but which the celebrated Orientalist, Emanuel Deutch, on carefully scrutinizing them while he was able to interpret some of them, could only say of the rest that they were of Phœnecian origin, which he could easily parallel from Syrian temples in the neighborhood of Tyre. This is supported with marvelous force, though utterly without design, by the accidental statement in 1st Kings, that Hiram's workmen aided Solomon's, not in regard to the supply of timber alone, but also of hewn masonry.

Next followed an account of Ophel, the slow swelling hill south of the Haram, whose site is now covered by a light-soil producing scanty herbage, under which Mr. Warren's shafts have brought to light an elaborate fortification, with walls fifty feet high, and towers such as king Manasseh might have built around that once populous suburb. Adverting to the popular character of Miss Burdett Coutts's philanthropy, the speaker fully entered into researches prompted by her unsparing liberality for investigating the water supply of the old city by the way of relieving the drouth which periodically oppresses the modern one. He detailed with much effect a perilous adventure in which Lieutenant Warren almost lost his life while passing through the limestone rock which forms the base of Ophel for a third of a mile, through an artificial passage which connects the Virgin's Well in the Kedron valley with the Siloam pool in the Tyrophœon. He described also a vaulted chamber explored by him in the heart of the same hill, whose sad contents proved that it had once been a place of refuge for the Jews from the cruel vengeance of their conquering enemies. The address, which lasted nearly two hours, was concluded by an earnest appeal for aid by means of small annual subscriptions or donations, which Major Stehelin, as local Secretary, kindly consents to receive and remit to the fund. About £300 monthly is required to keep up operations on the present scale; and after reminding the audience of the costly explorations now carried on in Rome by the zeal of the Emperor of the French, and those of Victor Emanuel at Herculaneum, a hope was expressed that their praiseworthy desire to promote classical learning may be rivalled by us in a department yet more important; that Englishmen, who profess to love and trust on and study the Bible, as no other people ever did, will not allow a work to be broken off in the midst, wherein the very stones out of the wall cry out to bear witness to the truth of that Holy Book.—*Masonic Review*.

TIDINGS FROM THE CRAFT.

TENNESSEE.

NEW LODGES.—Since the last announcement, the following new Lodges have been formed in this Jurisdiction, under Dispensations granted by the M. W. Grand Master:

Centre Star, No. 409: White's Creek, Davidson County, May 21, 1870—Thomas S. McFerrin, Worshipful Master; William A. Knight, Senior Warden; Joseph H. Johnson, Junior Warden.

Ro Ellen, No. 410: Ro Ellen, Dyer County, June 6, 1870—William J. Mahan, Worshipful Master; William A. Waggoner, Senior Warden; William Sawyer, Junior Warden.

Joppa, No. 411: Hurricane Creek, Wilson County, June 6, 1870—S. S. Preston, Worshipful Master; B. S. Clark, Senior Warden; R. A. Edwards, Junior Warden.

Charles Fuller, No. 412: Carlockville, Rutherford County, June 6, 1870—W. G. Pertle, Worshipful Master; A. J. Brandon, Senior Warden; J. C. Childress, Junior Warden.

Rock Vale, No. 413: Whitehead's Mill, Rutherford County, June 6, 1870—W. C. Cook, Worshipful Master; J. N. Dyke, Senior Warden; R. W. Fain, Junior Warden.

NEW COUNCILS.—Within the same period, Dispensations have been issued for the formation of new Councils in this Jurisdiction, as follow:

Bethesda, No. 60: Bethesda, Williamson County, March 24, 1870—John G. Bolton, Th. Ill. Grand Master; Alexander Reid, Ill. Deputy Grand Master; Wm. A. Steele, Principal Conductor of the Works.

King Solomon, No. 61: Shelbyville, Bedford County, May 12, 1870—R. F. Evans, Th. Ill. Grand Master; Wm. A. Nelson, Ill. Deputy Grand Master; Benj. F. Smith, Principal Conductor of the Works.

NEW MASONIC HALL AT WHITE'S CREEK.—The ceremony of

laying the corner-stone of a new Hall and Church, by the members of Centre Star Lodge, No. 409, took place on Thursday, July 28th, at White's Creek, near the residences of Esquires Marshall and Earthman, on a lot donated by those public-spirited citizens for the purpose of erecting a building for a Church and Masonic Hall. We copy the following account of the proceedings from the *Union and American* of July 29th:

"The morning seemed propitious, and a very large concourse of citizens turned out. The people of the neighborhood, with characteristic hospitality, had prepared a very extensive barbecue, having served up some seventy animals for the occasion, with everything else to make it a feast unsurpassed. The crowd gathered from 9 to 10½ o'clock, numbering about twelve hundred persons, among whom were a goodly number of Masons, many from our city. The ceremonies, performed in accordance with the formula laid down in the Masonic Manual, were opened at about 11 o'clock, Past Grand Master John S. Dashiell officiating. The ceremonies were impressive and solemn.

"The company then repaired to a stand in the grove close by, where Dr. George S. Blackie proceeded to deliver a most appropriate and instructive address on the Principles and Practices of Masonry. His address was interrupted several times by showers of rain, much to the regret of all present. The speaker had to close before half through his speech, owing to the continuous and heavy rains, which also prevented the crowd hearing the able address of John Frizzell, Esq., who was to have spoken to the Brotherhood on a very important subject.

"The rain not only disappointed the crowd as to the speeches, and discomfited the ladies and dressy gents, but it literally ruined the splendid dinner; yet notwithstanding, after the rain subsided, the vast crowd repaired to the tables and made pretty fair headway in the way of eating that which had not been absolutely destroyed or washed away.

"It was a day long to be remembered by that people. Too much praise cannot be awarded to the citizens of that entire section for the hospitality and public spirit displayed."

WISCONSIN.

GRAND LODGE.—We learn from *Pomeroy's Democrat* that, on the 15th of June, this Grand Body welcomed into the Sisterhood of American Grand Lodges, the Grand Lodge of Quebec, as a regularly formed and constituted Masonic Sovereignty.

NORTHERN JURISDICTION U. S., A. & A. S. E.

The SUPREME COUNCIL commenced its Annual Session at Cincinnati on the 15th of June, M. P. Josiah H. Drummond, of Maine, Grand Commander, Daniel Sickles, Grand Secretary General, and fifty-eight active and honorary members present. Bro. Albert Pike, Sovereign Grand Commander of the Southern Jurisdiction, being in the city, was invited to be present, and was received with distinguished honors. The Sovereign Grand Commander's Address recommended, among other matters, the formation of a Court of Honor of the 32°, and the publication of an occasional *Bulletin* conjointly with the officers of the Southern Jurisdiction. A resolution was adopted, to the effect that all limitations in the number of active members of the Subordinate Bodies of this Rite be and are hereby abolished, whether the same are in the Constitution or By-Laws of said Bodies or not. Ill. Brother Giles M. Hillyer, 33rd, of Mississippi, was received with the honors due his exalted rank. The following were elected Officers for the year: Ill. Brother Josiah H. Drummond, of Maine, Sovereign Grand Commander; Ill. Brother E. T. Carson, of Ohio, Lieutenant Grand Commander; Ill. Brother Clinton F. Paige, of New York, Grand Minister of State; Ill. Brother Herman Ely, of Ohio, Grand Treasurer General; Ill. Brother Daniel Sickles, of New York, Grand Secretary General; Ill. Brother H. B. Shurtliff, of Massachusetts, Grand Keeper of Archives; Ill. Brother E. G. Hamilton, of Indiana, Grand Master of Ceremonies; Ill. Brother H. S. Goodwin, of Pennsylvania, Grand Marshal; Ill. Brother Robert H. Foss, of Illinois, Grand Standard Bearer; Ill. Brother S. C. Lawrence, of Massachusetts, Grand Captain of Guard. By decision of the Council, honorary members had their *status* defined. They cannot initiate business, nor vote, but may discuss questions before the Supreme Council. Thirty-three honorary members of the 33rd Degree were elected. It was decided to hold the next Annual Assembly at Boston, Massachusetts. The Sovereign Grand Commander read a Balustre, which had already received the approval of the Supreme Council for the Southern Jurisdiction, and which it was proposed to issue jointly, in relation to the invasion of the Jurisdiction of the latter body by the Grand Orient of France, the object being to shut off all intercourse with that Body. It was unanimously adopted. The Committee on the Court of Honor asked and obtained leave to report next session. An amendment to the Constitution was adopted, changing the time of meeting to the

second Tuesday in November in each year. The Regalia of an active member was decided to be purple, and that of an honorary member, scarlet. A number of Sublime Princes received the high Degree of 33rd, in ample form.

SPAIN.

PROGRESS.—*La Fraternidad*, a Masonic monthly paper, is now published in Seville, Spain. Think of that! The world assuredly rolls onward. Five new Lodges have been opened at Madrid, and the original one (the sixth), "Iqualdad" (Equality) Lodge has seventy-two members, many being men of distinction—advocates, physicians, and men of letters. The Lodge "La Verdadera Iniciacion," at Barcelona, originally established by Brother José Victory, in 1855, has just been revived by its founder, in that city.

MAINE.

BANGOR.—The 4th of July was a grand gala day in this city, having been devoted to the dedication of the New Masonic Temple there. The Hall is situated at the corner of Main and Water streets, is four stories high, with a Mansard roof; and, judging from the description, which details every modern improvement, it is admirably suited to its purposes. The furniture, carpets, &c., are most superb. We are glad to notice that in the South-East corner of the Hall is a statue of Josephus, the historian, whose graphic account of the building of the Temple at Jerusalem is familiar to every well-read Mason. The Grand Hall is one of the finest Lodge-rooms in America. Banquet-rooms and Drill-hall, with wash-rooms, armory, and closets, make the building a very complete one. The dedication and consecration of the Temple was performed by the M. W. Grand Lodge of Maine, after which, an oration was delivered by R. W. Brother Geo. W. Snow, being a History of Freemasonry in Bangor, full of general as well as of local interest. After a closing hymn, the Grand Lodge retired, and at noon a procession was formed, which paraded the city, "one of the most brilliant pageants ever seen in the State." There were seven divisions, with bands of music, and contained the Grand Commandery, Portland and other five Commanderies, twenty-nine Lodges, and the Grand Lodge. Reaching a mammoth tent on Lime-street Common, they sat down to a magnificent banquet, where there were twenty-two tables and two thousand four hundred and sixty covers, all of which were needed. The floral decorations, which were superb,

were the gift of the ladies of Bangor. M. W. Grand Master, John H. Lynde, called the assembly to order, and delivered an address of welcome, after which, and a prayer, the Craft refreshed the inner man. That done, "Drummond of Maine," (for of all his well-earned and worthily-worn honors and titles, it is by this one that he is brought nearest to our hearts,) delivered a splendid oration on the History of the Grand Lodge of Maine, during the fifty years of its existence. After this there were various addresses of spirit and beautiful sentiment, and a song from the Grand Secretary, which seems to have "closed the meeting." The next day, the visiting Knights had a grand display and parade, and got on the cars with "a monster basket of sponge-cake and several barrels of lemonade," which, we hope, helped them home without fatigue.

IRELAND.

The GRAND LODGE met on St. John's Day, at Freemasons' Hall, Dublin, at noon, when the following Officers were unanimously elected for the ensuing year: H. R. H. the Prince of Wales, Patron; His Grace the Duke of Leinster, Grand Master; R. W. Skelketon, Esq., Deputy Grand Master; Right Hon. Lord Athlumney, Senior Grand Warden; Right Hon. Lord Viscount Powerscourt, Junior Grand Warden; Arthur Bushe, Esq., Grand Treasurer; Maxwell Close, Esq., D. C. L., Grand Secretary; Rev. J. J. MacSorley and Hon. and Rev. W. C. Plunket, Grand Chaplains; C. A. Cameron, Esq., M. D., Senior Grand Deacon; Right Hon. the Earl of Kingston, Junior Grand Deacon; C. D. Astley, Esq., Grand Superintendent of Works; Anderman Manning, J. P., Grand Director of Ceremonies; T. E. St. George, Esq., Grand Steward; George Hepburn, Esq., Grand Sword-Bearer; Francis Quin, Esq., Grand Organist; S. N. Lane, Esq., Grand Inner Guard.

NEBRASKA.

GRAND LODGE.—The Annual Communication was held on the 21st, 22nd, and 23rd of June, when the following Grand Officers were elected and installed: M. W. Harry P. Deuel, of Omaha, Grand Master; M. W. William E. Hill, of Nebraska City, Deputy Grand Master; R. W. A. P. Cogswell, Brownville, Grand Senior Warden; R. W. G. W. Wilson, Dacotah City, Grand Junior Warden; R. W. Geo. B. Graff, Omaha, Grand Treasurer; R. W. R. W. Furnas, Brownville, Grand Secretary.

GRAND CHAPTER.—At the Annual Convocation, held at Platts-

mouth on the 20th of June, the following were elected Grand Officers for the ensuing year: M. Ex. E. A. Allen, of Omaha, Grand High Priest; Ex. E. T. Duke, of Plattsmouth, Deputy Grand High Priest; Ex. William E. Hill, of Nebraska City, Grand King; Ex. A. P. Cogswell, of Brownville, Grand Scribe; Ex Geo. B. Graff, of Omaha, Grand Treasurer; and Ex. Robert W. Farnas, of Brownville, Grand Secretary.

OREGON.

GRAND CHAPTER.—The Tenth Annual Convocation was held at Astoria, on the 17th of June, when the following Grand Officers were elected and installed: M. Ex. James R. Bayley, of Corvallis, Grand High Priest; R. Ex. Jacob Censer, of Jefferson, Deputy Grand High Priest; R. Ex. J. B. Lee, of Corvallis, Grand King; R. Ex. Francis Wallace, of Canyon City, Grand Scribe; R. Ex. R. P. Earhart, of Salem, Grand Secretary; R. Ex. B. F. Goodwin, of Portland, Grand Treasurer.

We have the pleasure of announcing the appointment of Ex. Companion John Frizzell, by the M. Ex. James R. Bayley, Grand High Priest of Oregon, as the Grand Representative of the Grand Chapter of that State.

GRAND LODGE.—The Annual Communication was held on the 20th, 21st, and 22nd of June, when the following Grand Officers were installed: D. G. Clark, of Corvallis, M. W. Grand Master; T. McF. Patton, of Salem, R. W. Deputy Grand Master; G. M. Stroud, of Scio, R. W. Senior Grand Warden; S. Hughes, of Forest Grove, R. W. Junior Grand Warden; B. F. Brown, of Salem, R. W. Grand Treasurer; and J. E. Hurford, of Portland, R. W. Grand Secretary.

ALABAMA.

GRAND COUNCIL.—At the meeting of this Body, in December last, the following resolution was adopted:

Resolved, That the Grand Puissant of this Grand Council, or any proxy appointed by him, be and he is hereby appointed as a delegate to meet other delegates of the several Grand Councils of the United States and the British Provinces, in a General Convention, in the City of New York, on the first Monday in September, 1870, or at such other place or time as may be agreed upon, to consult upon the interests of Cryptic Masonry, and especially as to Work, Titles, and Degrees."

Few answers have been made to this proposal by other Jurisdictions, all of whom are equally interested in the result of the

deliberation proposed. Companion D. Sayre, the Grand Recorder, issued, on the 9th of July, a circular, calling the attention of Grand Recorders to the near approach of the day proposed, and asks for action to be taken. Several Grand Councils have spoken favorably of the plan, and so do we. Such a Convention is much needed, and will soon become an absolute necessity. But as Tennessee's Grand Council will not meet till after the time proposed, she can take no steps in the matter. We hope the meeting will be deferred to some time in Spring, when all the Grand Councils will have had timely warning.

TEXAS.

GRAND CHAPTER.—The Annual Convocation was held on the 13th of June, when the following Grand Officers, among others, were elected: Companions S. S. Munger, of Houston, M. Ex. Grand High Priest; James Wigley, of Liberty, Ex. Deputy Grand High Priest; J. B. Jones, of Corsicana, Ex. Grand King; N. Moses, of Mahomet, Ex. Grand Scribe; B. A. Botts, of Houston, Ex. Grand Treasurer; Robert Brewster, of Houston, Ex. Grand Secretary.

NEW YORK.

GRAND COUNCIL.—The Annual Assembly was held at Albany, on the 1st of February; R. P. John Hoole, as Grand Master, and twenty-five Councils represented. A fine Address, with a touching allusion to the decease of the Grand Master, Charles Platt, was read by Companion Poole. He also alluded to the circular of the Grand Council of Alabama, and expressed his belief that, while the Assembly proposed therein was advisable, yet thought that few Grand Councils would be willing to bear the expense, and believed the better plan would be to defer the meeting till September, 1871, and trust to a better attention to business than prevailed at St. Louis. He had issued three Dispensations during the year for new Councils. Companion Craig, of the Committee on Correspondence, submits a very poor report, filling one half with a worthy tribute to Companion Platt, and the other half with excuses for doing no better. But as he calls this an "introductory report," (and it is "introductory" to Companion Sayre's circular,) we hope he will do better next time. Another Committee reported resolutions on Companion Platt's death, which were adopted. The Chairman of the Committee on Correspondence received \$25 for his trouble. He himself says it cost him but a few moments' time, and we believe him. The sum of one hundred dollars was contributed to the Masonic Fund for erecting a

suitable monument to the memory of M. P. Grand Master Platt, and Subordinate Councils were asked to contribute of their means. An election was held, when Companion James McCredie was elected Grand Master, and Companion Josiah Shove, Grand Recorder. The Jurisdiction has 26 Councils, with 1,713 members; 273 received, 3 affiliated, 67 dimitted, 42 stricken from the roll, 8 died; receipts, \$1,074.25.

MINNESOTA.

GRAND CHAPTER.—The Ninth Annual Convocation was held at St. Paul on the 12th of January, 1870; M. Ex. M. W. Getchell, Grand High Priest. Seventeen Chapters were represented. The Grand High Priest recommends, in his Address, the adoption of a form of Charter, as he finds that, owing to no regular form having been adopted, there is no uniformity among those that have been issued, and some are working under Charters of doubtful authority, owing to want of proper attestation. He also recommended the adoption of the system of mutual representation. In these propositions the Grand Chapter concurred. It was decided that the Grand High Priest visit the various Chapters in the Jurisdiction for purposes of instruction, and that he be paid \$3 per day, with his traveling expenses, for his work. Brother A. T. C. Pierson was elected the President of the Council of High Priesthood. He contributed a valuable Report on Correspondence, which is of great interest and completeness. There are only seventeen Chapters in the Jurisdiction, not "twenty-seven," as we inadvertently reported a year ago. We hope there soon will be "twenty-seven," for the Jurisdiction is so favorably conducted, that it is bound to increase in numbers, wealth, and science. We are sorry we cannot procure statistics of members and standing. This is a serious omission in an excellent report. M. Ex. E. D. B. Porter, of Mankato, was elected Grand High Priest, and R. Ex. W. S. Combs, of St. Paul, Grand Secretary.

NEW HAMPSHIRE.

GRAND CHAPTER.—At the Annual Convocation, held at Concord on the 17th of May, the following were the principal officers elected: John A. Harris, of Concord, M. Ex. Grand High Priest; Edward Gustine, of Keene, Ex. Deputy Grand High Priest; William Barrett, of Nashua, Ex. Grand King; John D. Patterson, of Manchester, Ex. Grand Scribe; Daniel R. Marshall, of Nashua, Ex. Grand Treasurer; and Abel Hutchins, of Concord, Ex. Grand Secretary.

COUNCIL OF HIGH PRIESTS.—The Annual Convention of the Council of High Priests of New Hampshire, was held in Concord, May 17th, 1870, when John J. Bell, of Exeter, was elected President, and Horace Chase, of Hopkinton, Recorder.

GRAND COUNCIL.—The Annual Convocation of the Grand Council of Royal and Select Masters of the State of New Hampshire, was held at Masonic Hall, Concord, on Wednesday, May 18th, 1870, and the following officers were chosen: Thomas J. Sanborn, of Concord, M. Ill. Grand Master; Geo. H. True, of Manchester, R. Ill. Grand Master; John A. Harris, of Concord, Ill. Grand Master; James Adams, of Candia, Grand Chaplain; Daniel R. Marshall, of Nashua, Grand Treasurer; Abel Hutchins, of Concord, Grand Recorder.

RHODE ISLAND.

GRAND CHAPTER.—The Seventy-second Annual Convocation was held at Providence on the 8th of March, 1870, at ten o'clock, A. M.; M. Ex. Thomas A. Doyle, Grand High Priest. Nine Chapters were represented. The Grand High Priest had issued one Dispensation for a new Chapter, and acknowledged the receipt of the resolutions adopted at the Grand Royal Arch Convention at St. Louis, to which he had not replied; and, as his views in relation to the position of his Grand Chapter were unchanged, he saw no necessity for saying more on the subject. The amendment to the Constitution which proposed to abolish the power of the Grand High Priest to make Companions at sight, was reported on favorably; but, on being put to the house, was lost by a large majority. R. Ex. George H. Burnham presented the Report on Foreign Correspondence, which, in a pleasing style, reports on thirty-four Grand Chapters, including Tennessee. The Commission of Companion C. D. Greene, as Representative of the Grand Chapter of Tennessee, was received, and with the whole consideration of the subject of Representation, was referred to a special committee, who will report next year. The subject of re-establishing the Council of High Priesthood was laid on the table. The election was held, and Companion Thomas A. Doyle elected Grand High Priest for the sixth time, and Companion George H. Burnham Grand Secretary. After this, the Grand Chapter had a banquet, and parted in peace. There are now nine Chapters in the Jurisdiction, 161 exaltations, 1,237 members, 3 affiliations, 2 expulsions, 18 deaths, and 29 rejections. Among the deaths are those of Rev. Companion George Taft, D. D., Grand Chaplain from 1830 to 1847, who died December 11th,

1869, aged 78, and M. Ex. William Field, Grand High Priest in 1844 and 1845, who died December 27th, 1869, aged 73.

CALIFORNIA.

GRAND CHAPTER.—The Sixteenth Annual Convocation was held at San Francisco on the 5th of April, 1870; M. Ex. John W. Harville, Grand High Priest. Twenty-eight Chapters were represented. In a very brief Address, the Grand High Priest states the condition of the Jurisdiction as one of healthful prosperity. Companion Lawrence C. Owen submitted the Correspondence Report, which is lengthy and well written. He reviews two years of our Transactions, and embodies a warm compliment to the merits of Companion T. A. Thomas, who seems to have been as dear to the California Companions as he is to us. Charters were granted to two new Chapters. The following General Regulation was adopted:

“No petition for the Degrees, or application for membership, shall be received by any Chapter within this Jurisdiction, unless it be signed with the full name or names of the petitioner or applicant, and in the Annual Reports of the Subordinate Chapters, the given name or names of every member, or others, upon their rolls, shall be given in full.”

A mourning page is dedicated to the memory of the revered Companion Isaac Davis, who was born in Maryland on the 22nd of December, 1797, and died in Sacramento on the 22nd of October, 1869. He had been Worshipful Master of Woodland Lodge, No. 156; High Priest of Sacramento Chapter; Th. Ill. Master of Sacramento Council; Eminent Commander of Sacramento Commandery; Grand High Priest of the Grand Chapter of California; Grand Master of the Grand Council; Grand Commander of the Grand Commandery; and, at the time of his death, Master of Tehama Lodge. He was honored and beloved by the entire Brotherhood, for the purity of his life, and the possession of the highest qualities which adorn a man. He had also been appointed Representative of the Grand Commandery of Tennessee, but died before he received the notice of his appointment. The Grand Chapter has at present 38 Subordinates, with 1,782 members; 355 exaltations, 43 affiliations, 15 restorations, 115 withdrawn, 22 suspended, 5 excluded, 25 died, 14 rejected. M. Ex. Geo. T. Grimes, of San Francisco, was elected Grand High Priest, and Lawrence C. Owen, of San Francisco, Grand Secretary.

CANADA.

GRAND LODGE.—We are indebted to a friend for a copy of the resolutions adopted by the Grand Lodge of Canada, at the recent session, which we herewith present as expressive of the position of the Body in the Quebec imbroglio. They demonstrate an intention to fight it out, and, we presume, the intention will be adhered to. We can, therefore, only await further developments. The resolutions are as follow :

“The Board of General Purposes, to whom was referred the address of the M. W. the Grand Master, having carefully considered that portion of it relating to the unhappy differences existing in a portion of the Jurisdiction of the Grand Lodge, beg to submit the following resolutions for the adoption of the Grand Lodge :

“1. That, in the opinion of the Grand Lodge, nothing has occurred to justify a departure from the principles unanimously adopted by it at its special communication, held at Montreal, on the 1st December last, affirming the full Masonic occupation of the Territory over which it has exercised jurisdiction since its formation.

“2. That, instead of the so-called Grand Lodge of Quebec attracting to itself the Lodges working in that Province, the number of Lodges remaining loyal to the Grand Lodge of Canada is the same as in December last.

“3. That, in justice to these loyal Lodges, the Grand Lodge of Canada ought not to withdraw that protection over them which was guaranteed when their formation was warranted, and which protection can only be made permanent and assured by a continued assertion by the Grand Lodge of Canada of its jurisdiction over every part of its Territory.

“4. That, in view of the large number of Lodges in that part of the territory of the Grand Lodge in which exclusive jurisdiction is claimed by the so-called Grand Lodge of Quebec, who still desire to maintain their allegiance to the Grand Lodge, it is not desirable, on grounds of expediency, to withdraw from the exercise of jurisdiction in the usurped Province.

“5. That the Grand Lodge trusts that more full discussion and consideration will remove the difficulties which now unhappily prevail, and restore the full authority of the Grand Lodge of Canada over all Masonic Lodges within its jurisdiction.

“6. That the Grand Lodge regrets that certain Grand Lodges,

upon imperfect knowledge, as it assumes, have extended a recognition to the so-called Grand Lodge of Quebec, for the present.

"7. That in abstaining from the exercise of its right of expulsion of brethren who have been summoned to show cause at this annual communication why they should not be expelled, the Grand Lodge is influenced only by a desire to avoid any step which might possibly retard the restoration of Masonic harmony within its jurisdiction.

"And with reference to that part of the Grand Master's address, referring to the issue of duplicate warrants to certain Lodges, the Board is of opinion that the recommendation of the M. W. Grand Master be concurred in, and that duplicate warrants be issued accordingly.

"All of which is respectfully submitted.

"JAS. SEYMOUR, *Pres. B. of G. P.*"

FRANCE.

GRAND ORIENT.—The following is the action of the Supreme Council, Northern Jurisdiction, on the intrusion of the Grand Orient upon the Jurisdictional rights of the Grand Lodge of Louisiana:

"Be it known, that said Supreme Council, at its annual session, held on the fourteenth day of the Hebrew month Sivan, 5630, corresponding to the fifteenth day of June, 1870, (V. E.) did unanimously ordain and decree as follows, viz.:

"1st. For its unlawful aggression upon the jurisdictional right of the Supreme Council for the Southern Jurisdiction of the United States, all relations of amity and alliance between us and the Grand Orient of France are severed, and all communication between each of us, and it will cease.

"2d. For its recognition of an unlawful, illegitimate and spurious body of expelled Masons, as a lawful Supreme Council of the 33rd degree, its Peer and Equal, we do no longer recognize the Grand Orient of France as within the pale of Masonry, but hold it, and all bodies and individual Masons under its jurisdiction, as infected by the same taint of illegality, and as unlawfully communicating with clandestine and irregular Masons.

"3rd. We do henceforward recognize the Supreme Council of the 33rd degree, for France and its dependencies, over which the Ill. Bro. Cremieux presides, and of which the Ill. Bro. Vicomte de la Fonquiere is Secretary General, as the sole legitimate Supreme power of the Ancient and Accepted Scottish Rite in France and its dependencies.

"4th. All of our Lodges of Perfection, Councils, Chapters, and Consistories, and our Sanctuaries of every degree, are inexorably closed against all Masons of the obedience of the Grand Orient of France; and all Masons of our obedience are forbidden to visit any bodies of that obedience, or to recognize as Masons any who acknowledge the supremacy of the Grand Orient of France.

"5th. The suspension of amicable relations will continue until all claim of right on the part of the Grand Orient of France to consider the pretenses to legality of bodies of the Ancient and Accepted Rite within our respective Jurisdictions are disavowed, and sufficient guarantees are obtained against the disturbance by it of the Masonic peace of the United States.

"6th. In respect to the qualifications of profanes seeking initiation, no other Masonic Power will be permitted to dictate to us what laws we shall enact or what customs or usages to follow.

"You and each of you will, therefore, punctually observe and obey said decree.

"In witness whereof, we have hereunto caused the Great Seal of said Supreme Council to be affixed this twentieth day of the Hebrew month Sivan, 5630, corresponding to the twenty-first day of June, 1870, V. E.

"JOSIAH H. DRUMMOND, *Sov. Gr. Com.*

L.S.

"DANIEL SICKELS, 33°, *G. S. G., H. E.*"

We learn from the London *Freemason*, that both M. le General Mellinet and M. Carnot having declined the position of Grand Master, the Grand Orient has decided, provisionally, to suppress the Grand Mastership, reserving its final resolution on the subject till next year.

PENNSYLVANIA.

GRAND CHAPTER.—The Annual Grand Communication was held at Philadelphia on the 27th of December, 1869. The M. Ex. Grand High Priest, George Grisham, made a touching and excellent parting Address to the Companions, and showed that strength and prosperity in the Institution have continued steadily to advance. He had exhibited the most praiseworthy zeal in making visitations, and was much encouraged in every quarter. There are now in the Jurisdiction 69 Subordinate Chapters in full working condition; the membership, up to St. John's Day, 1868, was 5,553, being an increase over last year of 480. The returns for 1869 will probably exhibit a still larger ratio of increase. He had issued two Dispensations during his ten years of office, all of

which had been constituted, while an eleventh was ready for constitution. The financial matters of the Grand Chapter are in a very good condition, and all seems well. Companions Michael Nisbet and John Thompson were elected Grand High Priest and Grand Secretary. The Report on Foreign Correspondence, by Companion Meyer, is very full, and notices Tennessee's work for three years.

FLORIDA.

GRAND LODGE.—The Fortieth Annual Communication was held on the 12th of January, 1870; M. W. Samuel Pasco as Grand Master, the Grand Master, Samuel B. Stephens, not being in attendance, owing to a death in his family. Thirty of the fifty-nine Lodges were represented. A short address from the Deputy Grand Master, was followed by the transaction of the regular business, the first matter in order being the exemplification of the work. Brother Dawkins presented a complete and carefully-prepared Report on Foreign Correspondence, including a kind notice of Tennessee for 1868. Resolutions were adopted interdicting and forbidding all correspondence with the Masons of the Grand Orient of France, and sympathizing with the Grand Lodge of Canada in her day of trouble and confusion, and refusing to recognize the Grand Lodge of Quebec. The late Grand Secretary seems to have got into trouble by not making a settlement before he left the Jurisdiction, and accordingly, it was

"Resolved, That Past Grand Secretary, Hugh A. Corley, be requested to make immediate settlement with the Grand Secretary, of his arrears to the Grand Lodge; and upon refusal to do so, that he be cited to attend the next Annual Grand Communication to show cause why he does not comply with the Grand Lodge requirements."

The Representative System was adopted, and the Grand Secretary was directed to make a list of Representatives, to be published in the printed Proceedings. To our surprise and gratification we find our own name appearing in the list, as the Representative at the Grand Lodge of Tennessee. Of this unexpected honor we had not been previously advised, but will have the highest pleasure in accepting it, when the commission arrives. A memorial tablet is dedicated to the memory of Thomas Y. Henry, Past Grand Master, who died June 1, 1869, aged 48 years. M. W. Samuel Pasco, of Monticello, was elected Grand Master, and R. W. Dewitt C. Dawkins, of Jacksonville, Grand Secretary.

INDIANA.

GRAND COMMANDERY.—The Sixteenth Annual Conclave was held at Indianapolis on the 5th of April, 1870; Sir Thomas Newby, M. E. Grand Commander. Nineteen Commanderies were represented. The Grand Commander delivered a thoughtful and poetic Address, reciting the duties he had performed, the feelings he was actuated by, and the virtues of the dead. He announced the various appointments of Representatives he had made, including Sir Jonathan M. Gilbert, of Tennessee. He had granted one special Dispensation, and constituted three new Commanderies. He expressed himself in favor of adopting a system of tactics, called attention to the importance of paying due respect to the opening Ritual, and thought more heed should be given to a uniformity in dress, as well as in other matters. In compliance with the report of a special Committee, Sir E. B. Myers' "*Templar's Manual*" was adopted as the rule of the Grand Commandery, and the Knights urged to clothe themselves in compliance with the regulations of the Grand Encampment, which, with the Constitution of the Grand Encampment, is published for their information. The Representative System was adopted, and Representatives of nine Grand Commanderies were accordingly received and accredited. A courteous Knightly letter was received from the V. E. Sir Alfred Creigh, Grand Recorder of Pennsylvania, and the most affectionate salutations were conveyed from the Grand Commandery of Minnesota. Memorial tablets were voted to the memory of Sirs Fergus M. Blair, George Hinchman, James R. Mendenhall, M. D., Rev. Thomas Mills Martin, who died during the year. The Report on Foreign Correspondence is by Sir Thomas Newby, and is, as usual, an excellent document. The Grand Commandery has 19 Subordinates, with 918 members, showing an increase of 224 over last year; 205 creations, 1 affiliated, 4 restored, 7 died, 15 dimitted, and 3 suspended. Sir David P. Whedon, of Fort Wayne, was elected M. E. Grand Commander, and Sir John M. Bramwell, of Indianapolis, R. E. Grand Recorder.

GRAND LODGE.—The Fifty-third Annual Communication was held at Indianapolis on the 24th of May, 1870; M. W. Martin H. Rice, Grand Master. Four hundred and twenty-eight Lodges were represented. The Grand Master shows a good deal of work to have been done. He had appointed a number of Representatives, including Brother George Mellersh, to Tennessee, and a Brother to Ireland, who, however, was not received, as the Grand

Lodge of Ireland had not first been memorialized on the subject. He had issued seventeen Dispensations for new Lodges, which, with other four, already at work, would present applications for Charters. One Charter had been surrendered. A number of public ceremonies had been performed by the Grand Master, and his report shows that he has made his mark. At the Communication, a large number of Charters and Dispensations were granted, showing that this large Jurisdiction is still on a rapid increase. In the Report on Grievances, we find a Brother has been expelled from his Lodge for "selling, as well as being an abettor in selling, intoxicating liquors as a beverage," and on his appeal to the Grand Lodge, the Lodge was sustained. The Committee on the Grand Orient of France made an elaborate report, and recommended resolutions of non-intercourse with France, upholding the cause of Louisiana, which were adopted. On the suggestion of the Committee on the Report on the Grand Lodge of Quebec, it was resolved that the consideration of the prayer of the Grand Lodge of Quebec, for recognition, be postponed until the next Annual Communication of the Grand Lodge. The letter of the Grand Master of Kentucky, relative to the massacre of men in Cuba, for the offence of being Masons, was received. The action of the murderers was denounced, and sympathy for the murdered and their families expressed, but it was not considered necessary to hold a meeting of Grand Masters to consider the subject; it was enough that Masons should every where denounce the perpetrators of the act. "We do not," say they, "as Masons, make war or seek revenge; but quietly rest our cause, that of liberty, of toleration of opinion, of Faith, Hope, and Charity, on an appeal to the reason, the conscience, and the humanity of the civilized world." A tablet was inserted to the memory of those Cubans, the inscription on which is as follows: "Sacred to the memory of those Masons who were most cruelly murdered by order of the Spanish Government in Santiago de Cuba, on the Island of Cuba, in the past winter, without the benefit of trial, simply for being Masons. We cherish their memory, and deplore their fate, as the result of the most stupid bigotry and ignorance. Martyrs to Masonic fidelity, rest in peace!" A letter from the Assistant Grand Secretary of Tennessee, expressive of the assurances of the fraternal and heartfelt esteem of the Grand Master and Brethren of the Grand Lodge of Tennessee for their Brethren of Indiana, was read by the Grand Representative Hacker, and ordered to be spread on the Record. The Jurisdiction has 421 Lodges, with 22,333 members, being an increase

for this year of 1,188; 2,241 initiations, 763 affiliations, 150 restorations, 223 deaths, 1,431 dimittals, 348 suspensions, and 85 expulsions. Memorial tablets are inserted to Past Grand Master Fergus M. Blair, of Illinois, Honorary Member of the Grand Lodge, who died in Indianapolis, September 29th, 1869, and M. W. Howard Matthews, Past Grand Master of Ohio, also an Honorary member, who died March 16th, 1869; and Brother Robert M. Weir, of Jefferson Lodge, a young man who had somehow distinguished himself, and was deemed worthy of this great honor. M. W. Martin H. Rice, of Plymouth, was reelected Grand Master, and R. W. John M. Bramwell, of Indianapolis, Grand Secretary.

GEORGIA.

GRAND COUNCIL.—The Annual Grand Convocation of "Royal and Select Masters of 27," was held at Augusta, on the 27th of April, 1870; Ill. Joseph E. Wells, Thrice Illustrious Grand Master. Fifteen Councils were represented. The Grand Master, in a brief Address, stated that he had granted a Dispensation for a new Council, and also that he had received the proceedings of Sister Grand Councils, and recommended that a Committee on Foreign Correspondence be appointed. The Grand Treasurer's report shows pecuniary embarrassment of the Body, owing to the delinquency of the former Grand Treasurer—a sad state of affairs. The three principal Grand Officers were appointed a Committee on Foreign Correspondence. There are at present 15 active Councils, with 472 members; 41 promoted, 1 affiliated, 1 dimitted, 11 suspended, 3 died; dues, \$271.00. Companion Robert M. Smith, of Athens, was elected Grand Th. Ill. Grand Master, and Companion C. R. Armstrong, of Macon, Grand Recorder.

GRAND CHAPTER.—The Annual Convocation was held at Augusta, April 27th, 1870; M. Ex. Moses P. Kellogg, Grand High Priest. Forty-three Chapters were represented. The M. Ex. W. B. Murdoch, Grand High Priest of North Carolina, was present, and honored with a seat with the Grand Council. Companion Kellogg's opening Address is characterized by great earnestness and power, and his tribute to the memory of Companion W. S. Rockwell, whom he styles the "Master Builder" of Georgia, is touching and true. The state of the Jurisdiction is flourishing and promising, and the Masonic Free School of Albany seems an establishment well worthy of imitation. The Committee on Returns was thanked by the Grand Chapter for their report. It is true the work was well done, but the thanks ought to have been

felt rather than expressed. We object to the policy of passing votes of thanks to Masons for doing their duty. The Grand Chapter, last year, on the recommendation of Grand High Priest Lawrence, adopted a resolution abolishing the use of substitutes. At the present Convocation, however, it was deemed expedient to reconsider the resolution, and as it was conceived to be detrimental to Capitular Masonry, it was repealed. M. Ex. Companion Kellogg announces that he has commissioned "M. Ex. Companion John Frizzell, as Representative of this Grand Body near the Grand Chapter of Tennessee." We beg to correct our Companion. If he made this appointment, Companion Frizzell never received it. R. Ex. Companion William A. Nelson was commissioned as Representative of the Grand Chapter of Georgia on the 1st of July, 1869, and was received as such at the last Annual Convocation of the Grand Chapter of Tennessee. We are deeply sorry to deprive Companion Frizzell of any honors, but Companion Nelson is our absent friend, and we must stand by him; he is the "worthy and efficient guardian" of the interests of Georgia. Companion Samuel Lawrence contributes the Report on Correspondence, which embraces only sixteen Grand Chapters, including Tennessee for 1869, which received kind compliments; and a handsome Past Grand High Priest's jewel was presented to its talented and worthy author. Memorial tablets are inserted to the memory of Past Grand King W. S. Rockwell, who died January 23rd, 1870; Past High Priest Sanford Kingsbury; High Priest Henry F. Merrill; and High Priest S. M. Varnadoe, all of whom have died during the present year. The Jurisdiction has 60 Chapters, with 2,098 members; 42 affiliated. 172 exalted, 54 resigned, 12 suspended, 2 expelled, and 18 died. Companion M. P. Kellogg, of Newnan, was reelected Grand High Priest, as was also J. E. Blackshear, the Grand Secretary.

CONNECTICUT.

GRAND COMMANDERY.—The Annual Conclave was held at Middletown on the 15th of March, 1870; R. E. Sir Amos S. Treat, Grand Commander. Nine Commanderies were represented. The Grand Commander's Address was brief. He reported favorably of the Grand Encampment and Review held at Hartford. Some of the Grand Officers and some of the Commanderies failed to attend, but those who were there, made the day a successful one. Several Grand Representatives were exchanged, with the Grand Commanderies of Kentucky, Minnesota, and Vermont, and as blanks were ordered to be printed, we hope to see Sir Henry

Sheffield's papers before long. A resolution was adopted that no Knight should "sit as a member or officer in this Grand Commandery, except he be clothed in the full fatigue dress of his Commandery, and with the proper jewel of his office—that is to say, substituting the cap for the chapeau, and the white gloves for the gauntlet." This may account for the brevity of the Proceedings. Sir Eliphalet got tired—fatigued, we should say—from writing with his gloves on. The Report of the Committee on Tactics and Drill was indefinitely postponed, and the Committee discharged. The Grand Recorder was munificently rewarded with twenty-five dollars for his services. No wonder the report is short! He worked uncommonly well for his pay, for his Report on Correspondence is one which, in length, sound sense, and completeness, will compare favorably with any one. R. E. Sir P. St. M. Andrews, of Norwich, was elected Grand Commander, and Sir E. G. Storer, of New Haven, Grand Recorder.

KANSAS.

The M. W. John H. Brown, Grand Master of Kansas, has appointed our valued Brother, the R. W. Grand Treasurer John McClelland, as Grand Representative of the Grand Lodge of Kansas, in the room of the late Brother Charles A. Fuller, and conferred on him the rank of a Past Junior Grand Warden. We are overjoyed that so worthy a selection has been made. Brother John McClelland is *the* flower of our garden, and the Brethren of Kansas could not have found one more fitting to receive honor, or one who will more ably perform the delicate duties of the position.

NEW JERSEY.

GRAND LODGE.—The Annual Communication was held at Trenton on the 20th of January, 1870; M. W. H. R. Cannon, Grand Master. Eighty-eight Lodges were represented. The affairs of the Jurisdiction are very flourishing. A number of new Lodges were chartered. Action on the Quebec Grand Lodge was deferred, and the Grand Secretary was authorized to print the Proceedings from 1786 to date, at his own expense. The Roll of the Craft is published, and a lengthy Report on Correspondence is given. There are 109 Lodges, with 8,343 members; 282 dimitted, 180 suspended, 5 expelled, and 94 deceased. M. W. Robert Rusling, of Hackettstown, was elected Grand Master, and R. W. Joseph H. Hough, of Trenton, Grand Secretary.

KENTUCKY.

GRAND COMMANDERY.—The following were elected Officers at the Annual Conclave held on the 9th of June, 1870: R. E. Sir W. A. Warner, of Louisville, Grand Commander; V. E. Sir M. H. Smith, of Maysville, Deputy Grand Commander; E. Sir David P. Robb, of Versailles, Grand Treasurer; and E. Sir William G. Munger, of Louisville, Grand Recorder. The next Annual Conclave will be held in Mount Sterling, Montgomery County, in July, 1871.

MICHIGAN.

GRAND COMMANDERY.—We have just received the Proceedings for 1869. They are very short, and as we, in our last issue, noticed the Conclave for 1870, we defer our review of this pamphlet till we write the Report on Foreign Correspondence for the Grand Commandery. Sir Theron A. Flower, of Pontiac, was elected Grand Commander, and Sir Oliver Bourke, of Detroit, Grand Recorder. There are 22 Commanderies, with 1,387 Knights; 235 created, 4 died, 28 discharged, and 3 suspended.

WONDERFUL RATS.

THE brown rat appeared in England about the year 1736, but whether brought from Russia or India is disputed. It has been sometimes called the Norway rat, but with little reason, as it was but a colonist there. This rat has now become a veritable plague to Great Britain, where it has devoured all other kinds.

It is well known how cleverly rats can swim. They cross rivers to procure food from houses and gardens, and generally make the passage at break of day, for fear of being detected. The following incident proves the cunning of this animal: A number of rats had taken up their abode near a dog-kennel, in which was lodged a great many pointers. The food of the latter was put in narrow troughs, and the rats were accustomed to come

and partake of the dinner with the dogs, which, trained for higher game, despised these little mean gnawers. The latter, seeing no danger, came in such numbers that they devoured the daily food of the dogs, and the master of the kennel resolved to destroy these marauders. With this intention he made a hole in the wall, at the end of each trough, and placed in the opening the muzzle of a loaded gun, so as to destroy the rats at one blow. At the usual feeding hour he stationed a servant at each gun ready to fire. Having securely locked up the dogs, he gave the signal for putting the food into the troughs, and retired to the kennel, intending to wait until the rats were so much occupied in the trough that they might all be killed by a single discharge. He waited patiently for a time, but not a single rat appeared. Having allowed the food to remain about an hour without seeing any rats, he released the dogs, who immediately rushed at their dinner. They had scarcely commenced their repast when the rats showed themselves, and, as if they knew when they were being guarded by the dogs, kept their accustomed place in the trough. They had never before dined with so good an appetite. The intelligence of the rat is such, that if it has escaped from a trap, it is seldom caught again. Many other examples might be given to prove the extent of their sagacity. Dr. Franklin tells us, that when rats gain admittance into a vessel all goes well so long as the cargo is on board and they can procure plenty of water, which is most necessary to them; but if it be too well guarded for them to obtain it easily, they have recourse to very extraordinary devices in order to procure some. During a rainy night they come on deck to drink; then they climb the rigging to collect the water which they find in the folds of the sails. If they are reduced to great extremity they attack the spirit casks, and drink so much that they are unable to regain their holes. Land rats gnaw even the metal pipes which, in public houses, conduct the alcoholic liquors from the cask to the counter. All the race have very finely organized ears. No doubt the difficulty they find in procuring water has in several cases, induced them to leave the vessel as soon as it touches the land.

Examples of the sagacity of rats are too numerous to mention. The ingenious devices by which they often secure coveted food have every mark of reasoning. They have often found eggs stored up by careful housewives in a dry loft at the house, and have actually contrived to carry the eggs down the whole flight of stairs to their holes in a deep cellar. This feat has been watched by angry householders anxious to counteract the stratagems of

the wily plunderers. According to the statements of these observers, the rats appear to have skillfully combined to aid each other in lowering the eggs, one by one, down every separate stair. Their mouth and fore paws were the principal means employed in the operation. Two rats have even been watched as they were conveying an egg *up stairs*—in which bit of engineering one rat pushed or passed up the egg and the other received it. On another occasion the rats formed a line, passing the egg along from one to the other. When a number of men form a line to hand buckets of water rapidly along, we call the act a rational proceeding; why should not a like combination be deemed a sign of intelligence in these animals.

Rats have also been detected in the act of extracting salad oil from the long narrow necks of Florence flasks. One of the animals wrenched out the cork; then the same, or a companion, dipped his long tail into the flask; the other instantly licked the delicious oil off the soaked tail, and by repeated dippings of this kind the flask was soon almost emptied. Mr. Buckland mentions a case in which the rats combined to rob an old lady of her wine. The cask was placed in the cellar, and before many nights had passed the most extraordinary and even unearthly sounds were heard in the lower part of the house. What could be the matter? Ghosts were suggested, as the simplest solution of the difficulty; but ghosts had never intruded before, and the old lady had done nothing to attract such visitors. She was, however, determined to resist such an invasion of her domestic peace, and called in, not spiritual but earthly forces, in the shape of her laborers, servants, and a fierce dog. The rustic troop being armed with hay-forks, the housemaid carrying a large hand-bell, and the bold mistress herself having two huge pistols on the table before her, the whole party awaited the attack of the supernatural host. Strange as it may appear, no spirits came, though such beings are supposed to hold carnal weapons in supreme contempt. However, if the unwelcome visitants did really return, they conducted themselves in a quiet and respectable manner, the horrid sound being heard no more.

The day at length arrived when some of the wine was wanted for a festal gathering. The cask was visited, and a moment's glance showed a burglary of the most shameful kind. The bung had been gnawed through, and then, when the wine had sunk down to that level, the wood below was bored through. There was no mistaking the teeth-marks; no human tool would have left such peculiar cuttings on the perforated staves. Not a quart

of the wine remained ; and it was evident that the rats had actually got into the cask, and sipped the liquid to almost the last drop. The outcries had doubtless been caused by the swarms engaged in piercing the cask ; afterwards their enjoyment of such a rare treat kept the felonious epicureans quiet enough. Much wine was wasted by running out of the holes ; but this was probably licked up from the cellar floor by the eager toppers. The cask itself was immediately raised to the highest honors, being secured by Mr. Buckland, and placed in his museum as a memorial not only of rat ingenuity in combining for a common end, but of the wine-bibbing tastes of the animals.

Rats will also combine to attack their foes ; and have been known to drive off even dogs, when these were wanting in thoroughbred courage. The rats in the well known fable were not able to procure one of their number to volunteer in "belling the cat ;" but Mr. Rodwell mentions a case in which a fine cat was almost torn to pieces and killed by a concerted attack of these animals. Puss had long been famous as a rat-killer ; but one night a very large army of the foe must have suddenly sprung upon Grimalkin and overpowered the hero.—*Intelligence of Animals.*



A PROPOSED OUTRAGE ON THE ROYAL ARCH.



[CUMBERLAND CHAPTER, No. 1, has received a copy of the infamous circular referred to in the following article, copied from the "*Kentucky Freemason*." It was not honored with the slightest attention, but we saved it for the purpose of admiring the impudence of the author, and with some thought of sending a remonstrance to the Grand High Priest of Michigan. Our Brother of Kentucky has saved us the trouble, in his excellent article, which we append. We have no authority for saying so, but we suspect this letter of Mr. Smith explains the following circular of the Grand High Priest of Michigan :

{ OFFICE OF THE GRAND SECRETARY OF THE
 GRAND CHAPTER OF MICHIGAN,
 CENTREVILLE, MICH., July 16th, 1870.

To M. E. JNO. W. HUGHES, G. H. P. of the Grand Chapter of Tenn. :

M. E. Sir—I am directed by the M. E. G. H. P. of the G. Chapter of Mich., to inform you that CZAR JONES, P. G. H. P. of the G. Chapter of Mich., was, on the 6th inst., by Peninsular Chapter, No. 16, indefinitely suspended from the rights and privileges of R. A. Masonry.

Such suspension was founded on a charge for violating an Edict of the G. Chr. of Mich., passed Jan. 18th, A. D. 1864, against the circulation of Keys.

By order of M. E. CHARLES H. BROWN, G. H. P. of the G. Chapter of Mich.
 J. EASTMAN JOHNSON, *Grand Secretary*.

If the two have no connection, we have at least preserved a very admirable warning to any one who inclines to reply to Mr. Smith's edifying letter.]

The communication, which we give below, was sent to a Royal Arch Chapter in this State, and by resolution was sent, "without note or comment," to Grand Secretary, Companion Philip Swigert, and by him placed in our hands, with instructions to give the author a thrashing, which, after having stripped him before our readers, we propose to do :

"*Companions* : I am informed that many of you are seeking diligently to discover and bring to light the true old work and lectures which our fathers have set up for our guide. No good Mason will doubt the necessity of the perfect knowledge of the ancient work, and uniformity, not only in State Jurisdictions, but throughout the great family of American Royal Arch Masons. When all shall have obtained the *true work*, then and not till then, shall we attain uniformity, and all speak that universal language, so much desired. It is through the medium of our work and lectures, that the rich jewels of the Order are exemplified, in its sublime teachings. Our language would have been one and the same thing, had it not been for the caprice, love of change and variety, and variety of individuals. 'Remove not the ancient land-marks which thy fathers have set up.—Solomon.' Much mischief has been done by officers reducing the ritual to a level with their *own genius*. It will be admitted that the work and lectures of Webb, Hanmar, Ames, Fairman, Van Rensseler, Fowle, and Snow, and by them transmitted to Gleason, Cushman, Cross, Wadsworth, Barney and Enos, is the *true old work*. I am the associate of the latter, and am in possession of the same work, which upon examination will be found to have the ring of the true metal.

My *sun* being far in the *west*, and having been frequently solicited to leave this work behind me, I have consented. The work is very full, containing twenty-five thousand words in a *Mnemonic* cipher key, including the opening work and lectures in the Mark, Past, Most Excellent Masters, and Royal Arch Degrees, with instructions. On receipt of two dollars, and two P. O. stamps, the work will be sent by mail or express. I would be glad to send it free, but it has been of some expense, and I am unable to do so. In conclusion let me say, stick to the *ancient landmarks*, as the shipwrecked mariner sticks to the last plank, when night, and storm, and darkness closes around about him.

"May I hear from you.

"Fraternally yours,

A. SMITH.

"Address A. SMITH, P. O. Drawer 580, Detroit, Mich."

In this letter there is nothing less than a proposition to print the secret work of Capitular Masonry, and in doing that to violate the landmarks of the Order, and its solemn altar oath. Not only will the author of this cipher work be guilty of Masonic perjury if he *writes* in any character, known or unknown, any of the rites of our Institution, but every Mason who encourages by purchase, or uses said publication, will be *particeps criminis*.

The Grand High Priest of Michigan should arrest the publication of this Mnemonic work, at once, and severely reprimand the Companion, so lost to all sense of his obligation as to openly propose so gross an innovation upon Masonic propriety, honor, and usage. We take this occasion to warn any Chapter, or Companion, that may have received this incendiary communication, not to encourage by sympathy, use, or money, the dangerous document which A. Smith proposes to publish.

"*Remove not the ancient landmarks which thy fathers have set up.*" Now one of the landmarks is that no Mason shall write, engrave, stain, paint, or print, anything pertaining to the traditional work, upon anything moveable or immoveable. Here, A. Smith proposes to write and print and sell "*twenty-five thousand words*, in a Mnemonic cipher key, including the opening work and lectures on the Mark, Past, Most Excellent Masters, and Royal Arch Degrees, *with instructions.*" And this exposure, (for it amounts to nothing less,) he proposes for the consideration of two dollars and P. O. stamps "to send by mail or express." If a copy of said work should be stolen from the mail, or express, what would prevent a profane from getting possession of the work. The proposed method of transmitting the work endangers

it to a thousand contingencies that might lead to its public exposure.

A. Smith has no right to send this work to any one writing to him, and assuring him by letter, certificate, or seal, that he is a Royal Arch Companion. This is not legal information. He must see the man, and by due trial and strict examination assure himself that he is a Companion, or he must obtain the information from some one who has made this rigid scrutiny of his Masonic pretensions, or who has met him in open Royal Arch Chapter.

But even if A. Smith could meet each Royal Arch Mason desiring the work and secure the legal information requisite to the passage of any Masonic knowledge, and place the Mnemonic work in the hands of such a companion—he would not have any more right to furnish his cipher ritual than he has to send it in the manner proposed. He has no right to write it. All letters are arbitrary signs of ideas—the Arabic characters, as much as the more symmetrical letters of the Roman alphabet. Phonographic characters are as certainly signs of ideas as English words. Telegraphic ciphers adopted in the time of war, or for special secret business transactions, and the signs of naval signal corps, have all been subject to exposure, and enemies have frequently profited by getting possession of *the key*. This work is laid open to like contingencies, and should be “nipped in the bud,” by the strong hand of authority.

It is one of the ancient landmark glories that our work is transmitted from lip to ear, and some of it under a living Arch. Every Companion who has any just conception of the majesty in the thought of ages dead yet speaking through this faithful medium, will feel indignant at this proposed outrage upon the charm of antiquity and the grandest peculiarity of Masonry. Uniformity can be no fit compensation for the loss of this pleasing and preservative feature. The setting sun yields no photograph to the artist's polished plate. It never prints. It sinks grandly and silently to rest. Let A. Smith, whose “sun is far in the west,” imitate the King of Day.

We have sent advance proof-sheets of this protest to the Grand High Priest and Grand Secretary of Michigan, and to Brother Langridge, and we hope they will take instantaneous measures to defeat this proposed publication, which to us seems to be so flagrant a blow at ancient usage as to suggest that it must either be the conceit of an old man in his dotage, or the monomania of a lunatic, or the trick of an impostor. Certainly no sane true Ma-

son could write or publish such a book, and none could buy and employ it.

We have given a clear bugle-blast from the watch-tower upon which we are placed, to apprise the Craft of danger. "If the trumpet give an uncertain sound, who shall prepare for the battle?"—*Kentucky Freemason*.

MASONIC ORPHANS' HOME.

MEMPHIS, TENN., AUGUST 6, 1870.

Editors "Masonic Record"—

BRETHREN: Since my last report of donations made to the Endowment Fund of the "Masonic Orphans' Home," I have visited the following Counties and Lodges, and obtained the sums annexed, viz.:

OBION COUNTY.

Andrew Jackson Lodge, No. 147	\$ 500 00
Pleasant Hill " 357	—
Brother Isham Wallis, Senior Warden of Pleasant Hill Lodge, \$50 per year	500 00
Tyree Lodge, No. 278, had not received my notice. An impromptu Lodge was called, and subscribed, subject to ratification	500 00
Western Sun Lodge, No. 88 (at Troy)	1,000 00
Palestine " 296	450 00
Pearl " 200	500 00
Harmony " 184 (at Tiptonville, to be visited by Brother Enloe, of Troy.)	

Kenton Lodge, yet to be visited. I did not know there was a Lodge there.

DYER COUNTY.

Newbern Lodge, No. 285	\$1,000 00
Hess Lodge, No. 93, at Dyersburg, subject to ratification, the notice of my coming having been kept in a Brother's pocket, and the W. M. had not heard of it until my arrival	1,000 00
Ro Ellen Lodge, No. 410. A new Lodge. I did not know it was in existence.	
Chestnut Bluff Lodge, No. 368	500 00

Friendship Lodge, No. 251, did not assemble as a Lodge; the Bro. who took the notice out of the Post office, put it in his pocket, and forgot it until I arrived there. I met six or seven of the Brethren, talked with them on the subject, and left in the stage, the Junior Warden paying my fare to Bell's Station. I did not have time to stay with the good Brethren long enough to break bread with them.

MADISON COUNTY.

Mason Grove Lodge, No. 163, at Gadsden..... \$1,000 00

HAYWOOD COUNTY.

Forked Deer Lodge, No. 306, at Bell's Depot..... \$1,000 00

Haywood Lodge, No. 58, at Brownsville..... 2,000 00

And \$2 per member for all over one hundred.

Cageville Lodge, No. 164, in last report.

Brother J. F. Jones, of Cageville Lodge, omitted in last report.... 50 00

Dancyville Lodge, No. 165..... 1,500 00

Laneville Lodge, No. 224.....

There was not a quorum at the Lodge, but the few Brothers present proposed \$500, and I feel sure it will be given.

Woodville Lodge, No. 245..... 500 00

Brother A. S. Oldham..... 100 00

Ten Brothers, in the name of Brother Jacob Gingry..... 100 00

Staunton Lodge to be visited. I did not know there was a Lodge there.

LAUDERDALE COUNTY.

Ellen Lodge, No. 263, at Double Bridge..... \$ 500 00

Western Valley Lodge, No. 314. Twenty-two members; all present but three; \$3 per member..... 660 00

Fuller Lodge, No. 269, at Ripley..... 1,500 00

Ripley Lodge, No. 100, at Durhamville. Forty-five members; \$3 per member..... 1,350 00

Making the amount subscribed since my last report, Sixteen Thousand and Two Hundred and Ten Dollars.....\$16,210 00

Add from last report..... 41,000 00

Thus making the "Endowment Fund," from fifty-five Lodges, amount to.....\$57,210 00

Fulton Lodge, in Lauderdale, surrendered its charter; consequently, I did not visit it.

Messrs. Editors, it affords me pleasure to say that my trip among these Brethren has been one of great pleasure; so much so, that I did not feel the labor in my journey through Obion, Dyer, and Lauderdale Counties. I did not find it necessary to pay out one cent for expenses, and all the Lodges visited cheerfully furnished me conveyance from one to another. My entire

month's expenses will not exceed fifteen dollars. Thus you can judge of the spirit of Masons in West Tennessee, in favor of the "Home."

It would be wrong in me to make invidious distinctions, where all have done so well, and have been so kind to me personally; but I must be pardoned for speaking of my last Sabbath resting-place, in Lauderdale County, and the kind Brother with whom it was my good fortune to stay. I met the Brother, for the first time, as Senior Warden of Woodville Lodge, on Friday. At his invitation I went home with him at a late hour that night, and the next day he took me, in his buggy, to Ellen Lodge, and back to his home, where I remained until Monday. He then accompanied me to Ripley, and left me in charge of Companion J. Bun. Carson and his aged father. This kind Brother, A. S. Oldham, gave \$100 to the "Home." He is without family, but has a kind sister-in-law and niece, who do the honors of the house, in their department, and well do they ornament it. His farm has been magnificently improved—orchards, vineyard, princely gardens, promenades, shade-trees, native and exotic flowers, shrubbery, and, in fact, every thing that a highly cultivated taste could select. I do not now remember to have seen, in the State, a *home* so complete. His hospitality is on the same scale. I have met with hospitality as genuine, which I enjoyed with as much heartfelt gratitude, as his, from Brethren with far less ability, and none so much as where the Brother's wife prepared the feast.

The Sabbath previously was spent at Dyer Station, where I arrived on Saturday night, to pay a promised visit to the Brethren. You may remember that this is the place where the Brethren coerced me to make my first speech about the "Home" in public, which resulted in individual donations amounting to \$1,025. While spending an hour or two with them, at Sabbath School, the same Brother, Major Davidson, now W. M., again called upon me for a speech, which call was echoed by the whole school. There being no way to avoid it, except by positively refusing, which I could not well do, I made my first impromptu address.

I met Brother Jacob Gingry, so long known to the members of Grand Lodge and Brethren, at his home in Ripley, Lauderdale County. He is a member of Woodville Lodge; his age is 71 years; he walks three or four miles to his Lodge, and, I believe, a still greater distance to attend the Chapter meetings at Ripley. He says, as his family generally attain the age of 80 to 90 years, he will live to see the "Home" in West Tennessee blooming with the rose. It was one of the great pleasures of my trip to see the

aged Brother, and to see ten of the members of his Lodge subscribe \$100 to the Barton Club, in the name of Brother Gingry, as a compliment for his past Masonic services. They have long since given him a life-membership in the Lodge, free from dues.

T. A. THOMAS, *Agent, and Special D. G. M.*

NEW BOOKS.

THE exciting nature of the news hourly arriving from Europe, of a war between two mighty nations, renders every scrap of information respecting the history and *personnel* of the parties engaged, a matter of the highest interest. On this account, no book of the day will be more greedily devoured than the admirable translation of "*Hesekiel's Private and Political Life of Bismark,*" by *Kenneth McKenzie*, (New York: Harper & Brothers). This book is written with care and interest, and inspired by the warmest enthusiasm for its subject. Beginning, as every German biography seems bound to do, with an account of his grand-parents, it brings us down to the days of the Minister-President and Count, in 1870. Indeed, the ancestry portion of the work is somewhat too prolix, but this is made amends for by the exceeding interest of the succeeding chapters—the boy's early years, his college career, where he was what we would call "a broth of a boy," and his political training, up to the crisis of 1862. Here the real work of the man's life begins; he assumes the helm of State, carries it triumphantly through the storm of 1866, and is left at his home in Varzin, brooding over the plans, the upshot of which are yet in the womb of the future. "Who can tell what a day may bring forth?" As we write, the news has come flashing over the wires that Bismark's mighty rival is dead—dead amidst the mighty commotion which convulses his country from its centre to its frontiers. We hope Hesekiel may live to write another chapter to his valuable book, and that we may live to read an explanation of all the turmoil by which the political horizon is disturbed.

Dr. J. W. Draper has published the third volume, completing the work, of his "*History of the American Civil War*," (New York: Harper Brothers,) which, treating the subject in a philosophical, not a partisan spirit, and from a scientific point of view, will be an invaluable aid to those who desire to form an impartial opinion of the causes and events of our great national struggle. As to the conduct of the war, he considers it in its legislative, as well as its military aspect, giving a clear and general view of the whole movement. Having had access to very rare and valuable sources of information, he is able to furnish his readers much that is new. His research and erudition are astonishingly great; without any literary charlatanry, he astonishes us by the amount, but still more by the accuracy, of his learning. His style, too, is very interesting—nervous, clear, and yet harmonious and flowing. He is free from violence, and, apparently, from prejudice. Among the histories of the war yet published, Dr. Draper's stands undoubtedly first.

Many of our readers remember J. McGregor, who, in his little canoe, or "dug-out," the "Rob Roy," made such surprising voyages alone through the rivers and lakes of the Baltic, Central Europe, and the British Channel, and wrote such capital works, descriptive of his adventures and the places he saw in his wanderings. They will be pleased to hear of a new book, and a fresh series of wanderings, by the same undaunted traveller. And this time his tour is one of greater interest than ever. He styles it "*The Rob Roy on the Jordan, Nile, Red Sea, Gennesaret, &c.*," (New York: Harper Brothers,) and in a large book, without a dry page, describes every sea, lake and stream, in Egypt and Palestine, and neighboring portions of Syria, beginning with the new Suez canal, and ending at Acre. His style is manly; the places he visits are the most interesting in the world, and his mode of becoming acquainted with them has the charm of novelty and the spice of danger.

W. Hepworth Dixon, the author of "New America" and other famous books, has added another to the store, by publishing "*Free Russia*," (New York: Harper Brothers). This is the result of two years of travel, just completed, which carried him from the Polar Sea to the Ural Mountains, from the mouth of the Vistula to the straits of Yeni Kale, including visits to the four holy shrines of Solovetsk, Pechersk, St. George, and Troitsa. His object is to paint the living people, so he has much to say about beggars, monks, and parish priests; about village justice

and patriarchal life; about beggars' tramps and sectaries; about Kozaks, Kalmuks, and Kirghiz; about burgher rights and the division of land; about students' revolts and soldiers' grievances; in short, about the human forces which underlie and shape the external politics of our time. Interesting to perfection, and were it not for the doubt expressed as to the accuracy of his facts, by some reviewers, we would incline to think this the best book of the excellent author.

Prominent among the new imaginative books of the month are two which every one will read and be fascinated with, excited over, and more than charmed with. They are Wilkie Collins' "*Man and Wife*," and Charles Reade's "*Put Yourself in His Place*." These are as well written and interesting as novels can be. Sensational, it is doubtless true, but excellent in morality, and both strong in the cause of a grand principle. Wilkie aims at the correction of the Scotch law with regard to marriages, and the removal of some of the inconsistencies which are frequently bringing parties in scrapes of a very serious nature. It is also an attack on the present tendency in England to pay too much attention to muscular training, and the manly sports, to the neglect of the higher cultivation of the mind, the intellect, and the affections. Although we believe he carries his argument farther than the facts will allow, yet the danger produced by the abuse is very great, and the lesson is a salutary and a necessary one. Charles Reade, in his usual charming style, with powerful blows attacks the Patent Office, and the Trades' Unions, which he shows to be institutions of the most baneful character to England, as at present organized. We wish he would point out some clear way of doing better. This is, without doubt, the best work of the author. It is free from the slightest taint of immorality—no bigamy, no poisoning; but it contains some of the finest specimens of exciting description we have ever read. Both these works are published by Harper Brothers, of New York, and, with all the books we have mentioned, are to be had at the excellent bookstore of W. T. Berry & Co., Public Square, Nashville.

SONS OF TEMPERANCE.

THE Twenty-sixth Annual Session of the National Division, Sons of Temperance of North America, was held in the city of Newark, New Jersey, commencing Wednesday, June 22nd. The Grand Divisions represented at this session are as follows:

Maine..... Representatives. 15	Illinois 21
Massachusetts 37	Missouri 17
New Hampshire 16	Wisconsin 10
Rhode Island 14	California 12
Connecticut 27	Kansas.. 9
Vermont 3	Virginia 10
Eastern New York 39	West Virginia 6
Western New York..... 13	Florida..... 5
New Jersey 27	Louisiana 5
Maryland 15	Minnesota 2
Pennsylvania..... 38	District of Columbia 13
Ohio..... 34	Quebec..... 18
Delaware..... 23	Ontario 19
Indiana 12	Prince Edward's Island..... 22
Tennessee 29	Nova Scotia 25
Kentucky 12	New Brunswick..... 24

Total, 570.

Officers present: R. M. Foust, M. W. P., Pennsylvania; Pethuel Mason, M. W. A., New Jersey; Samuel W. Hodges, M. W. S., Massachusetts; Rev. A. M. Palmer, M. W. Chap., New Jersey; F. D. Bradley, M. W. Con., District of Columbia; Thomas A. Carruth, M. W. Sent., Florida.

A grand reception was given by the Grand Division of New Jersey. Reports are favorable from most of the Jurisdictions.

The following officers were elected for the ensuing year:

Stephen B. Ransom, of New Jersey, M. W. P.
 F. M. Bradley, of District of Columbia, M. W. A.
 Samuel W. Hodges, of Massachusetts, M. W. S.
 O. D. Wetmore, of New Brunswick, M. W. T.
 Rev. J. C. Stoughton, of Illinois, M. W. C
 J. Spencer Williams, of Rhode Island, M. W. Con.
 William E. Dale, of Florida, M. W. Sent.

A splendid excursion was had to Spring Hill Grove, on the Hudson, touching at New York City.

Public meetings were held, and speeches made by representative men of the Order in the country.

The next annual session will be held in Boston.

The session was a success, a gathering of earnest men, who mean business; a waking up of the Old Guard.—*Exchange.*

A WORD TO FATHERS.

WE have read a story of a little boy, who, when he wanted a new suit of clothes, begged his mother to ask his father if he might have it. The mother suggested that the boy might ask for himself. "I would," said the boy, "but I don't feel well enough acquainted with him." There is a sharp reproof to the father in the reply of his son. Many a father keeps his children so at a distance from him, that they never feel confidentially acquainted with him. They feel that he is a sort of monarch in the family. They feel no familiarity with him. They fear and respect him, and even love him some, for children can not help loving some, everybody about them, but they seldom get near enough to him to feel intimate with him. They seldom go to him with their little wants and trials. They approach him through the mother. They tell her everything. They have a highway to her heart on which they go in and out with perfect freedom. In this keeping-off-plan fathers are to blame. Children should not be held off. Let them come near. Let them be as intimate with the father as the mother. Let their little hearts be freely opened. It is wicked to freeze up the love-fountains of little ones' hearts. Fathers do them an injury by living with them as strangers. This drives many a child away from home for the sympathy his heart craves, and often into improper society. It nurses discontents and distrusts, which many a child does not out-grow in his life-time. Open your hearts and your arms, oh, fathers; be free with your children; ask for their wants and trials; play with them; be fathers to them truly, and then they will not need a mediator between themselves and you.—*Masonic Mirror.*

THE TIFF AND THE MIFF.

His brow was bent ; he hissed, "BY GAD !"
Indeed, he was tremendous mad !

Her face was flushed, her heart on fire.
'Twas conflagration to come nigh her !

He lit a cigar, and commenc-ed to smoke,
Which caused her to cry and made her to choke.

A bottle of camphor then she siezed,
And snuffed it up her nose, and sneezed.

He puffed and puffed, she smelt and smelt,
O ! nobody knew how bad they felt !

"BRUTE !" was the surcease of her snuffs.
"FLIRT !" interlarded all his puffs.

She stared at him, he glared at her ;
She wouldn't budge, he wouldn't stir.

Puff, puff, puff, puff, puff, puff, puff, puff.
Snuff, snuff, snuff, snuff, snuff, snuff, snuff, snuff.

They puffed and snuffed for hours and hours,
Till lost were puff and snuffing powers.

He dropped his eyes, because he could ;
She threw up hers, because she would.

Between the two, 'twas nip and tuck,
And who would win, would be mere luck.

She hove a sigh—he hove one, too ;
And both felt better when they got through.

"CRUEL !" she sobbed, with fainting snuff.
"HEARTLESS !" he gasped, with feeble puff.

He stroked his knees ; she tapped her toes ;
Then swiftly right up to their feet they rose.

He sidled that way, she sidled this,
And when they "done" sidled, they swapped a kiss.

"Sweet Nance !" said he ; said she, "Dear Jim !"
And he hugged her, and Nance hugged him.

"How silly of you !" they cried in a breath ;
And then hugged each other almost to death.

OUR HUMBLE FRIENDS.

KINDNESS to animals shows an amiable disposition, and correct principles. The inferior creation were given for our use, but not for our abuse or cruelty. Many of them add greatly to the comfort of domestic life, and also display qualities deserving of regard. The noble properties of the dog, the horse, and the "half-reasoning elephant," have long been known and praised. But among the lower grades of animals, especially if they receive kind treatment, traits of character are often discovered that surprise or delight us.

Cats, so frequently the object of neglect or barbarity, are more sagacious than is generally supposed. The mother of four young kittens missed one of her nurslings, and diligently searched the house to find it. Then she commenced calling upon the neighbors, gliding from room to room, and looking under sofas and beds with a troubled air. At length she found it in a family in the vicinity, where it had been given by her mistress. Taking it in her mouth, she brought it home and bestowed on it her nursing cares and maternal caresses for a few weeks, then carried it back to the same neighbor, and left it in the same spot where she found it. It would seem as if she wished to testify her approbation of the new home selected for her child, and desired only to nurture it until it should be old enough to fill it properly.

A cat who had repeatedly had kittens taken from her and drowned immediately after their birth, went to a barn belonging to the family, quite a long distance from the house. She so judiciously divided her time, as to obtain her meals at home and attend to her nursery abroad. At length she entered the kitchen, followed by four of her offspring well-grown, all mewing in chorus.

Had she foresight enough to conclude that if she could protect them until they reached a more mature age they would escape the fate of their unfortunate kindred?

A little girl once sat reading with a large favorite cat in her lap. She was gently stroking it, while it purred loudly to express its joy. She invited a person who was near to feel its furry softness. Reluctant to be interrupted in an industrious occupation

that required the use of both hands, the person did not immediately comply, but at length touched the head so abruptly that the cat supposed itself to have been struck. Resenting the indignity, it ceased its song, and continued alternately rolling and closing its eyes, yet secretly watching, until both the busy hands had resumed their employment; then, stretching forth a broad, black velvet paw, it inflicted on the back of one of them a quick stroke, and jumping down, concealed itself beneath the chair of its patron. There seemed in this simple action a nice adaptation of means to ends; a prudent waiting, until the retaliation that was meditated could be conveniently indulged, and a prompt flight from the evil that might ensue.

The race of rats is usually considered remarkable only for voraciousness, or for ingenious and mischievous inventions to gratification of appetite. A vessel that had been much infested by them, was, when in port, fumigated with brimstone, to expel them. Escaping in great numbers, they were dispatched by people stationed for that purpose. Amid the flying victim, a group was observed to approach slowly, upon a board placed between the vessel and the shore. One of these animals held in his mouth a stick, the extremities of which were held by two other, who carefully led him. It was discovered that he was blind. The executioners suffered them to live. It was not in the heart of man to scorn such an example.

Another of our ships, while in a foreign port, took similar measures to free itself from those troublesome inmates. Amid the throngs that fled from the suffocating smoke to slaughtering foes, one was seen moving laboriously as if over-burdened. Climbing over the bodies of his dead companions, he bore upon his back another, so old as to be unable to walk. Like Æneas escaping from the flames of Troy, perhaps it was an aged father that he thus carried upon his shoulders. Whether it was filial piety, or respect for age, his noble conduct, as in the previous instance, saved his life and that of his venerable friend.

Sheep are admired for their innocence and meekness, more than for strong demonstrations of character. Yet the owner of a flock was once surprised by seeing one of his fleecy people rushing to and fro beneath his window, in great agitation and alarm. Following her to the pasture, where she eagerly led the way, he found a fierce dog tearing the sheep. Having put him to flight, he turned in search of the messenger, and found her in a close thicket, where she had carefully hidden her own little lamb, ere she fled to apprise the master of their danger. This strangely in-

telligent animal was permitted to live to the utmost limit of longevity allotted to her race.

The instinct of the beaver approaches the bounds of reason. Their dexterity in constructing habitations, and rearing mounds to repel the watery element, surpasses that of all other animals. A gentleman, who resided where they abound, wished to ascertain whether this was inherent, or the effect of imitation. He took, therefore, to his house, an infant beaver, ere its eyes were opened. It was an inmate of his kitchen, where one day, from a leaky pail, a small stream of water oozed out upon the floor. Out ran the little beaver, and collected sticks and clay, with which it built a dam to stop the passage of the tiny brook.

An Indian, going out to shoot beavers, saw a large one felling a lofty tree. Ere he gave the finishing strokes, he ascended a neighboring hill, throwing his head about, and taking deep draughts of air. The Indian, who steadfastly regarded him, supposed that he was taking an observation of which way the wind blew, as when he made his last effort on the tree he made use of his knowledge to shelter himself from injury at its fall. He then measured the trunk into equal lengths for the height of the house he was to build, and loading his broad tail with wet clay, made a mark at each division. Uttering a peculiar cry, three little beavers appeared at their father's call, and began to gnaw assunder the wood at the places which he had designated.

"When I saw this," said the Indian, "I turned away. Could I harm such a creature? No! He was to me as a brother."

Among the insect tribe the ant sustains a good character for foresight and industry, having been cited by the wise monarch of Israel as an example and reproof to the sluggard.

When Dr. Franklin was on his embassy in France, soon after the American revolution, he one morning sat musing over his solitary breakfast, and perceived a legion of large black ants taking possession of the sugar-bowl. His philosophic mind being over ready for experiments, he caused it to be suspended from the ceiling by a string. They returned. The sweet food was above their reach. It was worth an effort to regain it. One placed himself in a perpendicular position, and another mounted upon his shoulders. Others ascended the same scaffolding, each stretching to his utmost altitude. Down fell the line. Yet it was again, and again renewed. Then the Bable-builders disappeared. Had they given up the siege? No. They had only changed their mode of attack. Soon they were seen traversing the ceiling, and precipitating themselves upon the coveted spoil, by the string

that sustained it. Here was somewhat of the same boldness and perseverance that led Hannibal across the Alps, to pour his soldiers down upon astonished Italy.

Thus the spider that sought so many times to fasten its frail thread, and at length succeeded, gave a profitable lesson to King Robert, the Bruce, when he ruminated in discouragement and despair on his failing enterprise.

Parrots are generally considered as senseless repeaters of sounds and words, that convey neither sentiment nor feeling. Now and then, there seems some variation from this rule. A parrot who had been reared by kindness, selected as his prime favorite the youngest child in the family. By every means in his power he expressed his preference. The little girl was seized with a severe sickness. He missed her in her accustomed haunts, and turning his head quickly from side to side, called loudly for her.

At length, the fair form, stretched in its coffin, met his view. In wild and mournful tones, he continued to utter her name. He was removed far from her room, but the shrill echo of his voice was still heard amid the funeral obsequies, pronouncing with frantic grief the name of his lost Mary. Ever afterwards, when the sound of the tolling bell met his ear, the fountains of memory were troubled, and the cry of "Mary! Mary!" mingled with the mournful knell, till it ceased.

Since so many interesting properties are discovered in the inferior creation, where, perhaps, we least expected them, it is well to search for such traits of character as deserve our regard, and consider them as humble friends, that we may better do our duty to them, and please Him who has entrusted them to our protection.—*Selected.*

OLD THOMAS FULLER tells us of writers and speakers in his day, two hundred years ago, who carefully cultivated solemnity of manner, and, "for fear their orations should giggle, will not let them smile." Dr. Thomas Brown, of our day, intimates that writers are wanting in seriousness. He says: "It is too much the way with all of us, now a-days, to be for ever joking."

TRIBUTE OF RESPECT TO THE ILL. JAMES PENN, 33°.

CONSISTORY S. P. R. S. FOR WEST TENNESSEE, A. A. S. R.,
AT ITS GRAND EAST, IN THE CITY OF MEMPHIS,
August 2nd, 1870.

"Spes Mea in Deo Est."

THE voice of the MASTER has again been heard by the Craft, summoning laborers from the Temple here to the *Great Eternal Temple* where HE presides. For a moment the voice of the working tools is hushed. Our Illustrious Brother, JAMES PENN, has answered the summons and gone from us. None of the Masters amongst us more loved could have gone; none whose acquirements and accomplishments, as a Master Builder, better fit him for a shining light before the GREAT I AM. His going has left vacant and desolate many places which he has filled on earth over which our hearts to-day mourn and cry in grief:

It is therefore Resolved, by this Consistory, that, whilst we mourn his absence; whilst we mourn over the loss of our Illustrious and honored Brother; whilst our hearts feel sad to look into the many places of labor and honor which he has filled for many years, and never unworthily or unskillfully; whilst we grieve to know that he will be with us here again "no more forever," and whilst we participate in the anguish of the hearts near and dear to him, yet this grief is not without comfort; for we know he has gone to our GREAT MASTER and FATHER, who ever deals gently and in loving kindness with his children.

For the future of our illustrious brother there be no cry of anguish, no groan of sorrow. He played his part in the loves, the labors and busy cares of life, as a MAN OF GOD'S own stamping. He leaves a character worthy of emulation. Full of years, he has gone to sleep with all of earth. He now sits in the Temple with the GREAT MASTER, who has said to him, "Well done, thou good and faithful servant; thou bringest with thee work fit for the Temple."

As a Brother, we loved him. As a Master, we honored him.

As a friend, generous and true, we admired him. The Brother, the Master, and the Friend, are taken from us, to our loss, to his gain. We can but say, "Great Master! Thy will be done!! so mote it be!"

The greatest sympathy of the members of this Consistory are respectfully tendered to the family of our departed brother. Be ye not sorrowful; the gentle and faithful Master has gone before to make the more pleasant our welcome into the Grand Lodge above.

C. W. ADAMS, 33°,
J. J. WORSHAM, 33°, } Committee.
F. F. BOWEN, 33°, }

WASHINGTON'S INITIATION.

THE following, concerning the initiation of the Father of his Country in Masonry, is from the records of Fredericksburg Lodge, No. 4, F. & A. Masons, of Fredericksburg, Va., and will no doubt be interesting to our readers. It was copied by Brother Pomeroy, and published in the N. Y. *Democrat*, from which we copy.

"5752. November 6. Received from Mr. George Washington for his entrance £2 3d."

"5753. 3d March, George Washington Passed Fellow Craft.

Eleven visiting brothers from other Lodges, were in attendance.

5753. 4th August, which day the Lodge being assembled—present: R. W. Daniel Campbell; J. Neilson, S. W.; Ro. Halkerson J. W.; George Washington, James Strachan, Alexander Woodson, Sec. *pro tem*.; Thomas Robertson, Mm. McWilliams, Treasurer. Transactions of the evening are:

"George Washington, raised Master Mason; Thomas James, entered an Apprentice."

The Bible of this old and venerable Lodge, on which George Washington was covenanted, was, during the invasion of the State during the late war, nearly destroyed. The hall was visited by men

in the garb of soldiers, the properties of the Lodge scattered, and the Bible torn nearly to pieces. Scrap by scrap the same was recovered, taken to Richmond, and there received the careful attention of a Masonic bookbinder, who restored it somewhat to its original shape; and thus has a Masonic relic, valuable to the American people, whether Masons or otherwise, been placed in an exhibitable shape to such as make a visit to Fredericksburg Lodge, their Masonic Mecca.

On the fly-leaf of the Bible is the following beautiful opening prayer:

"Oh, God, Divine Architect of the Universe, we bow with gratitude to Thy Omnipotence. We acknowledge Thee as the Creator and Preserver of all things. We thank Thee for the daily blessings conferred on us, and humbly pray Thou mayest assist us in all our undertakings. More particularly, oh God, we crave Thy presence at this meeting. Do Thou preside over us in the spirit of Peace, Love, and Charity, and to Thy Holy name be power and dominion forever. Amen."

WHAT "THE RECORD" IS THOUGHT OF IN ENGLAND.

Our friend the Editor of the "*Universal Masonic Calendar*," published in London and Glasgow, writes:

"I also receive the 'RECORD' regularly, for which many thanks! It is in no spirit of flattery, but in honest conviction, that I say the 'RECORD' is eminently deserving of success, being, in every respect, the best Masonic periodical I have ever seen. Its original articles, written with both the power of knowledge and the grace of cultivation, and breathing the pure spirit of Masonry; its selections, made with care, taste, and judgment, compare very favorably with the dreary emanations of ignorance and unbrotherly feeling, combined with twaddle and gush, which characterize too many of such publications, both at home and abroad."

The London "*Freemason*" says: "The 'MASONIC RECORD' is an excellent monthly magazine, published at Nashville, whose *Tidings from the Craft* is a most valuable summary of Masonic news throughout the world."

WATER-HEALTH-GIVING WATER.

ON a certain occasion one Paul Denton, a Methodist preacher in Texas, advertised a barbecue with better liquor than is usually furnished. When the people assembled, a desperado in the crowd cried out, "Mr. Paul Denton, your reverence has lied. You promised not only a good barbecue, but better liquor. Where's the liquor?"

"There!" answered the missionary, in tones of thunder, and pointing his long bony fingers at the matchless double spring, gushing up in two columns, with a sound like a shout of joy, from the bosom of the earth. "There!" he repeated, with a look as terrible as lightning, while his enemy actually trembled at his feet, "There is the liquor which God, the Eternal, brews for all His children!"

"Not in the simmering still, over fires choked with poisonous gases, and surrounded with the stench of sickening odor and corruption, does your Father in heaven prepare the precious essence of life—pure cold water. But in the glade and grassy dell, where the red deer wanders and the child loves to play, there God brews it; and down, low down in the deepest valleys, where the fountains murmur, and the rills sing; and high up in the mountain tops, where the naked granite glitters like the gold in the sun, where the storm clouds brood and the summer storms crash; and out on the wide, wide sea, where the hurricane howls music, and the big waves roll the chorus, sweeping the march of God—there He brews it—beverage of life, health giving water. And everywhere it is a thing of beauty; gleaming on the dew drop, singing in the summer rain, shining in the ice-gems till they seemed turned to living jewels; spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract, sleeping in the glacier, dancing in the hail shower, folding its bright curtains softly around the wintry world; and weaving the many colored iris, that seraph's zone of air, whose warp is the raindrops of the earth, and checkered over with celestial flowers, the mystic hand of refraction—that blessed life-water; no poison bubbles on its brink; its foam brings no madness and murder; no blood stains its liquid glass; pale widows and starv-

ing children weep not burning tears in its depths! Speak out, my friends, would you exchange it for the demon's drink, alcohol?"

A shout, like the roar of the tempest, answered "No!"

This most beautiful of all descriptions of water has for many years formed the chief beauty of Gough's Temperance Lectures, the lecturer giving it as original.

ANECDOTE OF DR. TROUSSEAU.

The death of Dr. Trousseau, the famous Paris physician, has revived many interesting anecdotes of his early days. When but fourteen he was attending a course of lectures on magnetism, given in a small country village, where it happened that Dr. Britonneau was recruiting his health. A workman, whose sight had been seriously injured by a splinter of iron having entered his eye, was attended by the doctor, who, with all his skill, utterly failed in extracting the small fragment imbedded in a mass of inflamed flesh. The boy Trousseau heard of the case, and returning from a lecture on the power of the magnet, asked leave to try its success. As the experiment could not produce pain, leave was granted, and in a few seconds the future "prince de la science," showed the iron splinter attached to the end of his magnet. Dr. Britonneau, struck by the boy's intelligent application of the facts revealed to him in the lecture, adopted him as his pupil, with what result we all know. During the last few months, Dr. Trousseau pointed out daily to his class of hospital students the progress of the disease which carried him off, and a few days before his death inspected the tomb he had ordered to be erected for himself. He said the masons had done their work well; and after paying them, drove to an undertaker's, where he arranged as to his funeral, settling the amount it was to cost, remarking, as he did so, that relations were usually overcharged, and he was determined his family should only pay what was right.

LATEST FROM PRUSSIA!!

THE Grand Lodge of Three Globes has entered into closest relations, and exchanged Representatives, with the Grand Lodge of Tennessee. The R. W. Brother August Schroeder has been appointed our Representative in Berlin, and R. W. Brother Blackie as the Representative of Prussia here.

LATEST FROM IRELAND!!!

WE have a letter from Brother Wilson, of July 30th, in which he says, "A man was hanged here yesterday, and, in the act, his head was snapped off his body!"

OZONE.—In a paper addressed to the French Academy of Sciences, M. Dubrunfaut states that, according to his experiments, there does not exist such a thing as gas in a state of perfect dryness, only it is very difficult to prove this proposition, science having completely exhausted its methods of desiccation, so that it is only by indirect means the assertion can be justified. The question is of some importance, inasmuch as the impurities contained in hydrogen, nitrogen, and oxygen, may be the material cause of the multiple spectra of these gases. The nature of ozone has been variously interpreted by Schœnbein and the various chemists who, after him, engaged in the study of that mysterious body. After announcing it as being a simple substance, not unlike chlorine, Schœnbein considered it successively as a compound of nitrogen, then as an oxide of hydrogen, and latterly he adopted the hypothesis which the remarkable labors of Marignac, Fremy, Becquerel, and others seemed to warrant—viz., that ozone was an allotropic state of oxygen, or, in other words, that body electrified. Mr. Andrew and Mr. Tait have shown that the density of ozone is fifty times that of oxygen. Now, M. Dubrunfaut particularly points to the circumstance that the opinion, according to which ozone was oxygen in a peculiar state, only gained ground on the strength of the supposition that the latter gas had been used in a state of complete dryness. But if, as our author maintains, it is impossible to produce such a state, or even oxygen free from nitrogen then evidently the above hypothesis falls to the ground; and in that case the nature of ozone might again be admitted to be that of a compound of nitrogen. M. Dubrunfaut then alludes to M. Fremy's discovery of a new ozotised body we mentioned recently, and finds that it gives additional weight to his views.—*Galvani*.

THE MASONIC RECORD:

A MONTHLY MAGAZINE.

Vol. IV.

NASHVILLE, OCTOBER, 1870.

No. 4.

HISTORICAL MEMORANDA.

CUMBERLAND LODGE No. 8, NASHVILLE, TENNESSEE.

ANSON NELSON.

THE meetings in the months of January and February, 1841, were occupied principally in dealing with three or four brethren for unmasonic conduct. Two were expelled, and two reprimanded.

The Lodge was convened on the afternoon of the 2nd of March, to make arrangements for attending the funeral of Brother Moses Stevens, Past Master of the Lodge. Accordingly, the Lodge met at one o'clock the next day, there being sixty members present, and formed a procession, "which proceeded to the late residence of the deceased, and conveyed his remains to the Presbyterian Church; and after the funeral sermon was delivered, repaired to the place of interment. The body was deposited with the solemnities of the Order, under the direction of M. W. George Wilson, Grand Master of the Grand Lodge of Tennessee, and the V. W. Brother J. Thomas Wheat, Grand Chaplain." The procession then returned to the Hall, where Brother J. F. Gibson offered the following resolution, which was adopted:

"Resolved, That in token of respect to our deceased brother,

Moses Stevens, the members of this Lodge wear the usual badge of mourning thirty days; those of the Royal Arch Degree attaching the red badge to the usual badge of blue color."

At a called meeting in April, we notice that an account for \$43 was allowed for printing Brother J. T. Wheat's sermon. We have no copy of this sermon.

At the stated meeting in May, Wilkins F. Tannehill presented to the Lodge a handsomely bound copy of "*Tannehill's Manual*," and, on motion of Brother Jesse Thomas, the following resolution was adopted:

"*Resolved*, That the thanks of this Lodge be respectfully tendered to Wilkins F. Tannehill, Esq., for his kindness in presenting this Lodge a copy of the '*Masonic Manual*,' written by his father."

At the anniversary meeting in June, the following elected and appointed officers were duly installed:

Williamson H. Horn, Worshipful Master.

Powhatan W. Maxey, Senior Warden.

Jesse Thomas, Junior Warden.

N. S. Anderson, Secretary.

Andrew Anderson, Treasurer.

Ira A. Stout, Senior Deacon.

John M. Adams, Junior Deacon.

M. E. Degrove, Tyler.

Edward B. Bigley and Beverley Washington received the third degree on the 22nd of July.

At the stated meeting in August, the death of Brother John Adams was announced. He died at Clarksville, on the 20th of August, and a committee was appointed to confer with his family as to the time of his funeral. He was buried with Masonic honors, and the Lodge-room was draped in mourning.

At the stated meeting, September 18th, Brother Wilkins Tannehill having removed from Louisville to Nashville, was received as a member.

At the same meeting, the death of Brother Newton Cannon, formerly Governor of Tennessee, was announced, and the following resolutions were adopted:

"*Resolved*, That the members of this Lodge have heard, with deep regret, of the death of their esteemed brother, Newton Cannon, and respectfully tender to the family of the deceased their heartfelt condolence at this melancholy dispensation of Providence.

"Resolved, That the members of this Lodge wear the usual mourning thirty days, as a testimony of their respect for his memory.

"Resolved, That a copy of the above be signed by the Worshipful Master and Secretary, and furnished the family of the deceased."

Brothers John S. Dashiell, Jesse Thomas, and John M. Seabury, were appointed a committee to wait on the family of the deceased, and ascertain their wishes in relation to the funeral, &c.

The committee reported at a called meeting on the 22nd of September, that Mrs. Cannon would acquiesce in any arrangements the Lodge may think proper to adopt; requesting them, however, to indulge her in the selection of the Rev. A. L. P. Green to preach the funeral sermon; the time selected being the 3rd of October.

The Secretary was directed to give notice of the obsequies in the three political papers of the city, and to request the Lodges at Springfield, Franklin, Gallatin, Columbia, and Clarksville, to attend.

A committee was appointed to notify Mrs. Cannon that the Lodge cheerfully acquiesces in the selection of Rev. A. L. P. Green to preach the funeral sermon.

It was resolved, on the motion of Brother A. A. Adams, that the members of the Legislature be invited, through the public prints, to join the procession.

On the 3rd of October, the funeral of the late Brother Cannon took place. An unusually large procession was in attendance. The Rev. Dr. Green pronounced the funeral oration, at the Methodist Church.

At a called meeting, on the 25th of November, Brothers Henry Compton, P. W. Maxey, John S. Dashiell, Jesse Thomas, and W. Anderson, were appointed a committee to receive the remains of Brother John Adams, from Clarksville, to be re-interred at Nashville.

At the stated meeting in December, Brothers John S. Dashiell, Thomas Shields, M. Hamilton, and P. W. Maxey, were appointed a committee of conference in relation to laying the corner-stone of the monument erected by the Grand Lodge of Tennessee, in memory of our late brother, Moses Stevens.

Brothers John K. Rayburn and William Carpenter asked and obtained leave to withdraw from membership.

Thomas B. Coleman was raised to the sublime degree of Master Mason, on the 23rd of December.

The Committee previously appointed on the subject of laying a corner-stone for Brother Moses Stevens' monument, reported that they had conferred with Brother Tannehill, who expressed his readiness to attend on the 27th instant, and deliver an address. The Lodge resolved to attend in procession, and a committee was appointed to make suitable arrangements. The committee was instructed to procure an engraved plate to deposit in the corner-stone, under the supervision of the Grand Master of the State.

At the anniversary meeting, on the 27th, the following officer were duly installed for the ensuing six months:

Williamson H. Horn, Worshipful Master.

John N. Todd, Senior Warden.

John M. Seabury, Junior Warden.

Andrew Anderson, Treasurer.

Jesse Thomas, Secretary.

John S. Dashiell, Senior Deacon.

William Anderson, Junior Deacon.

M. E. Degrove, Tyler.

Brothers Andrew Anderson, John S. Dashiell, and Thomas Shields, were appointed a Building Committee.

Brother B. Washington withdrew from membership, and the Secretary was ordered to furnish him with a diploma.

At the stated meeting in January, 1842, Brothers A. A. Adams, Joseph Norvell, and John N. Todd, were appointed a committee to alter, revise, and amend the by-laws, for the consideration of the Lodge.

At a called meeting on the 21st of January, the Lodge attended the funeral of Brother G. S. Smith, and resolved to wear the usual badge of mourning.

At a called meeting, on the 19th of February, the Lodge was convened for the purpose of attending the funeral of Brother James Hensley, which took place from the residence of Brother Meritt S. Pilcher, where the funeral sermon was delivered by Brother R. B. C. Howell.

At a meeting on the 22nd of February, Rev. Edward C. Slater received the third degree.

The establishment of a Lodge at Lebanon was recommended at a called meeting on the 30th of March, 1842. The petition to the Grand Lodge was signed by the following brethren: William Moss, William L. Sybert, John W. White, George H. Ballard, Robert Hallum, L. W. White, William L. Martin, and Edward C. Slater.

The Committee previously appointed to alter and revise the by-laws, suggested several alterations at a meeting held on the 20th of April, which, after discussion, were adopted, and a committee appointed to have the same printed.

At a meeting on the 27th of April, M. J. Green received the third degree, and Henry L. Schluter received the same degree on the 27th of May.

The Lodge attended the funeral of Brother Martin on the 29th of May. The minutes do not give Brother Martin's first name, nor the name of the officiating minister, if any.

W. J. Nowlin was duly raised, at a called meeting on the 20th of June, and George D. Crosthwaite on the 21st.

At the anniversary meeting, in June, the following officers were duly installed :

John M. Seabury, Worshipful Master.

Joseph F. Gibson, Senior Warden.

Ira A. Stout, Junior Warden.

Andrew Anderson, Treasurer.

Nehemiah S. Anderson, Secretary.

John S. Dashiell, Senior Deacon.

Mortimer Hamilton, Junior Deacon.

M. E. Degrove, Tyler.

A very large number of brethren was in attendance at a called meeting on the 18th of July, the Grand Lodge of Tennessee being in session at that time. Among those present was George Wilson, Grand Master of the Grand Lodge of Mississippi.

At a called meeting on the 20th, James G. Shepard received the third degree, and the same degree was conferred upon Henry L. Claiborne and William A. Johnson on the 25th.

Rev. James S. Hughes was raised to the sublime degree of Master Mason on the 27th July.

At the stated meeting in August, Isaac Garrison was received as a member. Bailey Johnson received the sublime degree of Master Mason on the 24th of August

At the stated meeting in September, on motion of Brother P. W. Maxey, the Building Committee was authorized to rent the lower story of Masonic Hall to Cumberland Presbyterian Church, for a term not exceeding six months, to be used by said congregation on Sundays and Sunday nights only.

At a called meeting on the 21st of September, 1842, Charles E. Hillman and J. B. Willauer were raised to the sublime degree of Master Masons.

Brother Samuel C. Burton was buried with Masonic honors on the 27th of September, a very large number of brethren being in attendance. "Brothers Tannehill, Dashiell, and Dorris, were appointed a committee to present the condolences of the Lodge to the family of the deceased."

At the stated meeting in October, Brother William Nash was admitted to membership.

At a meeting on the 17th of October, called for that purpose, Edwin Fields was raised to the sublime degree of Master Mason. Daniel Cunningham and William M. Brown received the same degree at a called meeting on the 21st of November.

The new Constitution adopted by the Grand Lodge of Tennessee, at its recent grand annual communication, was ratified by a formal vote of Cumberland Lodge, No. 8, at an adjourned meeting held on the 26th of November.

Brother Berryman H. Brown was re-instated to all the rights and privileges of Masonry at the same meeting.

The anniversary of St. John the Evangelist was publicly celebrated by a procession of Cumberland Chapter, No. 1, and Cumberland Lodge, No. 8, on which occasion an able and eloquent address was delivered by Rev. Brother John Thomas Wheat, Pastor of the Episcopal Church of this city. The thanks of the two bodies were tendered him, subsequently, by a formal vote. Previous to moving in procession, the elected and appointed officers of the Lodge were duly installed, (Past Grand Masters Wilkins Tannehill and George Wilson presiding,) as follows:

Joseph Norvell, Worshipful Master.

Ira A. Stout, Senior Warden.

Thomas Shields, Junior Warden.

Andrew Anderson, Treasurer.

N. S. Anderson, Secretary.

Mortimer Hamilton, Senior Deacon.

Robert T. Hill, Junior Deacon.

M. E. Degrove, Steward and Tyler.

The refreshments furnished at the anniversary meeting, by Mr. Nixon, cost only \$55. The music was paid for by the Chapter.

OUR SATURDAY NIGHT.—SWINGING ON THE GATE.

ANOTHER week nearer Home! Another blessed Saturday night added to the triumphs of Eternity, as it has been snatched from Time!

The lover thinks he is one week nearer the day when she will be his to love for ever, while the sweetheart thanks God that one week more has gone from her life of hated unfulfillment! The sick sufferer, who is expecting death, thanks God that another seven-day veil has been removed from before the door we all must enter once, and wonders if another week will be all for earth or a part for heaven.

To-night we walked home, for the cars were crowded. We were thinking of the labor we had done since the last went and this one came. There were so many letters written—so many columns of editorial written—so many requests granted, and so many refused—so many made glad, and so many disappointed, just as it is in live each day you know. And we were thinking and wondering how many thousands or hundreds of persons in the land would read, this Saturday Night, what we had written and printed since last we closed the labors of the week, wiped our pen so clean, and placed it on the little rack to rest against the morrow.

As we walked along, we saw, leaning over a little iron gate in front of a neat brick house, a pretty, chubby-faced boy, as if waiting for some one. Looking to a window, we saw a middle-aged woman sitting thereby, with a paper in her hand, as if reading.

"Halloo, little captain! You are the boy that has red cheeks and bright eyes! What are you doing here in the cold?"

"*I am looking for my papa!*"

"Where is he coming from?"

"Down town, sir; and he comes afoot!"

"What is your name?"

"Bobby."

"How old are you?"

"Five years, so mama says."

"Where is your mama?"

"At the window. Don't you see her? *I can.*"

"Oh, yes—that is her, sure enough!"

"When does your papa come?"

"He always comes *now*! And I am waiting for him, and so is mama."

"Well, Bobby, you are a nice little boy. Do you love your papa?"

"Yes, sir."

"Well, he will come pretty soon. May be he is stopping to buy something to bring you!"

"I know he is—and he kisses me when he comes; and he'll kiss mama, too, 'cause he always does, and I kiss him, and mama kisses him, too!"

"Well, Bobby, hadn't you better run in where mama is, and look out of the window till papa comes? It's cold out here!"

"No, sir—I don't want to! He'll come, for he always comes *now*!"

Just then, down the little one sprang from the gate, pushing it open, and then scampered down the side-walk a few rods, to meet the one he had been waiting for, and one whom he knew always came *now*.

Perhaps some of you saw him. He was a well-built man, clad in honest garb. His cap fitted close to his head; his coat was closely buttoned; he caught the little boy in his arms, and kissed him; then let him down, and walked along with a proud, firm, muscular step, like a monarch among men. No wonder the little boy swung on the gate! No wonder the wife sat looking out of the window for his coming! He held the hand of the little one, who trotted along by his side. As they came to the gate, by the side of which we stood carelessly, the woman at the window arose and walked to the door, and as the man passed by, little Bobby looked at us with a smile, and said—

"I told you he'd come!"

They passed into the house, and we came to ours.

That man is living to a purpose. He is a true man—of use in the world. Two hearts, at least, besides his own, were made glad by his coming. And he was good not to keep them waiting, as thousands and thousands of men, and women too, keep their loved ones waiting, when the heart is hungry for love, and the minutes drag like hours. He was a working man—his hands and his clothes told us so. The week went and he came—not late, as if he hated to come home, but early, as if his heart was there.

Little Bobby was proud of him; he knew his papa would come

—and with a warm, earnest kiss. Little Bobby was happy. The father was happy, or his looks lied—and they did not.

* * * * *

Now, we have been thinking till the hands on the watch-face before us point to midnight. What a good world this would be if every home had a gate where might swing and wait a little one, *knowing* that *now* papa would come with a kiss, a smile, and a good heart. If at every home, by the window, were seated some loving woman and loving wife, waiting, not dreading the approach of her husband, *knowing* he would be there on time, quick, firm in his step, prompt in his manhood, and sober, like one who is monarch of himself, and therefore over all. And all men might be so—can be so, if they will. And then what a glorious world in which to live!

And we have been thinking, and must write it before we quit work, of the thousands of little boys and girls who might swing for hours and hours on gates; of the women who may watch at windows for hours, wondering when will come—*how will come*—the one who is, at heart, really good, but who lacks the nerve to be the man he ought to be, can be, should be, and would be, if he would only stop to think, and see if there was not a better way to happiness than he was in. And we have been thinking of the poor widows whose husbands can never more to them come, no matter how long they watch at windows; of the men whose wives are gone, never more to return; of the orphans who have no one to come home now, and catch them in their arms, and love them. And we have been wondering if any man who reads this will be brave enough to go to his home a little earlier each night, and try to be a real good, earnest man, who will be proud of himself, of his manhood; of whom his home ones will be so proud, as he is so deserving. We know some *will*, and some will *think* they will, but when the hour comes, they will forget, as we all do; and instead of making glad the hearts of those who would be so glad to have them come home—perhaps not with presents, but like men, sober, kind, loving; these will wait a little longer, till thus their life becomes a failure.

God bless all who love their “loved ones,” and do not keep them waiting, and all those who suffer at heart from the absence of those they dearly love, and for whom they wait and watch, and watch and wait, hours upon hours, till all of joy, of hope, of heart, of life, of love, has gone, as has this Saturday Night.—*N. Y. Democrat.*

BENJAMIN BROWN FRENCH.

THE following article, from the "Portrait Gallery of Living Masons," in the July number of the *Michigan Freemason*, derives melancholy interest which its author could not foresee, from the fact that, on the 12th of August, the great Brother to whom it alludes, breathed his last.

BENJAMIN BROWN FRENCH, Past Grand Master of the Grand Lodge, Grand High Priest of the Grand Royal Arch Chapter of the District of Columbia, Past Grand Master of the Grand Encampment of Knights Templar of the United States, and Lieut.-Grand Commander of the Supreme Council 33°, A. A. Scottish Rite, for the Southern Jurisdiction of the United States, was born at Chester, New Hampshire, September 4th, 1800, and at the end of his academical studies at North Yarmouth, Maine, preferring to pursue the study of the law without passing through college, he, at the age of nineteen, entered the office of his father, Hon. Daniel M. French, for several years Attorney General of the State, and was admitted to practice at the Rockingham Bar, in New Hampshire, in February, 1825.

Our Brother commenced the practice of his profession at Hookset, Merrimack county, N. H. Remaining there but a short time, he removed to Sutton, in the same county, where he settled down for three years, when he received the appointment of Clerk of the Judicial Courts in Sullivan County, and removed to Newport in the autumn of 1827. While at Sutton, our Brother was elected Assistant Clerk of the New Hampshire Senate, which office he held until 1830. He was one of the proprietors and editor of the *New Hampshire Spectator* during most of the time he was at Newport, which town he represented in the State Legislature for the years 1831-2-3. In December, 1833, Brother French was appointed an Assistant Clerk of the House of Representatives of the United States, when he removed to Washington, D. C., which has since been his home. After being Assistant Clerk for some time, he was elected Chief Clerk of the House in January, 1845, and reelected at the commencement of the succeeding Congress, holding the office until December, 1847.

Brother French has been President of the Magnetic Telegraph Company, holding that office for three years, when he resumed the practice of his profession. Since then he has been, at two periods, Commissioner of Public Buildings, and was for eleven years a member of one or the other Boards of the City Council, over which he presided.

Brother French was initiated, passed, and raised, in King Solomon's Lodge, No. 14, of New London, N. H., in the year 1826, and, giving the utmost attention to the work and lectures, in a very short time became a proficient. In September, 1827, he removed to Newport (as before stated), when he dimitted from his mother Lodge, and affiliated with Corinthian Lodge, No. 28. In 1828, he was elected Senior Warden, and, in 1830, Master of the Lodge. In 1830 he was appointed, by the Grand Lodge, D. D. Grand Master, and in 1832, Grand Marshal, holding that office, as well as the Mastership of his Lodge, until his removal to Washington, in December, 1833.

Masonry, then, was at a low ebb, in consequence of the Morgan excitement, and it was not until the formation of National Lodge, No. 12, in 1846, that he affiliated, when he became a member of that Lodge, and in November of that year was elected one of its Representatives to the Grand Lodge of the District of Columbia, at the first meeting of which, afterward, (November 3rd), he was elected Grand Master, and was annually reëlected until 1852, when he declined a reëlection. He has since been reëlected (November 5th, 1867,) to that exalted station, his last term of office expiring last year.

In Capitular Masonry, Companion French was exalted in Columbia Chapter, No. 15, of Washington, on November 5th, 1846. In 1847, being then High Priest of his Chapter, he was elected Grand King of the Grand Chapter of Maryland and District of Columbia. In November, 1848, he was elected Deputy Grand High Priest, and, in 1850, Grand High Priest, to which he was annually reëlected until November, 1855, when he declined a reëlection. A few years since, the Chapters in the District of Columbia withdrew from their connection with the Grand Chapter of Maryland and District of Columbia, and formed the Grand Chapter of the District of Columbia. In 1869, Companion French was reëlected Grand High Priest of the latter Body, and still presides in the Orient.

In the Chivalric Order, Sir Knight French was created a Knight Templar in Clinton Commandery, of Brooklyn, N. Y., April 8th, 1847, there being then no Commandery nearer Washington than

New York. Immediately afterward he, with other Sir Knights, revived Washington Commandery, which had for many years been dormant, and was unanimously elected its Commander, holding that responsible station, with the exception of a single year, for twelve years. In September, 1850, he was elected Grand Recorder of the Grand Encampment of the United States, and held the same until the Triennial Conclave of 1859, when he was elected Grand Master, to which (the highest station in the Order) he was reelected in New York, in 1862.

In *Ineffable Masonry*, our Illustrious Brother received the Degrees of the A. and A. Scottish Rite, up to and including the 32°, somewhere about the year 1851, from Illustrious Brother Giles Fonda Yates, 33°, under the authority of the Supreme Council for the Northern Jurisdiction of the United States; and he was soon after elected by the same Council to receive the 33°. A question of jurisdiction arising, however, our Illustrious Brother declined to receive the *ultima gradus* until the same was settled. That question being determined, and Washington being declared Southern Territory, Brother French received, at the hands of Illustrious Brother Albert Pike, Sovereign Grand Commander, the 33° and last degree, was made an *active* member, and S. G. I. G. for the District of Columbia. On the 26th of April, 1866, he was elected Grand Chancellor, and in May last, at the Biennial Session, held in the City of Baltimore, was elected Lieutenant Grand Commander, to fill the vacancy caused by the death of the lamented William S. Rockwell, of Georgia.

In address-making, Brother French is peculiarly happy, and in this peculiar faculty, or gift, it has been said "he is unequaled since the time of Thaddeus Mason Harris." Anti-Masonic writers have found in him a stumbling block, and have been more than confused by the substantial evidences he drew forth of George Washington's connection with the Society. His addresses at the tomb of Washington, at Portland, Maine, Richmond, Virginia, Boston, Massachusetts, and others, not including those delivered in Washington, have redounded to his fame.

At the banquet, and in the social circle, where only Masons are found, few are more pleasing; while in debate he is logical, and has a perfect control of his voice to suit the size of the room.

But it is not only as a prose-writer that Brother French has made his mark. Many of his poetical productions are particularly happy, and much sought after. The specimen which we select appeared in the first number of the *American Quarterly Review*, and must suffice, our space admonishing us to call off:

List to the strokes of the bell—
 High Twelve!
 Sweet on the air they swell
 To those who have labored well—
 And the Warden's voice is heard—
 From the South comes the cheering word:
 "In the quarries no longer delve."

Again 'tis the Warden's call—
 "High Twelve."
 "Lay aside gavel, hammer, and maul,
 Refreshment to Craftsmen all
 By the generous Master is given
 To those who have cheerfully striven
 Like men in the quarries to delve."

There is, to each mortal's life,
 High Twelve!
 In the *midst* of his earthly strife—
 With earth's groveling luxuries rife—
 The voice of the Warden comes,
 Like the roll of a thousand drums,
 "In earth's quarries no longer delve."

List to the tones of the bell—
 High Twelve!—
 As if from on high they fell,
 Their silvery echoes swell:
 And again the voice we hear,
 As if from an upper sphere,
 "Hence for heavenly treasures delve."

There shall ring in the world of bliss,
 High Twelve!
 When relieved from our work in this—
 If we've not lived our lives amiss—
 The Master shall call us there,
 Our immortal crown to wear,
 No more in earth's quarries to delve.

In addition to the above, Companion French was the Grand Representative of the Grand Chapter of Tennessee at the District of Columbia.

The following Order is promulgated by the Grand Master:

GRAND ENCAMPMENT OF THE U. S. OF AMERICA.

FROM THE GRAND MASTER OF TEMPLARS,

To our Right Eminent and Eminent Commanders of The Temple,

and to all true and courteous Knights throughout our Jurisdiction:—The Illustrious Knight and accomplished gentleman, our Past Grand Master, Sir BENJAMIN BROWN FRENCH, expired at Washington, in the District of Columbia, this twelfth day of August current.

His life has been renowned by his unswerving attachment to the Ancient and Honorable Society of Free Masonry in all its departments and grades.

During a period of six years he presided, with distinguished ability, over the Templars of the United States of America, and with rare knightly courtesy he adorned the high position of Grand Master.

Honored by his Brethren, respected by his Companions, loved by all his Fratres, he passed through years of activity into the quiet serenity of a green old age.

His knightly sword, without a stain or tarnish upon its bright surface, has been returned to its scabbard, there for ever to rest.

To honor the memory of our departed Knight and Past Grand Master, this Order will be read at the head of the lines, (the Knights being formed in due array,) in all our Grand and Subordinate Commanderies, at the Conclave or Assembly held next after the reception hereof, and our Officers of the Grand Encampment and of our Grand Commanderies, and Commanders of Subordinate Commanderies, will wear crape at the hilt of their swords for six months from the date hereof. Banners will also be trimmed with crape during the same time.

Given at Boston, this twelfth day of August, in the year of our Lord one thousand eight hundred and seventy.

WILLIAM SEWELL GARDNER, *Grand Master.*

By order of the Grand Master,

L.S.

JOHN D. CALDWELL, *Grand Recorder.*

THERE are no persons more firm and constant in any good work they have undertaken than those who are meek and placid. On the other hand, those who are easily betrayed into anger are generally inconstant. They act through caprice, and through natural motives.

THE GRAND MASTERS OF ENGLAND AND OF IRELAND.

THE following roll is contributed to the London *Freemason* :

THE FIFTY-ONE GRAND MASTERS OF ENGLAND PRIOR TO 1717.

A. D.

- 597. Austin, the Monk.
- 680. Rennet, Abbot of Wirral.
- 856. St. Swithin.
- 872. King Alfred.
- 900. Atherd, Prince of Mercia.
- 928. Athelstane.
- 957. Dunstan, Archbishop of Canterbury.
- 1041. Edward the Confessor.
- 1066. Gondulph, Bishop of Rochester.
- 1100. Henry I.
- 1135. Gilbert de Clare, Marquis of Pembroke.
- 1155. The Grand Master of the Templars.
- 1199. Peter de Colechurch.
- 1216. Peter de Rupibus, Bishop of Winchester.
- 1272. Walter Giffard, Archbishop of York.
- 1307. Walter Stapleton, Bishop of Exeter.
- 1327. Edward III.
- 1357. William à Wykeham, Bishop of Winchester.
- 1375. Simon Langham, Abbot of Westminster.
- 1377. William à Wykeham, again.
- 1400. Thomas Fitz-Allen, Earl of Surrey.
- 1413. Henry Chichely, Archbishop of Canterbury.
- 1443. William Waynfleet, Bishop of Winchester.
- 1471. Richard Beauchamp, Bishop of Salisbury.
- 1500. The Grand Master of the Order of St. John, Henry VII.
Patron.
- 1502. Henry VII.
- 1515. Cardinal Wolsey.
- 1530. Thomas Cromwell, Earl of Essex.
- 1543. John Touchett, Lord Audley.
- 1549. Edward Seymour, Duke of Somerset.
- 1552. John Boynet, Bishop of Winchester.
- 1560. Sir Thomas Sackville.

- 1633. Thomas Howard, Earl of Arundel.
- 1635. Francis Russell, Earl of Bedford.
- 1636. Inigo Jones, again.
- 1643. Henry Jermyn, Earl of St. Albans.
- 1666. Thomas Savage, Earl of Rivers.
- 1674. George Villiers, Duke of Buckingham.
- 1674. Henry Bennett, Earl of Arlington.
- 1685. Sir Christopher Wren.
- 1698. Charles Lennox, Duke of Richmond.
- Sir Christopher Wren, again.
- 1717. Anthony Sayer, Esq.

THE GRAND MASTERS OF THE FREEMASONS OF IRELAND,
WITH THE DATES OF THEIR INSTALLATION.

[Many of these Brethren having been subsequently reelected, the date of their *first* installation only is given.]

A. D.

- 1174. Richard, 2nd Earl of Pembroke (Strongbow), Lord Justice of Ireland.
- 1217. Henry de Laundres, Archbishop of Dublin.
- 1230. Hugh de Lacy, Earl of Ulster, Constable of Ireland.

- ton, and ag
- 1764. Thomas, 6th E
- 1768. Ford, 5th Earl
- 1771. William, Marq
- 1777. Garret, first E
- Wellington.
- 1778. William, 2nd D
- time), father
- 1779. Randal, 6th Ea
- 1782. Richard, 2nd E
- quently, wh
- Ireland.
- 1783. Robert, 1st Bar
- 1785. Arthur, Viscou
- Downshire.
- 1787. Francis, 2nd V
- 1789. General Richar
- 1813. Augustus, 3rd
- years the mo

A. D.

- 1741. Charles, 2nd Baron Tullamore.
- 1743. Thomas, 2nd Baron Southwell.
- 1744. John, 3rd Viscount Allen.
- 1747. Sir Marmaduke Wyville, 6th Baronet.
- 1749. Robert, 1st Baron Kingsborough.
- 1753. Hon. Thomas Southwell.
- 1757. Brinsley, Lord Newtownbutler, subsequently 2nd Earl of Lanesborough.
- 1758. Charles, 6th Earl of Drogheda, Knight St. Patrick.
- 1761. Sir Edward King, Baronet, subsequently 1st Earl of Kingston, and again Grand Master.
- 1764. Thomas, 6th Earl of Westmeath, Knight St. Patrick.
- 1768. Ford, 5th Earl of Cavan.
- 1771. William, Marquis of Kildare (first time).
- 1777. Garret, first Earl of Mornington, father of *the* Duke of Wellington.
- 1778. William, 2nd Duke of Leinster, Knight St. Patrick, (second time), father of the present Grand Master.
- 1779. Randal, 6th Earl of Antrim.
- 1782. Richard, 2nd Earl of Mornington, K. G., K. St. P., subsequently, when Marquis Wellesley, Lord-Lieutenant of Ireland.
- 1783. Robert, 1st Baron Muskerry.
- 1785. Arthur, Viscount Kilwarlin, subsequently 2nd Marquis of Downshire.
- 1787. Francis, 2nd Viscount Glerawly.
- 1789. General Richard, 2nd Baron Donoughmore.
- 1813. Augustus, 3rd Duke of Leinster, for the last fifty-seven years the most esteemed and illustrious Grand Master.

BISHOP HOADLEY—A THRILLING SCENE.

THAT was a thrilling scene in the English House of Lords, in 1789, when Bishop Hoadley rose to defend the institution of Freemasonry. A bill was offered for the suppression of all secret societies; an amendment had been made to except Masonry from

the operation of the law. Bishop Hoadley gave utterance to a triumphant vindication of the Order, and pronounced a thrilling eulogium upon it. After showing the injustice of comparing Freemasonry with political societies, he gave, as a peroration, an invocation to the Spirit of Truth. He fixed his eyes above, as though gazing at the Being he had invoked, turned his robes backwards, as if to court her keenest gaze, and declared his solemn convictions, the result of long personal experience, of the purity, religious tendencies, and the moral and social advantages, of genuine Masonry. The amendment was adopted.—*Masonic Record of Western India.*

THE KNIGHT TEMPLAR.

A CLEVER and genial writer in the *Michigan Freemason* gives the following graphic sketch of an incident occurring during a Masonic excursion on the Mississippi, which cool and chivalrous Knight Templarship alone saved from proving fatally disastrous. We quote:

It was magnificent to see our immense boat, accompanied by the Lady Gay and the Belle of Alton, their decks crowded with fair ladies and Knights Templar, bands of music, distinguished citizens, and invited guests, as they steamed up the Mississippi, then down to Jefferson Barracks, where we all went on shore to spend a pleasant hour, after which we again went on board, and steamed merrily up the river.

I was standing near the Captain. The Commander of the Templars came and leaned wearily on the capstan. I turned to Rouben Mitton, and whispered in his ear these words: "That man was born to command." He had the form of a Hercules, the head of an Apollo, and the eye of an eagle, and, as circumstances afterwards demonstrated, the heart of a lion. Although not so very large, he appeared larger than he really was; he was full and athletic, and still every proportion was a symmetry, and every movement a grace.

While he was still leaning silently on the capstan, and while I

was yet analysing his fine countenance, the Captain of the steamer, with pale lips and blanched cheeks, approached the young Templar, and in a low and trembling voice, said :

"Great God, sir, we are sinking! We are snagged, sir, in the bottom, and nothing can save us!"

"How long can you keep her afloat?" carelessly inquired the young Templar.

"She may go down in five minutes; she cannot keep afloat more than fifteen," replied the Captain.

"Do not make your situation known to any one, except your crew, or we will have a panic, and then all will be lost. Signal the Lady Gay to heave to; none will notice or understand the signal of distress. Get your crew and hands ready to move, and I will manage the rest."

"Blow, Warder, blow!" said the young Templar, speaking to his Ensign, who stood near him, at the same time leaping upon the capstan.

Every one was startled by the shrill blast from the Warder's trumpet. A hundred Templars' swords leaped from their scabbards at the blast.

"Attention! Sir Knights!" shouted the young Commander. "The next ceremony in the programme is for the Sir Knights, ladies, and gentlemen, on this boat, to make a visit to our friends on board the Lady Gay. As the steamers are rapidly approaching each other, and cannot be kept but a minute or two together, the movement must be a rapid one. You will form procession at once, and, as the boats come together, pass over the gangway under an arch of steel, to the lower deck of the Lady Gay. Forward! Sir Knights, to the gangway! Music in front! The band will play 'The Knights Templar Quickstep.'"

In obedience to these orders, the Knights formed a double line to the gangway, facing around, with swords crossed above the heads of those forming the procession. In less than eight minutes the whole precious cargo of human life had passed from the Mississippi to the Lady Gay, even to the colored cook, except the two files of Templars, when the Commander ordered: "From the rear, right and left inward wheel—march!" And filing inward, the Templars rapidly passed over the gangway to the Lady Gay, the Commander being the last to leave. One minute more, and the Mississippi steamer sank to the bottom.

pointments, and not with the purpose of doing anything for the "Home." But such was the enthusiasm of our Masonic Brethren, that they forced me into the field, and made me stay a week. Their interest was such that they extended their hospitality to the Agent in a manner he could not resist, and therefore reports a pleasant time to himself, and profitable to the "Home."

I have not had the pleasure before of reporting the names of the Lodges in Memphis that had made appropriations through Brother A. J. Wheeler. I here give them, as follow:

South Memphis Lodge, No. 118	...	\$1,180 00
Angerona	" 168	1,240 00
Leila Scott	" 289	1,560 00
De Soto	" 299	1,080 00
Kilwinning	" 341	680 00
Total	.....	\$5,740 00

Whilst in Memphis, the following Brothers subscribed to the "Barton Club," as I term it, viz.:

George Mellersh,
H. H. Higbee,
J. M. Pettigrew,

L. Lagrill,
A. F. Davis,
F. M. Nelson,

David P. Hadden,
J. W. Graham,
W. H. Butts,

education, and an
send you. Just the
Barton Club!—and
principle of "like
Brethren; they ha
and practice it; t
presented to them,
and to be a perman
only difference bet
while the "Home"
long as Masons ex
through coming ag
grand division of t
young ladies, usefu
I will return to M
and other counties
dowment Fund in
The Brethren in
taken to build the
the great city in w
granted by the last
shares of twenty-
quarter of a million

W. J. Pollard, a non-affiliated Mason, subscribed \$200, and C. S. Cooper, though not a Mason, placed himself among the friends of the widow and orphan.

The Brethren whose acquaintance I have made, inform me that there are about one thousand Masons, affiliated and non-affiliated, in Memphis, and that I must return, and not leave them until I have secured one-half of the names to the Barton proposition. They say I can get them, and I must say that, from the little experiment I have made, I believe I can. It only required an introduction, and an explanation of the plan, to obtain those I now send you. Just think of it!—Memphis furnishing half of the Barton Club!—and so little coming from other quarters! The principle of “like begets like” is demonstrated in our Memphis Brethren; they have a systematic mode of dispensing charity, and practice it; therefore, when this great and noble charity is presented to them, to work, like their own, in a systematic way, and to be a permanent system, they see and appreciate it. The only difference between the two systems is, theirs is temporary, while the “Home” is founded upon a rock that is to endure so long as Masons exist in Tennessee. Thus, from year to year, through coming ages, the floral city of cottage-houses, in each grand division of the State, will be turning out young men and young ladies, useful to the State and ornaments to Society.

I will return to Memphis, to begin my appointments in Shelby, and other counties adjacent. The amount subscribed to the Endowment Fund in West Tennessee, at this time, is \$61,810.

The Brethren in Memphis are actively engaged in getting stock taken to build them a Temple, one that will be an ornament to the great city in which it is to be erected. They have a charter, granted by the last Legislature, to form a joint stock company, in shares of twenty-five dollars each. They propose to raise a quarter of a million of dollars, to be paid in ten per cent. calls, running through two years: the Directors to be Masons; to be organized on the 18th inst. The amount of stock taken up to last Friday is \$100,000; they will get \$25,000 more from Masons before they present the subscription list to others. They expect the stock will pay a handsome dividend, and secure to the Masonic Fraternity there a place where all can meet. At present, the Commandery meets in one part of the city, the Chapter in another, and the Lodges in different rooms about the city. I heartily congratulate them upon their flattering prospects. They say when they get their Temple completed they will invite the Grand Bodies of the State to visit them, and hold their Annual

Brother JOHN AINSIE and myself came to see this "and honorable" worthy patriarch in Masonry, Past Grand Master McManus. I felt that it would be unmasonic in me, (representing, as I did, the Grand Master of the State), to spend three or four days in Memphis, where he resides, without calling upon him, notwithstanding I had no former acquaintance. Truly gratified I was, too. We spent one hour with him at the residence of his son, Captain McManus. He expressed himself gratified at meeting us. It would have been gratifying to the Craft generally to have witnessed the zeal and love he manifested for our time-honored Institution. The enquiries made after his old Masonic friends of the two past generations, most of whom are gone to their final homes, awakened sad memories. Among the living he inquired after, I remember Brother Rawlings, Past Deputy Grand Master, James McCallum, John S. Dashiell, and Judge Caruthers.

I had an appointment to meet the Lodges of the city on the night of that day. Brother McManus remarked to me, as I was leaving, that he would be there if he was able; he could get up four stories, notwithstanding the excessive hot weather; for, says he, "if I can do no more, I will hold up my hands, like Joshua of old." It would have done you good to see the old Roman, with his white locks streaming in the air, and arms uplifted, say-

through the third generation, and was too old to engage in the active duties of the Lodge, but his heart was with them, and when the weather moderated, he would visit them as often as his strength would permit.

Thus, after a long and well-spent life, he continues to set a worthy example to the young and athletic Mason. May it be followed, and all of us aroused from our lethargy, and show to the world that Masonry has a living, active, moral principle, underlying its forms, ceremonies, and symbols.

Fraternally yours,

T. A. THOMAS, *Agent, and Special D. G. M.*

MASONIC LAW.

ROYAL ARCH JURISPRUDENCE—EXPULSION AND RESTORATION.

THE following decision, made by M. E. Companion M. W. Getchell, Grand High Priest of the Grand Chapter of Minnesota, and the action had by his Grand Chapter, is of more than ordinary importance. The question and his decision are thus stated:

"A Companion, a member of a Chapter in this Jurisdiction, had charges preferred against him in his Lodge for unmasonic conduct. He was tried and acquitted by his Lodge. The Grand Master being present, and believing, upon the evidence, he ought to have been convicted, suspended him, and reported the case to the next session of the Grand Lodge. The Grand Lodge referred the report to a committee, who reported by resolution, sustaining the action of the Grand Master, and recommending that the Brother be expelled; which resolution was adopted. Subsequently, the Grand Lodge, upon a unanimous request of the members of the Lodge to which the Brother formerly belonged, reinstated him to all the rights and benefits of Masonry. The Chapter, in

the meantime, had no action in the case, but had treated the Brother as a suspended Mason.

"The question is, 'What is the standing of the Companion in his Chapter? Is he a member?' I reply that, notwithstanding there is some apparent conflict of rulings on the principle involved, yet the following propositions appear to me to be correct.

"*First.* The suspension or expulsion of a Mason, by his Lodge, or the Grand Lodge, suspends him from all the higher or dependent Orders, not because he has committed a masonic offence, for as to that, strictly speaking, the Chapter has no knowledge, but for the reason that he became a Royal Arch Mason, by virtue of being a Master Mason *in good standing*. Hence, when he ceases to be such in the Lodge, he is suspended in all the dependent Orders.

"*Secondly.* When he is restored to his masonic standing by his Lodge, or the Grand Lodge, his Chapter in the mean time having taken no action in the case, he is restored to membership in his Chapter by reason of the termination of the cause that deprived him of such membership, to wit, being a *Master Mason in good standing*. Hence, I conclude that the Companion referred to is a member of said Chapter, in good standing.

"Since making the above decision, I have examined more critically several of the apparently conflicting decisions on the *principle* involved in this case; for, while this case is *novel in some of its features*, yet the main question underlying it is, How far can the Lodge *interfere with and control* the membership of the *Chapter*? And while I find older and abler Masons than I can ever hope to be, leaning strongly—yes, standing squarely—on the other side of the question, still I must beg leave to differ with them. And while we cheerfully admit that the suspension or expulsion of a Mason in his Lodge suspends him in the Chapter, we can conceive of but one way, under the Constitution of this Grand Chapter, in which the membership of a Companion in this Chapter can be *finally terminated*, and that is, *by a legal trial and conviction*—and even then, should the Grand Chapter abrogate or reverse the decision of the Subordinate Chapter, the Companion would be restored to all his rights, including membership."

The above decision was referred to a committee, who reported the following resolution:

"*Resolved*, That a Royal Arch Mason, who has been suspended or expelled by a Grand or Subordinate Lodge from the rights and privileges of Masonry, (no action being taken by the Grand

Chapter, or the Chapter of which he is a member,) and afterwards restored by the Grand Lodge, is, upon restoration, a member of the Chapter to which he belonged before such action was taken, but during the operation of such sentence, he is not entitled to any of the privileges of Royal Arch-Masonry."

The resolution was negatived by a vote—ayes, 23; noes, 34.

There are some points in the above case which are of unusual occurrence, and of more than ordinary interest. The first is the presence of the Grand Master at the trial before the Lodge. We do not recollect a precedent for this, the Grand Master not being a member of the Lodge, which we assume to be the fact in the present case. But supposing him to be a member, then we think he should have been excused from attendance, for the reason that the case was liable to be brought before him officially, as the presiding officer of a higher tribunal, when it might be important to the ends of justice that his mind should be free from bias of any kind. But if he were not present by virtue of his right as a member of the Lodge, then he was there in derogation of the general rule of Masonry, that, in trials of this kind, none other than the members, witnesses, and counsel, are admissible. We need not argue the propriety of this rule, for the evil consequences of disregarding it, in the present case, are sufficient for our purpose. Had not the Grand Master been present, the probability is, that the verdict of the Lodge would not have been disturbed; but being present, he assumed the responsibility of overriding the judgment of the Lodge, ignoring its proceedings, nullifying its decision, and arraigning and suspending the accused, whom his peers had declared to be innocent of the charges against him. And this was at a time when the case was not officially before him, and when he had no lawful control over it. We think a great error was committed here; and the Grand Lodge seems, on a second and more careful consideration of the subject, also to have been of this opinion; for although it did, at its next session, probably out of deference to its Grand Master, sustain his action in the premises, it subsequently, at the request of the members of the same Lodge which had acquitted the accused and declared his innocence, restored him to his rights as a Mason, and thus affirmed the correctness of the original judgment.

The case, in brief, stands thus: The Lodge tried the charges, examined the witnesses, weighed the testimony, and deliberately declared the innocence of the accused. The Grand Master, on

what reason, does not appear (unless a conviction that an error had been hastily committed), reversed its former decision, and restored the delinquent to his original condition as a Mason. This last action was right and just; for, as at present informed, we are clearly of opinion that the case was never properly before the Grand Lodge, and it acted wisely in getting rid of it on the first opportunity.

The remaining points in the case raise the inquiry—How far the expulsion and restoration of the delinquent by the Grand Lodge, affected his relations to the Chapter of which he was a member? The principle which governs, in such cases, is correctly stated in proposition "First," though we cannot concede that a Brother is admitted to Royal Arch Masonry for the "reason" that he is a "Mason in good standing." Such a prerequisite is undoubtedly an important recommendation, but it would hardly be received as a sufficient reason for his advancement in the Chapter. The suspension by the Grand Master, whether legal or otherwise, suspended him, for the time being, from all his Masonic relations and privileges, of whatever name or nature. It did not, however, so completely sever his Masonic connections as to relieve him of his obligations as a Mason. He still remained subject to the laws of Masonry, though he was disqualified to exercise any of its functions. Suspensions are temporary in their

with one who has been suspended from his Masonic privileges. This was the extent of his power; and inasmuch as the Chapter took no action of its own on the subject, but, on the contrary, left the accused just where the action of the Grand Master had placed him, we think there can be no doubt that if his suspension had been removed by the Grand Master, or by the Grand Lodge, he would have been placed in a condition where he could have lawfully re-assumed his relations and privileges as a member of the Chapter.

But the suspension was not removed, and expulsion by the Grand Lodge followed. This cut him off from Masonry entirely, and placed him, relatively, as he was before initiation. The separation was complete, the connection was broken, and left as though it had never been formed. It disconnected him not only from his Lodge, but from every branch of Masonry, and forbade all Masonic intercourse with him. He stood as a profane, and could reënter the Institution only through a new application for re-admission, or restoration by the Lodge expelling him. It should seem to follow, therefore, as a corollary, that inasmuch as his expulsion by the Lodge operated also as a complete expulsion from the Chapter, the renewal of his relations to the latter Body could only be had through a new application and re-admission, as in the case of the former. When he ceased to be a Mason, he, as a judicial necessity, ceased to be a member of the Chapter. His Masonic vestments fell from him, though of as many colors as Joseph's coat. For the time being, he had no legal Masonic existence, because his expulsion had placed him beyond the bounds of Masonic law, and he could be brought back only by restoration. This was done, but it restored him only to his general privileges as a member of the Fraternity. It did not affect any of his private relations. It neither restored him to his Lodge or Chapter. He had been stripped of these by his expulsion, and could recover them only by the usual course of proceeding, that is, by new application and restoration. The fact that he was not expelled by any direct action of the Chapter is wholly immaterial, though, when expelled by the Lodge, the Chapter being notified thereof, its proper course was to erase his name from its books.

We therefore think that the action of the Grand Chapter of Minnesota, in rejecting the resolution submitted by their committee, was correct.—*Freemasons' Monthly Magazine*.

HISTORICAL MEMORANDA.

CLINTON LODGE, No. 54, BOLIVAR, TENNESSEE.

JOHN H. BILLS.

At a stated meeting, November 10th, 1824, William Polk was elected, and received the degree of Master Mason.

The thanks of the Lodge were tendered to Mrs. Colonel Ezekiel Polk, for polite and friendly attention, and the use of her house, gratuitously bestowed, on the present occasion, as a Lodge room.

December 22, 1824.—The following officers were elected for the ensuing twelve months, in accordance with the By-Laws, to wit:

Carter C. Collier, Worshipful Master.
John H. Bills, Senior Warden.
Thomas J. Hardeman, Junior Warden.
Valentine D. Barry, Secretary.
William Polk, Treasurer.
Caleb Brock, Steward.
Hamilton Cockburn, Tyler.

Samuel B. Harper was duly elected to, and received, the first degree of Masonry.

January 19, 1825.—William Ramsey initiated E. A.

Wednesday, February 23, 1825.—William W. Bomar, on his petition, was elected to membership. Also, J. L. Sanders.

At the March meeting, Andrew Taylor received the degree of E. A., and John C. McKeon was elected to membership.

Brother John H. Bills submitted the following resolution, which was laid over, and adopted at the April session:

"Resolved, That the By-Laws of this Lodge be so amended as to require brethren applying for membership, to produce a receipt, diploma, or other satisfactory evidence of having paid all dues to the Lodge of which they were lately members, to the date of their removal or withdrawal from the same."

June 22, 1825.—Julius C. N. Robertson (subsequently Grand Master of Tennessee), previously elected, received the degree

of E. A. David F. Brown also received the degree of E. A. at this meeting.

June 24, 1825, was celebrated by the Lodge. There was a large attendance, and a public procession, and an oration was delivered by Brother V. D. Barry, for which the thanks of the Lodge were tendered, and a copy of the oration requested for publication.

August 17, 1825.—The sum of twenty-one dollars was subscribed, and ordered to be paid out of the funds of the Lodge, to aid in the erection of a monument to the memory of Brother George Washington, at Mount Vernon.

September, 1825.—Ordered that Brother Thomas J. Hardeman represent this Lodge in the Grand Lodge, at the ensuing Grand Annual Communication.

TEMPERANCE.

"WINE," says the wise son of Sirach, "wine is as good as life to a man, if it be drunk moderately." Aye, therein lies the rub; therein is concealed the problem which agitates the mind of the social reformer, and kindles the ire of the tented Rechabite. On the other hand, we have the saying of the fool, "Let us eat, drink, and be merry, for to-morrow we die." The truth obviously lies between—in *medio tutissimus ibis*.

Now, we are not about to assume the black cap, and to pronounce judgment oracularly against those brethren who occasionally follow the fool into the regions of intemperance, but it is none the less our duty to warn them that they are playing with a fire which may eventually consume them.

The convivial meetings in which Freemasons, and especially British Freemasons, indulge at certain periods, are undoubtedly calculated to cement and preserve that harmony amongst the Brethren which is so much to be desired. The principle of refreshment after labor is interwoven into the very system of the Craft, and it is one to which no sensible man can object; but the abuse of this necessary relaxation is the evil against which we

have to guard, and respecting which our American Brethren are already sounding the tocsin of alarm. It must be owned that there is some reason to fear that, from the evil example of a few old members, some of the younger and weaker Brethren are led into habits which ill accord with the precepts of the Craft. From facts witnessed in our own experience, we grieve to say that grey headed men, who ought to know better, are first and foremost in the paths of vice. Some are, unfortunately, Past Masters, who presume upon the services they are supposed to have rendered in some remote period of antiquity, although, if the truth were published on the house-tops, it would be found that most of them can better open a bottle of champagne than a Lodge of Freemasons, and that few belong to the "early closing movement," especially as regards the gin-shops and taverns. It is these men who are ever ready to deaden the solemn effect which initiation into Freemasonry ought to have upon an earnest candidate, by quip and jest, and inane mockery of those precepts which they cannot comprehend. It is these men who are always on the look-out, at the social board, to "set the table in a roar" by the recital of some obscene tale or *double entendre*, much to the disgust of Brethren who meet to enjoy themselves rationally, and not to revel, like satyrs, in filth.

All such excesses should be firmly reprehended, *at the time*, by the Master or other Presiding Officer, and the apparent popularity of the hoary offender should not be permitted to shield him from the just censure of the Chair. A want of decision on this head has caused many a respectable Lodge to deteriorate permanently in character and influence.

Freemasonry can do without the support of these antiquated toppers, whose ideas are limited to an undue appreciation of the pleasures of the table, or a disgusting *réchauffé* of folly and vice. We have happily progressed since the last century, when bacchanalian feasts were so common as to excite little notice, when three-bottle men were the rule, and when the humorous pencil of Hogarth—himself a Brother—found employment in depicting the excesses of Masonic inebriates. But there is still some room for improvement; enjoyment must not be suffered to degenerate into riot, nor the primary objects of the Institution be forgotten in the selfish sociality of the hour.

It will be observed that some of our Scottish Brethren also complain grievously of the convivial doings of some Lodges in Scotland; and in America, as we have said, the subject is receiving great attention.

But it is not only temperance at the table that is required, but temperance in speech and action, so that none may reasonably take offence at our conduct as men and Masons. In New York, a young Brother states that, immediately after his initiation, with which he was deeply impressed, and while meditating in the ante-room on the lessons he had received, all his newly-awakened ideas of the principles of the Order were rudely disturbed by the unseemly conversation of certain Brethren who came out of the Lodge, and rivalled each other in the use of a vocabulary which was anything but choice or delicate.

Now all this must be put down with a firm hand; we cannot have the minds of our candidates demoralized by these old satellites of Satan, who, we scruple not to say, ought to be summarily expelled from the Craft. What is the use of our wondrous symbolism, our elaborate ceremonial, our lofty moral teachings, if all are to be rendered nugatory by the misconduct of a few "chartered libertines"? The mass of the Fraternity will at once repudiate these men, who, for all we know, may be the paid agents of our enemies, and hired to bring Freemasonry, if possible, into disrepute.

With a moderate conviviality we have no fault to find; but there are higher Masonic duties to be performed than mere eating and drinking, and it would be well if some of the funds devoted to the latter purpose were applied to the maintenance and development of our charities, so that none may knock at our gates in vain for that assistance which they have a right to expect.

Without making the Craft a benefit society, we are strenuous advocates for the principle that it is our duty to help those who have labored for the good of the Order in their youthful days, and upon whom the weight of adversity has fallen in their declining years; and if more care were taken in the selection of candidates, we should soon be able to provide permanently for *all* who have a just claim on our sympathy and support.

It is by our deeds that we are judged in the profane world, and when Masons are found intemperate in language, and intemperate in habits, outsiders regard the Order with some degree of dislike and contempt. A reformation in this respect is urgently needed, and it behooves each of us to assist in purging our Lodges of all profanity and excess, so that the great aims of Freemasonry may be not only better understood by the multitude, but practically illustrated by the life and conduct of every individual who wears the ancient and honorable badge of a Free and Accepted Mason.—*London Freemason.*

DEMANDING THE NEGATIVE.

BROTHER A. T. C. PIERSON, in his Report on Correspondence to the Grand Lodge of Minnesota, tells the following story on the authority of the late Philip C. Tucker:

"An application had been made by a well-known and very popular young man. On the evening when the petition was to be acted upon, there was an unusually large attendance. The ballots were spread, and to the surprise of all his friends, a negative appeared; a second ballot was had, with a like result, but before the W. M. could declare it, several of the Brethren had simultaneously risen, each declaring that there was either a mistake, or that personal pique had operated, and demanded another ballot. The W. M. weakly allowed the remarks, and ordered a third ballot. At the words 'dark in the south,' Brethren sprung to their feet, declaring that it *must* be a personal pique; that the young man was well known, and his character above reproach. So Brother after Brother was allowed to make remarks, until the circle from which the negative must have come was narrowed to but three or four. Another ballot was demanded, and conceded by the W. M.; the ballot was had, each of the friends of the applicant watching closely those who had not spoken. As the word 'dark' was again pronounced, a scene of confusion ensued very seldom witnessed in a Masonic Lodge. Reasons were demanded, and even the W. M., giving way to the storm, requested of the Brother, who had been singled as casting the negative, to give his reasons for so doing.

"The storm was hushed, as an old Brother, a physician, arose, and protesting against such a violation of the rights of a Mason, avowed that he did it; he had hoped and desired to exercise his rights unknown and unquestioned. As he resumed his seat, other than complimentary remarks were indulged in by the Brethren, until finally the W. M. interposed, requesting of the Brother, for the satisfaction of the Lodge, to assign his reasons.

"Amid profound silence the old Brother again arose, and, after rebuking the Brethren for their un-Masonic course, said: 'I had hoped to keep my reasons a perpetual secret, but you, Brethren, and you, Worshipful Master, will ever remember that you have,

as it were, forced me to speak. I know this young man to be a libertine. I know that he has seduced a daughter of a member of this Lodge; the father does not know it—he is your Worshipful Master!"—*Masonic Mirror*.

TIDINGS FROM THE CRAFT.

THE MASONS AND THE FRANCO-PRUSSIAN WAR.—The following circular has been received by the Grand Secretary of Free and Accepted Masons in this State, and explains itself:

HANOVER, JULY 26, 1870.

To the M. W. Grand Lodge of the A. and H. Fraternity of F. and A. M. of the State of Tennessee :

M. W. GRAND MASTER AND BELOVED BRETHREN—In face of the monstrous war which has overtaken Europe, and especially our country, so suddenly, and in view of the horrors which will be its certain consequences, we consider it a solemn duty of all Masons, and in particular of those of Hanover, (which, in respect to its situation, is designed for hospitals in first line,) to prepare themselves for the deeds of humanity to which,—oh! sad!—will be opened a world of activity in the mitigation of the horrors following the war so irrevocably! To do this with success, *large means are wanted*.

In consequence, we have called upon our Brethren, and all who wish to join us, for the charity-deed, and sending to you our proclamation, we request assistance, for the fulfilling of our duty, from you, our Brethren, separated from us by the ocean, but joined to us so intimately by the relation between the American and the German people, and by the chain which embraces the world.

Requesting you kindly to divulge our proclamation to the Lodges of America, we must put it to your best convenience, if you think it proper, to publish it through the large newspapers of your country.

Please to undertake the collection of contributions, and to send them to the address of the undersigned.

“Redaction des Hannoverschen Couriers, Hannover, Marktstrasse, No. 63.”

We shall give you particular reports, in due time, of the use we have made of them.

We send our fraternal salutations from Continent to Continent.

Respectfully and fraternally submitted,

C. HERZOG, DR. W. NOLDEKE, A. RICHTER,	}	Masters of Lodges.
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This is enclosed with another appeal, calling on the Germans, but especially the Hanoverians, to form Committees of Relief, without an hour's delay, and to organize for the purpose of doing all that can be done for the aid of suffering humanity.

Another document, similar in character, reaches us, from the Orient of Mannheim, a Lodge working under the jurisdiction of the Grand Lodge of Bavaria. The Master, Brother Ludwig Keller, appeals to the Masons of the world for help, under the following circumstances: He regards the situation of Mannheim to be such that it will receive the greater portion of the wounded of both armies, and the town must become a great military hospital depot. The letter is dated on the 23rd of July. His Lodge has recognized the duty which is pointed out to it by humanity, the relief of the wounded soldiers of *both nations*, to the best of their ability. They request that contributions of money and other necessities be sent to Herrn J. A. Nauen, for the Lodge "Carl Zur Eintracht," in Mannheim, "Unterstützung Verwundeter Krieger Betreffend." These are to be distributed to the various places where depots may hereafter be established, and a part to be retained at the head depot for emergencies. At the close of the war, a full financial statement will be published. Exchange on Frankfort, A. M., Stuttgart, Leipsic, or Berlin, may be forwarded to Herrn Philip Feist, in Leipsic, who will forward it to the Lodge at Mannheim. The Brethren of Tennessee are thanked in advance for their assistance, and greeted in the name of universal brotherhood.

Still a third communication of this nature has been received. This comes, despite all our resolutions of non-intercourse, from the Grand Orient of France. It is dated at Paris, on the 8th of August, and addressed to all Masonic Powers, Lodges, and Masons. It states that the Grand Orient takes the initiative—(not correct; compare dates with Mannheim appeal)—in requesting an international Masonic subscription for the purpose of procuring succor for the wounded, and aiding the Masons of armies and navies, and their families, without distinction of origin, and hopes that the Fraternity will not fail to embrace this opportunity of displaying the fruits of Masonic instruction. The appeal is signed by Babaud Larivière, the new Grand Master, and the Grand Council of the Order. The subscription books have been opened by a donation of 3,000 francs from the Grand Orient, and 1,100 francs from the Grand Master and the Council.

FRANCE.

GRAND ORIENT.—This Body pays but little attention to the resolutions of suspension of correspondence with the American Grand Lodges. We have just received the "Calendar for 1870," published in August. The Body claims to be in correspondence with, and to be duly represented at, the Grand Lodges of New York and Virginia, and the Supreme Councils, Southern and Northern Jurisdictions. It also publishes the roll of friendly bodies, in which are included forty-two American Grand Lodges. Among these are that of Louisiana, and the Chassaignac Body. All this evinces either great carelessness or determined inattention to correspondence. The new Grand Master is Babaud-Larivière, Advocate, formerly Representative of the People, and Editor of the *Lettres Charentaises*. Chevalier de Saint Jean remains as President of the Council of the Order, and Brother Thevenot is Grand Secretary. There are 393 Bodies in the Jurisdiction, thus apportioned: Lodges, 314; Chapters, 61; Councils, 16; Consistory, 1; Grand College, 1. Of the Lodges, 51 are in Paris, 10 in the Department of the Seine, 198 in the rest of France, 12 in Algeria, 10 in the Colonies, and 33 in foreign countries.

ILLINOIS.

OUR RESPECTED FRIEND, M. W. Brother Harman Reynolds, has drawn upon himself the enmity of Phinney and his pious coadjutors, who met in convention, in Ohio, to devise measures to rid the world of Freemasonry. Here is what Brother Reynolds has to say in the August number of the *Trowel*:

UNGENEROUS.—Our Brother of the *Review* says that the Anti-Masonic Convention, which met in Cincinnati, in May last, selected us from the whole set of clergymen and laymen engaged in editing Masonic papers, for exclusion from the church of which we are a member. It seems the Convention was in dead earnest. All we have to say to them, is, "Come on." Our father suffered for the same reason. We hope that Brother Moore does not feel hurt, and Brethren Bailey, Billings, Chaplin, Henderson, Hodges, Gouley, and Blackie, may be assured that we don't look down upon them a single bit. It was ungenerous, in such magnates, to leave them unnoticed, but that is their misfortune, and not our fault. But badinage aside, and in all seriousness, when any Masonic Body asks us to surrender one principle which we believe and hold dear, either in religion or otherwise, and when any church demands a renunciation of Masonry to save our membership, they will find one who will *stand fast*. No expulsion from a church, for such a reason, could shake one atom of our religious faith, and we should probably contribute as much aid and assistance to religious enterprises as now. "God seeth not as man

seeth." We intend to do right, and keep a conscience void of offence, and anti-Masons may do their worst, and may concentrate all their vengeance and malice upon us, if they choose.

All we can say to our excellent Brother Reynolds, is, that we wish all churches were composed of men just like him, and that when he is turned out of his church, Brothers Frizzell & Co. will give him his choice of two orthodox and venerable establishments, either of which will gladly receive him, and we will endorse him.

NEW YORK.

A CLANDESTINE LODGE.—When a clandestine Lodge is discovered, it is the duty of the Craft to make it known, and more especially when the facts of the case take the form of a criminal suit before the courts. It appears that an expelled Mason, named John Stevens, and his brother-in-law, Abram Bomfleck, have been engaged running a Lodge at 270 Grand street, in a room not regularly recognized as a Masonic Lodge-room, and have prevailed upon some Germans to pay their money and become members. From an affidavit made on Thursday last, before W. Bro. John Scott, Justice of Essex Market Police Court, it appears that on the 13th of July, John Stevens and Abraham Bomfleck called on David Erlich, at 87 Hester street, and induced him to join the Lodge on the ground that he could be "put through for twenty dollars." Erlich asked Stevens if the Lodge was all right, and was informed that the Lodge was named "Mantou," worked under a Dispensation from the M. W. Grand Lodge of the State of New York, and that he (Stevens) was the W. Master. Believing this to be correct, Erlich accompanied the men to 270 Grand street, where he was "put through" some kind of a ceremony, which Stevens said was the true Masonic initiation; but before Erlich could enter upon these mysteries, he had to pay \$20. After the ceremony was over, a further sum of \$3.20 was demanded—what for, is not stated. Having paid this, Erlich desired Stevens to write down the name of the Lodge in a book, and the name of "Mariners' U. D.," was inscribed therein by Stevens. Subsequently Erlich had to pay \$1.90 for some other degree, whereupon he thought it would be as well to make a few inquiries. About three weeks ago, Erlich learned from Dr. Austin, R. W. Grand Secretary of this State, that Stevens had been expelled, and had neither Warrant nor Dispensation for a Lodge, nor was he likely to get one. Erlich saw he was sold, but, not relishing the joke, he made application for the arrest of Stevens, on the charge of

The following is a copy of "General Order, No. 3":

CAMP GARDNER, COLUMBIA, Mo., May 26, 1870.

The following is the general routine of duty in Camp, unless changed by order of the Grand Commander:

- Sunrise—Reveille—Signal to rise.
- Seven o'clock, A. M.—Breakfast.
- Eight o'clock, A. M.—Squad and Commandery drill.
- Eleven o'clock, A. M.—Private Templar Instruction.
- Half-past Twelve o'clock, P. M.—Dinner.
- Half-past Five o'clock, P. M.—Grand Parade and Inspection.
- Seven o'clock, P. M.—Guard Mounting.
- Half-past Seven o'clock, P. M.—Supper.
- Eleven o'clock, P. M.—Tattoo; after which no Sir Knight will be out of his tent, unless under orders.
- Roll must be called immediately after reveille, immediately before dinner, and immediately after tattoo.

witness the grand parade and inspection. Camp was broken up on the morning of the 30th, and all returned home in better health, and much gratified with the week's experience in camp.

Two Commanderies having failed to obey the order of the Grand Commandery, by not sending any representative, and having no reasonable excuse for the same, their charters have been suspended by the Grand Commander until the Annual Conclave, in October.—*Masonic Home Advocate*.

ENGLAND.

SPEECH OF BROTHER WALES.—The Seventy-second Anniversary Festival of the Royal Masonic Institution for Boys was duly celebrated in London, on the 30th of March. The Prince of Wales, responding to a toast, remarked:

"Brethren, much has been said against Freemasonry by those who do not know what it is. People naturally say they do not approve of secret societies; but I maintain that the Craft is free from the reproach of being either disloyal or irreligious, and I am sure you will all support me in that assertion; for I am sure that Her Majesty has no more loyal subject than are the Freemasons of England.

TENNESSEE.

COLUMBIA—TEMPLAR CELEBRATION.—We extract the following account from the *Columbia Herald* of the 1st of September:

KNIGHTS TEMPLAR.

The beautiful and brilliant display of the Knights Templar, in our streets, on last Thursday afternoon, and the excellent and eloquent address of Dr. Blackie, in the Hall of the Athenæum, in the evening of the same day, deserve a more extended notice than that given in our last issue. The occasion was one of festivity—a banquet given by the Knights of De Molay Commandery of this place, to those of the Nashville Commandery, and the celebrated Dr. George S. Blackie was invited to deliver an address before the Knights and the public.

THE APPEARANCE OF THE COLUMBIA KNIGHTS.

Just before the time for the arrival of the late train from Nashville, the Knights of De Molay Commandery made their appearance, defiling out of their Asylum and forming in front of the Masonic Temple. They marched off toward the depot in the most splendid military order; a finer looking and more imposing company of men was never seen on our streets. As we looked along the lines, we recognized many of the most prominent and leading citizens of Columbia and Maury. The old, the young, the middle-aged, and men of all the leading professions and vocations of life, were to be seen in the ranks. The cause that can enlist such men must be good and noble; and a noble and good cause, promoted and supported by such men, cannot fail to become an influence in the community and a power in the land.

THE DRILL BY THE NASHVILLE COMMANDERY.

The appearance of the Knights on the streets excited quite an interest, and soon word flew, from house to house, that the Knights Templar were on parade. By the time they returned from the depot, escorting the Knights visiting from Nashville, there was a throng of ladies and gentlemen on the street in front of the Masonic Temple, where it was understood the Knights would go through their drill. In due time they made their appearance in the most admirable military style. The column halted, and Nashville Commandery went through the beautiful and peculiar drill of the Order. We shall not attempt to describe their movements. The evolutions were beautiful, brilliant, rapid, surprising, and perfect. The column now moved in solid

phalanx, then suddenly deployed into an extended line, and then, with amazing rapidity and intricacy of motion, successively formed into crosses, squares, triangles, &c. Those rapid changes in the evolutions of the peculiar drill, which was admirably performed to the delight of all beholders, made an impression on the eye similar to that produced by the rapid and beautiful changes in the kaleidoscope. After winning the admiration and applause of the ladies and gentlemen that thronged the street, the Knights entered the Masonic Temple, and the delighted spectators dispersed.

DR. BLACKIE'S ADDRESS.

Notice had been circulated that Dr. Geo. S. Blackie, of Nashville, would deliver an Address in the Hall of the Athenæum. At an early hour that large Hall was filled with the beauty and intelligence of Columbia. About 8 o'clock the Knights made their appearance. Past Right Eminent Grand Commander, Sir Joseph M. Towler, introduced to the audience Eminent Sir Geo. S. Blackie, Knight Commander of the Grand Priory of Scotland and Assistant Grand Recorder of Tennessee Grand Commandery, who then interested and entertained the large audience for about an hour, in an earnest and eloquent address. His subject was "Masonic Knighthood." He gave a history of the rise, progress, persecutions, decline, and *renaissance*, of the Knights Templar. In France, Spain, Portugal, the Germanic States, England, and Ireland, this Order was at one time suppressed. In Scotland the Knights were persecuted, but the Order was not entirely suppressed. The unbroken succession, from ancient to modern Knighthood, is therefore perpetuated through the Grand Priory of Scotland.

The Order has its noble history and its glorious martyrs, and the learned Dr. Blackie is the proper man, in his preëminent qualifications, to set that noble history before the public. We were present as an outsider—a mere looker-on in Venice—and as our mind followed the orator from passage to passage, in the history of the Order, as it was given in Dr. Blackie's terse and lucid style, our soul burned within us, and before he came to his earnest and impassionately eloquent peroration, our heart was breathing an earnest prayer for heaven's blessing on an Order which had so nobly battled and suffered for the truth and the right.

After the interesting and instructive historical part was finished, the conclusion of the address was eloquent and powerful, and its noble words aroused every soul and touched every heart.

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seph M. Towler and his Commandery, in addition to the satisfaction of having nobly displayed Christian hospitality, have won the love of their Brethren here, and made an ineffaceable impression for good.

GENERAL GRAND CHAPTER.

DISPENSATIONS GRANTED.—Honolulu Chapter, No. 1, Royal Arch Masons, of Honolulu, Sandwich Islands, has not been at work since 1861, and had consequently fallen into desuetude. Recently an application has been made to the United States for a revival of the Charter, and M. E. James M. Austin, General Grand High Priest, on the 22nd of July, granted the necessary permission, the applicants having complied with the usual regulations.

M. E. James M. Austin, General Grand High Priest of the United States, has granted a Dispensation for the first Chapter of Royal Arch Masons to be held in Shanghai, Empire of China, to be named Keystone Chapter, No. 1. The petitioning members belong to a Lodge in Shanghai, working under a warrant from the Grand Lodge of Massachusetts. The following are its first Officers: William C. Blanchard, High Priest; James Oliver Pennington, V. M.; Joseph F. Hammond, Scribe. The Dispensation is

SCOTLAND.

GRAND LODGE.—The Quarterly Communication was held at Edinburgh on the 1st of August, the Most Worshipful Grand Master, the Right Hon. the Earl of Dalhousie, K. T., on the Throne; the Right Hon. the Earl of Rosslyn, Deputy Grand Master. There was a large attendance of members of Grand Lodge. After the preliminary business had been disposed of, the Grand Master communicated to the Brethren the gratifying intelligence that he had been able to arrange that His Royal Highness the Prince of Wales will be present at a meeting of Grand Lodge, for the purpose of installation as Patron of the Order in Scotland, on His Royal Highness's return from the Highlands in October next. His Lordship then proceeded to nominate the Right Hon. the Earl of Zetland, the Right Worshipful Past Grand Master of the United Grand Lodge of England, to the distinguished position of an Honorary Member of the Grand Lodge of Scotland, in recognition of His Lordship's eminent services to the Craft during the long period of twenty-six years, and which was unanimously confirmed by the Grand Lodge, with acclamation. The Most Worshipful Grand Master, in the most feeling manner, then adverted to the heavy loss sustained by the Grand Lodge and the Scottish Craft, by the decease of the Right Hon. the Earl of Haddington, Provincial Grand Master of East Lothian, and Past Depute Grand Master. On the motion of His Lordship, an address of condolence and sympathy was ordered to be transmitted to the Dowager-Countess of Haddington. Brother Dr. Sedgwick was, on the recommendation of the Grand Committee, unanimously appointed Provincial Grand Master for New South Wales. The other business transacted was of no general interest. On the motion of the Past Grand Master, Brother John Whyte-Melville, a vote of thanks was accorded to the Earl Dalhousie for his conduct in the Chair. The Grand Lodge thereafter was closed in ample form.

MASONIC FETE AT ROSSLYN.—At the invitation of the Earl and Countess of Rosslyn, the office-bearers and members of the Grand Lodge of Scotland, besides Brethren belonging to daughter Lodges in Edinburgh and neighboring counties, with their wives and daughters, to the number of eight hundred, took luncheon at Rosslyn on the 2nd of August. The office-bearers and members of the Grand Lodge, on arriving at Rosslyn, proceeded to Rosebank House, where a liberal table was open for them during the afternoon. Amongst those present at Rosebank were the host

ladies. The band of the 13th Hussars, who were stationed in the grounds, played during the afternoon. Before the company left Rosebank, Brother Robertson, the Grand Bible-Bearer, proposed, after a few laudatory remarks, three cheers for the Earl of Rosslyn, three for the Countess of Rosslyn, and three for the Earl of Dalhousie, for the liberal manner in which the Brethren had been entertained, which were heartily given. At the Old Inn, at the Chapel of Rosslyn, the general body of the Freemasons had a free house, an ample luncheon being provided for them. The band of the 90th Regiment was stationed on the mound behind the chapel, and dancing was engaged in by the ladies and gentlemen present during the afternoon. About five o'clock, the Earl of Rosslyn, accompanied by the Countess, the Earl of Dalhousie, and other noblemen, drove to the vast assemblage at the Old Inn, and the Earl of Rosslyn, in a short speech, intimated the pleasure it afforded him to see so many present, and hoped they had thoroughly enjoyed themselves. Three times three were given for His Lordship before he left the ground. The party returned to town by special train at six o'clock, highly delighted with the manner in which they had been treated.

The Earl of Rosslyn will be the next Grand Master of Scotland. We learn that he is the noble Brother alluded to by Bro. Earl of Dalhousie at his last installation as his choice to succeed

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spoke of the good influence of Freemasonry throughout the world, especially in a charitable point of view.

The toast of "The Navy, the Army, and the Volunteers," was proposed, and it was responded to by Lord Rosehill for the Army, Captain Moreland for the Navy, Major Mackay for the Militia, and Brother Bryce for the Volunteers.

A number of other toasts followed, and the evening was spent in a very agreeable manner, a glee party contributing materially to the enjoyment of the occasion.

ANNUAL REPORTER.—We have also received the *Annual Reporter* of the Grand Lodge, published in April, and containing the roll of officers and members for the year. The Prince of Wales is Patron; Lord Dalhousie, Grand Master; the Earl of Rosslyn, Deputy Grand Master; Henry Inglis, of Torsance, Substitute Grand Master; W. A. Laurie, Grand Secretary, and Wm. H. Ramsay, the Representative of Tennessee, is Grand Director of Ceremonies. The Honorary and Representative members are the same as last year, Tennessee being still the only American Grand Lodge honored with mutual representation. There are 197 Lodges represented in the Grand Lodge, and 182 not represented. Other information we have anticipated.

SUPREME COUNCIL.—It is with pleasure we announce that the correspondence undertaken by us, at the instance of the Illustrious Brother Albert Pike, Sovereign Grand Commander, with regard to exchange of Representatives and mutual courtesies between the Supreme Council of Scotland and that of the Southern Jurisdiction of the United States, is about to be brought to a successful issue. We are authorized to say that Sovereign Grand Commander J. Whyte-Melville, at the next meeting of the Scottish Supreme Council, will interest himself to bring the exchange about. The Patent of Lord James Murray will be received, and a Representative appointed for this side the Atlantic. Also, our negotiations with the Royal Order of Heredom of Kilwinning will be successfully completed. Brother Pike, in the last Report of the Supreme Council, states that we are the only Knight of that Ancient Order in the United States. We trust that a more intimate acquaintance between the American and Scottish Bodies will tend to increase the number, as well as to further the knowledge, of this important and venerable branch of Masonry.

NEW HAMPSHIRE.

GRAND LODGE.—The Annual Communication was held at Con-

cord on May 18th, when the following Grand Officers were elected: John R. Holbrook, of Portsmouth, M. W. Grand Master; N. W. Cummer, of Manchester, Deputy Grand Master; William Barrett, of Nashua, R. W. Senior Grand Warden; John A. Harris, of Concord, R. W. Junior Grand Warden; Daniel Marshall, of Nashua, R. W. Grand Treasurer; and Abel Hutchins, of Concord, R. W. Grand Secretary.

MISSISSIPPI.

GRAND COMMANDERY.—The last published Proceedings of this Body were those of the Fifth Annual Conclave, held at Vicksburg, in 1861. The present Grand Recorder was informed that it was the desire of the Grand Commandery to republish that report, and the Proceedings of all subsequent Annual Conclaves. He finds among the archives, however, only the list of officers elected, and Constitutional amendments adopted in 1869, which he publishes.

The Annual Conclave was held at Jackson, on the 22nd of January, 1870; Sir J. K. Fulsom, R. E. Grand Commander. Six Commanderies were represented. We regret to perceive that the R. E. Grand Commander considers the zeal for the Knightly Orders in the decline in his Jurisdiction; that he has no flattering report to make, and but few accessions to the ranks to declare. We hope this is but the result of political confusion in the State. We know that the Commanderies of Mississippi contain many of our purest and best men, and we have full confidence that their leaven will cause its effects to be made known. Let those who are now professors live up to their profession, and they may rest assured that men, seeing their good works, will strive to imitate them, and "glorify their Father which is in Heaven." He recommended the Representative System, and urged its adoption. A resolution was adopted to have a general gathering of the Knights Templar on the 24th of June, at Jackson. The Finances of both Grand and Subordinate Commanderies seem to be crippled, and steps were taken to relieve them. Representatives were received and accredited from Missouri, Georgia, and Vermont, and the system was adopted, the Grand Commander being empowered to make the appointments, and to confer upon the Knights so honored the rank and title of Past Grand Generalissimo. A new Commandery was chartered. Sir William S. Patton presented a Report on Foreign Correspondence. It is in good style, but incomplete, owing to the small number of Reports received. This can be accounted for by an impression which has

THE IRON CROSS OF PRUSSIA.

VISITORS in Paris cannot avoid being impressed with the fact that from one-fourth to one-third of the Frenchmen who pass him on its streets, wear a little bit of red ribbon in the left button-hole of the coat. This is the ribbon of the Legion of Honor, an Order of Knighthood which was invented and instituted by the First Napoleon, in October, 1802, while he yet was only First Consul. At that time, with his foot upon the first step of the throne of the Bourbons, which the Revolution of 1789 had overthrown, and which *he* was bent on reëstablishing, Napoleon, thinking the time had not yet arrived for the creation of nobility (incompatible, indeed, with the Republic, which still had a nominal existence,) resolved to create a new Chivalry, to which merit of every warlike and social grade would be eligible. His

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tion of the Rhine," of which Bonaparte had been head, had been dissolved. Frederick's motto was "Honor, and Our Country," and this was also adopted by Alexander of Russia. Frederick William had invited his subjects to pour their gold and silver ornaments into the public treasury, whence they would receive iron ones, fashioned in the same form, to preserve in their families, indicating past wealth and present patriotism—and the call had been nobly responded to. Bracelets, necklaces, rings, brooches, crosses, solitaires, ear-rings of gold, and jewels, were taken to the treasury, and there exchanged for similar bijoux, beautifully worked in bronze, and inscribed, "I gave Gold for Iron—1813." From that time until the war ended, golden ornaments were never worn, and hence arose the beautiful Berlin Bronze ornaments—so well known and so highly prized throughout Europe, as well as the Order of the Iron Cross of Prussia.

The present King of Prussia has revived this, the most honored and honorable national decoration, conferred only for services and high merit during the War of Liberation in 1813 and 1815. No other rank will be handicapped for the chase of this reward for courage exhibited on the field of battle, or in shielding the household gods at home, but that of merit.

The soldier of Prussia has now before him two classes and a grand cross. The first-class medal and ribbon is to be worn, the instant he wins it, on the left breast, where his heart beats; the second-class in the button-hole, where, of all places, should be sported the flower of valor; the third, a double-sized medal, to dangle round his neck as a cross round the throat of a Crusader. But to possess the second he must make good his title to the first. The Grand Cross will be the recognition of nothing less than signal victory accomplished, the conquest of an important position or place, or the brave defence of a fortress.

The iron cross was the glory of glories during the Wars of Liberation. Even when you had won it, it yet remained to be worn; for the number of these precious badges were limited, and its recipient had not only to distinguish himself against the foe, but to wait until one of his fortunate fellow countrymen possessing it died. He might, however, have handed it down to his son as an heirloom.

Here, then, a bit of cast iron, whose intrinsic value would be magnificently paid for by a few cents, becomes more valuable, to a brave man, than the Saney diamond or Kohinoor could possibly be, for it is the perpetual testimony of valor, honor, love of freedom, and the fatherland.

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he may determine; but if the Worshipful Master does exclude such visitor, he must do it upon such grounds as will justify his conduct before the Grand Lodge.

As to the fourth and fifth inquiries, I am unable to answer them, as I do not know that we have any law or usage in Massachusetts respecting them.

You also request me to "give my own views generally upon the subject of visitation, and as to the power a member of a Lodge has to control, unquestioned, the admission of any Brother who desires to visit it."

In answering and complying with your request, I desire you, in the outset, to remember that the Masonic Fraternity is a great catholic Institution, not confined to a single nation or State, but extending over both hemispheres, wherever civilization has penetrated. At its altars kneel, side by side, the rich and the poor, the peasant and the king, the learned, and the Brother of limited knowledge. One of its earliest and main objects was to facilitate the means of communication among the Craft, and to make easy the journey into foreign countries. Ours is a common Brotherhood. We are united in a common bond, and are bound together by a common interest. The rights of the individual are respected to a remarkable degree, especially in the preliminary ballot. When made a Mason, the Brother has peculiar rights, in com-

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NEW BOOKS.

THE September weeks have seen the publication of the advance guard of a coming army of works called forth by the recent death of that master-spirit of English Literature, Charles Dickens. The first is "*Charles Dickens, the Story of his Life*," by the Author of the "*Life of Thackeray*," (New York: Harper Brothers). Published only twenty days after his decease, it is surprising how full and complete the biography is. It is well written, by no means tedious, not in any respect too brief, and fills well the intermediate space between a magazine article and a more elaborate biography. The author proves himself to be a judicious admirer, and one well fitted to undertake the major task which certainly will soon be performed. The delicacy of his representations is highly commendable, and the illustrations introduced are appropriate and welcome.

Another book by the same publishers, but also anonymously edited, is the collection of the "*Speeches, Letters, and Sayings, of Charles Dickens; with Sala's Sketch of the Author and Dean Stanley's Sermon at his Funeral*." The title fully explains the nature of the work. It perhaps is open to the objection that it is, as yet, too soon to produce a work of the kind; but as everything relating to the lamented dead is now greedily sought for, it is more than welcome; it is a great intellectual treat. The reading of these efforts, these results of the thought of a powerful mind, give one the highest estimate of the breadth of culture and generosity of feeling which Mr. Dickens possessed in so remarkable a degree.

Another wonderfully cheap book is a new edition of the "*Life and Letters of Rev. F. W. Robertson*," (New York: Harper Brothers,) one of the most remarkable minds of the century, whose opinions have, since his death, become a great standard of religious thought.

A biography of quite a different nature is "*The Genial Showman*," a life of the celebrated Artemus Ward, by his friend, Mr. Hingston. It is both amusing and full of interest, and though not a book, like the last mentioned, which will last, it is one which will be much read and much liked.

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eral ways, but in no one correctly. In the ceremonial of the second Degree, the allusion is, by some, made to the position in which Moses prayed to the Almighty to prolong the light of day until he had overcome his enemies. By others, it is said to be the position in which Joshua prayed, etc., in the Valley of Jehoshaphat: while I have heard Moses and Joshua combined, each being said to have been in a certain position when they prayed, etc. There is a sad want of "uniformity" here; and, what is worse, a sad want of accuracy, each reference being alike unwarranted by the sacred text.

It is quite clear to my mind, that, in some cases, there is a confounding of Joshua's victory over the Amalekites, in the Valley of Rephidim, as recorded in Exodus xvii., with his victory over the Amorites, in the Valley of Gibeon, forty years afterwards, as recorded in Joshua x. That, in Joshua's battle with the Amalekites, recorded in Exodus xvii., Moses held his hands up, and had them so supported, is beyond doubt, for it is said that "when he held up his hands, Israel prevailed," but that "when he let down his hands, Amalek prevailed," (verse 2). But there is no mention of his praying that the light of day might be prolonged until he had vanquished his enemies.

When Joshua fought with the five kings of the Amorites (Joshua x.), he is said to have prayed that the light of day might be prolonged, but nothing is said of his hands being held up. How came the confusion introduced, making, as I have shown, both narratives inaccurate? I cannot answer that question, though it exists, I know; and it would certainly be well to get rid of it. In one sense, it would be accurate enough to say that Joshua prayed for a prolongation of the light of day, until he had vanquished his enemies; but that would not meet the case, if he did not hold up his hands. It would be accurate enough to say that Moses held up his hands when he prayed for Joshua's victory over his enemies; omitting all reference to the solar and lunar miracle; and there surely can be no objection to such a revision of the working to which I have referred. There is this in its favor, also, that no cognizance would be taken of the solar and lunar phenomena, so that we should get rid of an allusion that has in it what cannot fail to cause some perplexity in the mind of any thinking and conscientious man.

If we were to ask one hundred persons who reverence the Bible, and believe in its historical verity, what they think of the story of the sun and the moon standing still at the command of Joshua, as we read in the tenth chapter of the book of Joshua,

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believing that "a profusion of miraculous interferences" being necessary, furnishes no argument against it; and I quite agree with them. For, as Keil observes, wherever a certain meaning is obtained from a literal interpretation of the words, or when it can be energetically proved to be the only admissible and necessary one, then it must be accepted, whatever the supposed consequence may be.

But did this miracle appear to be necessary?—or does a critical examination of the passage (Joshua x., 11–16.) demand, upon fair critical grounds, that we should admit the verity of what is recorded in verse 13? I think not. As to the necessity for a miracle of such a description as must arrest the whole course of nature, and, but for "a profusion of miraculous interferences," destroy, not only the great globe itself, "with all that there in is," but throw out of its orbit its satellite—the moon. I may, without presumption, say it does not appear, since it is certain that God could have brought about the victory over the Amorites in one of many ways, without such an expenditure of divine power in the multiplication of miracles, as this interference would call for. But I need not pause upon this, as a critical examination of the passage will, I believe, get rid of the whole difficulty.

The first thing that strikes us in the narrative, is, that the description of the solar and lunar phenomena is said to be something taken from another book: "Is not this written in the book of Jasher" (verse 13). This book of Jasher is mentioned only twice in the Bible—here, and in II Samuel, i. 18. What was this book? We are here left to conjecture; but the opinion that it was a selection of sacred poems, made at an early period, seems a probable one. The Peschito-Syriac, in Joshua, has "The book of praises or hymns." That it was a poetical composition may be inferred from the specimens of it that are preserved. Lowth, who adopts this opinion, and supposes that its title was taken from its opening words, *az Jasher*, "then sung," observes, that "in a bold use of the common resources of his art, the poet had probably represented the victory as so glorious that the heavenly luminaries had seemed to pause in their course to look down upon it; or the slaughter of one day being so terrible, that it might have been thought it was protracted to the length of two, to give the conquerors time to complete their terrible work."

May we not, then, reasonably, and without doing violence to the sacred text, regard the passage as a parenthetical reference, by Joshua, to the poetical and cotemporary book, in confirmation of his own narrative of the defeat of the Amorites. That the

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But a very noticeable thing is, that there is a passage in Isaiah (chapter xxviii.), which certainly refers to this defeat of the Amorites by Joshua, as well as to the destruction of Canaanites by Moses, but in which the prophet makes no mention of the miracle of the sun and moon. He mentions only one wonderful work, or act, indicative of God's wrath, or vengeance, upon the people in the Valley of Gibeon, which was conspicuously displayed in the miraculous shower of destructive hail stones, assuring those whom he was commanded to menace that the scourge ordained to destroy them, should overtake them both by day and by night (verse 18, 19.) He seems to have known nothing of the arresting of the course of nature, and had no idea of the necessity of daylight for the destruction of any people whom Divine Providence had doomed.

Everything seems to concur, then, in leading to the conclusion, that such a miracle did not take place; but that Joshua, when he wrote this section of the book, paused at the close of that part wherein he describes the termination of the great battle, to introduce, as any author might do, a poetical description of the great event, familiar to the people to whom his book was first given, and in which many of the grand events of their history

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NOTES OF THE MONTH.

RESTORATION OF SUSPENDED MEMBERS.—The Grand Lodge of Michigan, at its Annual Communication during the present year, adopted the following resolution :

“*Resolved*, That it is the right of a Subordinate Lodge to require of a member suspended for non-payment of dues, as a condition of restoration, the payment of a sum equal to the amount of dues during the term of suspension, in addition to his dues at the time of his suspension.”

To which Connecticut objects, on the ground that there is no justice in depriving a Brother of all benefits and still requiring him to be a contributor to the institution.

The justice lies, we take occasion to say, in the fact that the payment of the amount due takes off the suspension, and returns the member to full standing, with all the rights in the Lodge which belong to brethren who have discharged their whole duty to the Craft and to the Lodge, by attending its meetings, serving on its committees, etc., while the suspended Brother has been doing nothing. It seems fair that one who will not do his share of the work, should at least take a hand in the paying.—*New York Dispatch*.

MASONIC DRESS.—The Grand Lodges in the United States have, we think, unanimously adopted, as the Masonic dress, black suit, black silk hat, white gloves, and plain white aprons. The following, from the *London Freemason*, will be of interest to our readers :

“At the revival, in 1717, it was directed—and, that there might be no mistake about the matter, the canon was inserted by Anderson and Desaguliers in the earliest Code of Lectures known—that the symbolical clothing of a Master Mason was, ‘skull-cap and jacket yellow, and nether garments blue.’ After the middle of the century, he was said to be ‘clothed in the old colors, viz., purple, crimson, and blue’; and the reason assigned for it was, ‘because they are royal, and such as the ancient kings and

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ONE of the Siamese Ambassadors, on going home from his European visit, made an elaborate report on all he had seen, including the music he had heard in the West. He was very little impressed by the music, save and except that which he said was "produced by a great trunk set upon legs." "A woman," he says, "sits in front of this, and, tickling with her toe a sort of tail it has, produces a variety of sounds by beating rapidly with her fingers on a number of little bits of ivory in front of it."

THERE is a story of a famous French preacher who, delivering a sermon on the duty of wives, said: "I see a woman present who has been disobedient to her husband, and in order to point her out to universal condemnation, I will fling this breviary at her head." He lifted the book, and every female present ducked her head. The multitude of offenders necessitated a general amnesty.

GALLANTRY.—There is nothing like the gallantry of manners there used to be some fifty years ago. Now a gentleman lifts his hat to a lady; then the hat was entirely removed from the head. Now the gentleman takes a smack from her ruby lips, and hardly looks red in the face; then he struggled for said smack, and never drew a long breath for half an hour after.

AT a Paris hotel, lately, an English lady, rather excited, rushed down to the "counting house," and asked, hurriedly, of one of those small, tight clad boys, who are on duty in that precinct, "Have you the smallpox in the house?" The boy, who "understands English perfectly," replied, "No, but we expect it every minute, and when it arrives, I will send it up to you."

SOMEWHERE in the West, a sable knight of the lather and brush was performing the operation of shaving a hoosier with a very dull razor. "Stop," said the hoosier, "that won't do." "What's de matter, boss?" "That razor pulls." "Well, no matter foh dat, sah; if de handle of de razah don't break, de beard am bound to come off—sho!"

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would have done more to further the entertainment of the evening than any efforts of mine.

But, as I have endeavored, most unsuccessfully, to convince you of this, I must needs lay the flattering unction to my soul, that you are in earnest. I therefore present the facts and thoughts I have collected, before you, without further apology, claiming to have done my best to discharge my duty as a Knight Templar, not claiming any merit for originality or research, but merely asking to be heard, on account of the patient industry I have exercised in endeavoring to string together such events and reflections as may interest you.

Knights of De Molay and Nashville Commanderies, Ladies and Gentlemen :

The subject I have selected for the Address I am now about to deliver, is MASONIC KNIGHTHOOD. I purpose to give you a very brief sketch of the reasons why our Orders sprang into being, and to trace that of the Temple down through its brightest periods to that of its misfortune, decay, and fall. From this, leaving the Order in other countries, I propose, in fulfilment of a promise previously given to a part of my auditors, to follow the history of the Orders in Scotland, my native land, from the troubles of the fourteenth century to the present day. The limits of the hour assigned me necessarily compel me to avoid more than a passing allusion to the Knights of Malta, or to the means by which our Order was brought to America, and, on this fresh and vigorous soil, to become the magnificent and powerful organization which to-day exists in every State of the Union.

To trace the history of the Order satisfactorily, we must begin with the monastical bodies of Europe, and from them trace the origin and development of those Orders of military monks who swore to defend, with all their might and strength, the Holy Land of Jerusalem, and never to see a Christian unjustly deprived of his inheritance, or to be aiding in such deed ; those military monks, who were undoubtedly the historians of their day, and who introduced the fabric of Craft Masonry into their system, and incorporated the speculative branch of Freemasonry with that operative skill which is evidenced in their triumphs of architecture and fortification ; those military monks, who learned that the very principle and incentive of Virtue was to be ambitious of true honor, and of the true glory and perfection of our natures.

Let us, my brothers, in recalling their history, profit by it, and

endeavor to imitate the many great virtues our predecessors had, and to strive against those enemies—pride, covetousness, lust, and restless ambition,—which at last, in the war with the devil and the flesh, conquered them, and led to their decay.

Let us beware that the besetting sins of this age do not defeat our many well-formed resolutions, lest we also may, too late, experience the truth of the divine maxim—"Pride goeth before destruction, and a haughty spirit before a fall."

The Order of Benedictine Monks, or the observers of the rules of St. Benedict, was instituted in the early part of the sixth century. It was the only Order of Monkhoo known in England prior to the Norman conquest. It is, by some, believed to have been brought over by Augustine; but if so, it was very little known until a considerably later period, and certainly was first generally established by St. Dunstan, in the tenth century. It is even probable that not until after the Conquest was the rule strictly observed.

The Order of the Carthusians was founded at Chartreux, in France, by St. Bruno, in 1080, and it was the strictest of all the monastic Orders, its members never being allowed to taste flesh, and being restricted, on one day of the week, to bread, water, and salt. They never became numerous in England, but they have left their traces in the establishments called *Charterhouses*, from a corruption of their true name. This name, in connection with a famous school, is familiar to all the readers of the admirable works of Mr. Thackeray.

The Order of the Cistercians was instituted at Cisteaux, in Latin Cistercium, in Burgundy, in 1098, and was greatly patronized by the celebrated St. Bernard. They were chiefly distinguished from the others by having their religious houses situated in solitary spots, considerably remote from each other and all other dwellings. Witness the Hospitals of St. Gothard and St. Bernard on the Alps, the Abbey of Laach in Prussia, and numberless other monasteries in Europe.

The monks of these three Orders were dressed in similar habits, all consisting of an under garment of white, with a long loose black cloak, or gown, over it, only, however, occasionally worn, while certain minor peculiarities distinguished the various Orders. It seems probable, too, that the Cistercians, and sometimes the Carthusians, wore, when in church, a cloak of white.

The most common form, however, which the enthusiastic devotion of the people exhibited in the eleventh and twelfth centuries,

rusalem, Mount Sinai, and other parts of the Holy Land, attracted many myriads of pilgrims. To use the language of Gibbon: "Beyond the example of former times, the roads were covered with multitudes of either sex, and of every rank, who professed their contempt of life, so soon as they should have kissed the tomb of their Redeemer. Princes and Prelates abandoned the care of their dominions, and the members of these pious caravans were a prelude to the armies which marched, in the ensuing age, under the banner of the Cross."

These pilgrims to foreign lands were properly called Palmers, from the branches of the palm-tree, the emblem of victory, which they used to bear in their hands. In token of having crossed the seas, or of their intention of doing so, they were wont to put cockle or scallop shells in their hats. Who does not remember the touching song of the mad Ophelia?

"How shall I my true love know
From another one?
By his cockle-hat and staff,
And by his sandal shoon."

So numerous were these pilgrims, and so vast the number of shells worn by them, that, in endeavoring to refute the doctrine

of precious oil to that lamp of truth, which was destined, ere long, to illuminate the dark places of the middle ages.

Out of the spirit of pilgrimage grew the Crusades, in which the spirit of devotion formed a strange alliance with the military spirit, each communicating something of its peculiar character and color to the other. These crusades, however, though profess- edly religious enterprises, produced less effect upon the religion of the age in which they were undertaken, than upon most of the other great constituents of the social condition. Among the phenomena which sprung out of them, none presented a more expressive type of their character than the Orders of Knight- hood. The three earliest and most distinguished of these, the Knights Hospitallers of St. John, the Knights Templar, and the Teutonic Knights, soon after their institution, acquired extensive establishments and possessions, and became politically important years before the close of the twelfth century.

The Knights Templar, from a very humble beginning in 1099, when nine poor Crusaders took upon themselves the obligation of protecting the faithful at Jerusalem, very soon attained immense wealth and power. Their Association included men of the no- blest birth—natives of every Christian country. Their valor in battle, their wisdom in council, were long the wonder and admi- ration of the world; and had they not quarreled with the Knights of St. John, they would have become, undoubtedly, what they aimed at being, the bulwark to Christendom against the Moham- medans.

A clear and satisfactory sketch of the history of Chivalry is not an easy matter to accomplish. Romance and reality are so mixed up in our notions of it, that they are hard to separate. The Ideal Chivalry and the Chivalry of History are two distinct things; yet their influences and characteristics, like warp and woof, are interwoven; and to carry out the figure, the dark ground of the real is relieved by the brilliant colors of the imag- inative.

I can give no closer analogy to our notions of chivalry than can be found in what were, until a short time ago, our notions of the character of the North American Indians. Looking at them through the colored lenses of Cooper's romances, and the pictur- esque emblazonry of Longfellow's poetry, they appeared the no- blest of the different races of uncivilized man. Brave, resolute, patient, hospitable to the stranger though implacable to the foe, as grave at the council fire as fierce in battle, and, though sparing in speech, yet truly eloquent when roused to words, the Red Man

of the forest seemed to us the concentration of the rude virtues of savage life. There was just so much truth in this as to make us wish and believe that the picture was true throughout. But a nearer view of his character and condition dispels this illusion, and we see wretchedness, degradation, and misery, accompanied by unromantic habits and passions, over which the imagination had drawn a veil.

The pictures of chivalry which have been given us, not merely by poets and romancers—for these may claim their privilege—but by historians professing to write grave and authentic facts, have been calculated to foster all our illusions. In thinking of chivalry, we naturally imagine a system in which nobility, valor, generosity, courtesy, beauty, and accomplishments, are all combined. We see the knight, his helm crowned with nodding plume, bearing his emblazoned shield, mounted on his gallant charger, and gaily “pricking o’er the plain”; the “ladye” of his affection presiding at some tournament, as the queen of beauty and love, or inspiring her lover with enthusiasm to accomplish deeds of arms; and these principal personages are surrounded with every circumstance calculated to cheat the judgment into a belief of the reality of the picture.

The reason of this lies deep in human nature. The earliest and the largest portions of the literature of the nations of earth belong to the imagination. Imagination is ever prone to embody its creations of the fair and beautiful in human shape; it is ever bent on acting on the principle expressed by the old poet, quoted in Wordsworth’s “Excursion”:

“ Unless *above* himself he can
Erect himself, how poor a thing is man ! ”

The things, therefore, which the imagination busies itself about, are those which touch the affections and interests of man. In a rude and warlike nation, fighting is the favorite theme. See, for example, the verses of Homer, the wild rhapsodies of Ossian, the Sagas of Scandinavia, the Kalevala of Denmark, or the Niebelungen Songs of Germany. From the earliest portion of the world, the poet has magnified the exploits and the characters of heroes, and sung of the one slaying his thousands, and the other his tens of thousands.

Setting aside the literature of other countries, how large a portion of English literature is thus employed! What else is the main secret of the fascination of the “*Idylls of the King*,” with the exquisite pictures in the “*Holy Grail*!”

"Many a noble deed, and many a base,
 And chance and craft and strength in single fights,
 And ever and anon, with host to host,
 Shocks, and the splintering spear, the hard mail hewn,
 Shield-breakings, and the clash of brands, the crash
 Of battle-axes on shatter'd helms, and shrieks
 After the Christ, of those who, falling down,
 Looked up for heaven, and only saw the mist ;
 And shouts of heathen, and the traitor knights,
 Oaths, insults, filth, and monstrous blasphemies,
 Sweat, writhings, anguish, laboring of the lungs,
 In that close mist, and cryings for the light,
 Moans of the dying, and voices of the dead."

From the midst of all which horror and confusion, the brave
 and pure old knightly monarch passes

"To the island valley of Avillion ;
 Where falls not hail, or rain, or any snow,
 Nor even wind blows loudly ; but it lies
 Deep meadowed, happy, fair with orchard lawns,
 And bowery hollows, crowned with summer sea,
 Where I will heal me of my grievous wound."

Chivalry and knighthood have long been synonymous terms. They are different, however, in their origin. We take the word "chivalry" from the French (*cheval*, a horse,) and the French took it, like the Spaniards and Italians, from the Latin. It has the same origin as our word "cavalry," and simply means, in its primitive sense, military service on horseback. The word "Knighthood" comes from the German or Saxon "Knecht," which was used primarily to designate a servant, and then the immediate body attendants or servants of the feudal lord. The two terms gradually came to mean the same thing. From the personal distinction which was attached to the office of a Knight, and the importance and superiority which a body of well-armed horsemen had over large bodies of infantry, knighthood was a personal distinction—a man might be a knight without reference to other title or dignity, or whether he had possessions or not. Hence, under the feudal tenures, it was assumed that the king could compel a man to be a knight ("The king can mak' a better knight," says Brother Robert Burns,) if he were possessed of a certain amount of property ; and small grants were frequently given to poor knights.

Chivalry itself is just as airy and impalpable a thing as Fashion, though, like that visionary monarch, it had its arbitrary laws

After the complete fall of the Roman Empire, and the tremendous disorganization of society produced by it, the Feudal System arose. Under this system, a large portion of Europe was parceled out, and these parcels were again subdivided by the grants made by the chief holders to their more immediate attendants. All these lords claimed absolute dominion in their own limits. To become the Knights, or body-guard, attendants or warriors, of these lords, was an object of ambition to their dependants, especially if, by the privilege, they obtained the advantage of being clothed in the rude armor of the time, and of being mounted on horseback. Then, as it was the custom to declare the youth a warrior, by some ceremony, such as presenting him with a javelin, or girding him with a sword, in public assembly, we may see in this the origin of those ceremonies which came, in course of time, to be attached to the making of a knight. A great deal was added to the original simple ceremonial by the church. The Knight was sworn to be faithful to religion as well as to his feudal lord. We must never, in estimating influences, forget what religion did, even in the roughest and darkest times, for the elevation of motive and feeling.

At the end of the eleventh century occurred that historical event known as the First Crusade. It was really an irruption of poor adventurers on the wealthy and more luxurious tribes of the East. The vast numbers who perished in that wild adventure,

der and conquest, religious enthusiasm being added to martial zeal, their formation may be termed the first step in the moral elevation of chivalry, or that which more immediately led to its being condensed into a system such as it afterwards became. Towards the end of the twelfth century, certain characteristics began to be associated with the name and profession of a knight. The rude adventurous character of Richard I. assisted this.

But we should form a most erroneous notion, if, in giving the history of chivalry, we should begin in the thirteenth century, and carry it on, from one gallant deed of arms to another, exhibiting nothing but a series of brilliant services. We should omit the earlier deeds of these great soldier-monks, whose name we bear, and to whose loftier aspirations we also aspire. From the very first, great deeds were done, and noble characters formed, by this republic of gentlemen, constituted on the feudal system. The Knight Templar was a brave and gallant soldier, who performed, habitually, deeds of the highest valor; protected the oppressed with alacrity, and without the hope of fee or reward; cleared the highways of monsters, both human—in the form of robbers and prowling beggars—and inhuman, in the shape of wolves and wild boars, and the other wild beasts with which the East was then overrun, and which poetry magnifies into “dragons, hydras, and chimæras dire,” always inspired by a motive beyond the ordinary morality of his times, so that he became a character so delightful to our ancestors that they attempted to imitate it. And not without success, for the reigns of the English monarchs, down to that of Henry VIII., are filled with romantic accounts which show the chivalric spirit to be the chief restraint, the chief guide to law and order of the land. But the reign of Henry VIII., down to near the close of the reign of Elizabeth, was the last age of chivalric splendor. Indeed, the reign of Elizabeth cannot properly be included. The transition in manners was rapidly going on, and she herself marked it when she said that “in former times force and arms did prevail; but now the wit of the fox was everywhere afoot.” Yet it was in this very period that the chivalry of poetry received its noblest illustrations. Shakspeare, Spencer, and Sydney, embalmed it; and Tasso, in Italy, threw a halo around the First Crusade, and made all its horrors to disappear under the magic of his genius. Cervantes, also, came out, not to adorn, but to laugh at, the Knight-errant; his admirable “Don Quixote” you have all read, for its wit and humor, while its intention, and the effect it produced, are forgotten.

received a grant of land near the site of the Temple of Jerusalem, from Baldwin II., then King, from which circumstance they derived their name. In 1228 they were recognized by the Council of Troyes, and received a rule, or canonical order, and a specific dress—a white cloak with a red cross, such as our Freres wear in the Priories of Scotland to-day. They then spread rapidly in Europe; France, Germany, Spain, Portugal, Sweden, Poland, Denmark, Sicily, Sardinia, Constantinople, England, and Scotland, had their *langues*, or settlements. But the chief centre was the city of Paris, where, at the corner of the *Rue du Temple* and the *Rue de la Cordiere*, the Order flourished for many years in honor and renown. The defence of the Holy Land against the Paynim they kept up with unsurpassed devotion and bravery. Freely exposing themselves to danger, they performed prodigies of valor. St. Bernard, in one of his spirit-stirring addresses on the Second Crusade, hailed them as God-like warriors, who feared neither the numbers nor the strength of the barbarians, placed their trust alone in the God of battles, and, “armed with faith within and iron without,” sought a sure victory or a glorious death, which they received with assurance of salvation.

In was in France that the Order most exhibited its wealth and magnificence; it was in France that the first blow was struck at its existence. King Philip le Bel, a man of resolute and unscrupulous character, was involved in much pecuniary difficulty by his wars with the English and his other neighbors. When he

of torture then pursued. When the French Templars became aware of these accusations, they applied to the Pope, begging that the matter should undergo investigation; this petition was several times repeated; but Clement V., who had been raised to the Popedom by French interest, and who had transferred the seat of the Popedom from Rome to Avignon, was a subservient ally to Philip le Bel, and consented to leave the trial and fate of the Knights in his hands.

On the 13th of October, 1307, Philip took possession of the palace of the Temple, in Paris, and threw the Grand Master, and all the Knights that were with him, into prison. At the same time—at the very same hour, (so nicely was the plot regulated)—the Templars were seized in all parts of France. Every captive was loaded with chains, and treated with the utmost barbarity. An atrocious inquisition forged letters of the Grand Master to criminate the Order, and applied the most horrible tortures to the Knights. In Paris alone, thirty-six Knights died on the rack, maintaining their innocence with their latest words; others, with less capability of enduring exquisite anguish, confessed to the charges of crimes which were, in some cases, impossible; at least, at the present day, few of our people will believe that the Templars invited the devil to their secret orgies, and that he frequently attended their conclaves in the form of a tempter!

But even the Knights whose firmness gave way under torture, recanted their confessions in their dungeons, and nothing remained uncontradicted, except the revelations of two members of the community—men of infamous character, who had been previously condemned to perpetual imprisonment by the Grand Master, and who both came to a shameful end subsequently, though they were now liberated and rewarded. Two years of a dreadful captivity, with infernal interludes of torture, and the conviction forced on their minds that Philip le Bel was fully resolved to annihilate their Order and seize their property, and that there was no hope of succor from the Pope, or any other power on earth, broke the spirit of the gallant Templars. Even Jacques de Molay, the Grand Master, an heroic old man, was made to confess to crimes of which he never could have been guilty. He afterwards, however, retracted his confession, and, in the end, perished heroically at the stake. The particulars of the long history would occupy many hours in the recital, but the whole proceedings may be briefly characterized as a brutal mockery of the forms of justice. I refer you, for a more particular

account, to the June (1869) number of the Nashville MASONIC RECORD, where I have endeavored to follow the ins and outs of the trial. The grand execution took place on the 12th of May, 1310, when fifty-four of the Knights who had confessed on the rack, and then retracted all they had said in their dungeons, were burnt alive, as "relapsed heretics," in a field behind the Abbey of St. Antoine, at Paris. In sight of the flames that were to consume them, they were offered the king's pardon if they would again confess that they were guilty; but there was not one of them who would thus purchase life, and they all died singing a hymn of triumph, and protesting their innocence. Penal fires were lit in other parts of France, and all the surviving Knights who did not retract their plea of *not guilty*, were condemned to perpetual imprisonment.

The worthy Representative of St. Peter pretended to be dissatisfied at the precipitancy of his too zealous son Philip, but he soon threw off the mask, and joined in the death-cry. In the years 1308 and 1309, he addressed bulls to all the Sovereigns of Christendom, commanding them to inquire into the conduct of the Knights. He afterwards declared that seventy-two members of the Order had been examined by his Cardinals and other officers, and had all been found guilty, *but in various degrees*, of irreligion and immorality, and he threatened to excommunicate every person that should harbor, or give counsel, or show favor to, any Templar.

Without waiting for these Papal bulls, however, Philip, as soon as his plans were ripe, had endeavored to stimulate his son-in-law, Edward of England, to similar measures; but the English court and council, while they engaged to investigate the charges, expressed the greatest astonishment at them; and two months later, Edward wrote to the Kings of Portugal, Castile, and Arragon, imploring them not to credit the accusations which had been most maliciously heaped upon the Knights. He also addressed the Pope a letter in their favor, representing them as an injured and calumniated body of men. But Edward II. was never firm to any purpose, except where his favorite was concerned; he forgot the old friendship which had existed between the English Kings and the Knights Templar; and the Barons, on their side, forgot the day when Almeric, the Master of the English Templars, stood with their ancestors on the field of Runnymede, an advocate for the nation's liberties. The ruin of the Order was resolved upon, and accomplished; but to the credit of our English origin, let it be said, that the suppression was made

without any of those terrible cruelties which accompanied that act in France.

In 1308, the second year of Edward's reign, after the feast of the Epiphany, one of the royal clerks was sent round with writs to all the sheriffs of counties, ordering each and all of them to summon a certain number of freeholders in the several counties—"good and lawful men"—to meet on an appointed day, and discuss matters relating to the King's peace. The sheriffs and freeholders met on the day fixed, and they were all made to swear that they would execute certain sealed orders, which were delivered to the sheriffs by the King's messengers. These orders, when opened, were to be executed *suddenly*. The same conspiracy-like measures were adopted in Ireland, and in both countries, on the same day, nearly at the same hour, all their lands, tenements, goods, and all kinds of property, ecclesiastical as well as temporal, were attached, and the Knights themselves arrested.

The number of Templars seized was about two hundred and fifty. Of these, about thirty were arrested in Ireland. It appears that only two Knights were arrested in Scotland, but of them more hereafter.

The Templars were to be kept in safe custody, but not "in vile and hard prison." They were confined more than eighteen months in different towns and castles. In the month of October, 1309, courts were constituted by the Archbishop of Canterbury, in London, York, and Lincoln. Forty-seven of the Knights, the noblest of the Order in England, who were brought from the Tower before the Bishop of London and the envoys of the Pope, boldly declared their innocence. The evidence at first produced against them amounted to less than nothing; but the courts were appointed to convict, not to absolve, and, in spite of all law, they sent the Knights back to their prisons, to wait for timid minds and fresh evidence. Even in France, where they had been well drilled, the witnesses went through their duty in a most awkward manner; but in England, those first summoned became altogether restive; and the majority of them, both lay and clergy, candidly confessed their ignorance of the secret principles and practices of the Order, and bore strong testimony to the general good conduct and character of the Knights. The Pope then censured the King for not making use of the torture. "Thus," wrote he, "the Knights have refused to declare the truth. Oh! my dear son, consider whether this be consistent with your honor and the safety of your kingdom." The Archbishop of York inquired of his clergy whether torture, which had hitherto been unheard of in

THE TEMPLARS WERE NOT USED ON THIS OCCASION, IN ENGLAND.

The Templars were worn down by poverty and long imprisonment, and then the threat of punishing, as heretics, all those who did not plead guilty to the charge brought against them, produced its effect. The timid yielded first; some of the corrupt were bought over by the court, and finally (more than three years after their arrest), the English Templars, with the exception of William de la More, their Grand Prior, whom no threats, no sufferings, could move, and two or three others who shared his heroic firmness, made a vague confession, and most general renunciation of heresy and erroneous opinions. Upon this they were sent into confinement in various monasteries, the King allowing them a pittance for their support out of their own immense resources.

In the seventeenth year of the reign of Edward, it was ordained by the King and Parliament that the Hospitallers, or Knights of St. John of Jerusalem, should have all the lands of the late Templars, to hold them as the Templars had held them. And thus do the Knights Templar disappear from English history.

The Knights of the Temple were introduced into Scotland* before 1153, by King David I., who established them in a Temple on the South Esk, not far from Edinburgh; and being much attached to them, did them many favors and granted them many privileges. Malcolm, his grandson, made them grants of money, and this foundation was still further enlarged by his successors, William the Lion and Alexander II. The charter of the latter is still in the possession of Lord Tornhichen. The general privi-

they regarded themselves as subjects of the countries to which they belonged. Thus we find them ranged against each other at the Battle of Falkirk, in 1298, where, the author of the "Annals of Scotland" tells us, the only persons of note who perished, were Brian le Jay, Master of the English Templars, who was slain by Sir William Wallace's own hand, and the Prior of Torphichen, of Scotland, on the other side.

Little is known of the further history of the Knights Templar in Scotland, from the time of Alexander II. to the beginning of the fourteenth century, except that their privileges and immunities were continued to them, by the various kings, and we find that their possessions had increased until they had ten wealthy establishments, or Pories, in different shires of Scotland. The date of the spoliation of the Knights in Scotland corresponds to that of the persecution of the Order in France, England, and elsewhere, but, to the credit of bigoted Scotia be it recorded, no account can be obtained of any member having been subjected to personal indignity or suffering. Their estates, however, appear to have been transferred to the possession of their rivals, the Knights of St. John, into which Order, like their brethren in England, it is not improbable that a number of the Templars entered.

In November, 1309, John De Soleure, the papal legate, and William, Bishop of St. Andrews, held an inquisitorial court at the Abbey of Holyrood, to investigate the charges against the Templars, but Walter de Clifton, Grand Preceptor of the Order in North Britain, and William de Middleton, were the only two Knights who appeared before the tribunal, from the proceedings of which, as recorded at length in Wilkins' Consilia, making no allusion to any punishment having been inflicted, we may fairly conclude they were set at liberty. The Preceptor, in his examination, readily confessed that the rest of the brethren had fled and dispersed themselves, on account of the scandalous accusations against the Order. There is little doubt of the place of their refuge. Robert Bruce was at that time a fugitive, and they ranged themselves under his standard, until the issue of the Battle of Bannockburn, in 1314, in which they took part, placed him securely on his throne. In gratitude for their services, he founded the Masonic Order of Heredom of Kilwinning, the basis of the Ancient and Accepted Rite, and continued the former grants in favor of the Knights Templar.

The Knights of St. John had been introduced into Scotland by David I., and had had a charter granted them by Alexander, two

America. So, in this wide land they may yet be found, and a light be thrown on some dark places of Templar History. But the fact of the union is established beyond all cavil, by King James's confirmatory grant of 1488, from which we learn that both Orders were then united, and placed under the superintendence of the Prior of St. John, an arrangement both natural and politic. In Scotland alone the Knights of the Temple possessed independent property, and the ban against them being still in force throughout Europe, their sphere of action was necessarily contracted; whilst, on the other hand, the Knights of the Hospital were possessed of great influence and wealth, and stood high in the favor of the Continental Sovereigns. Both Orders were, therefore, represented in the Scottish Parliament, by the Preceptor of St. John; and, down to the period of the Reformation, the union remained unbroken.

When the Reformation took place, the chief dignitary, or Grand Preceptor of the Orders in Scotland, with a seat as a Peer in Parliament, was Sir James Sandielands, a Cadet of the house of Calder, whose head, as is well known to readers of Scottish history, was the private friend of John Knox, and one of the first persons of distinction to embrace the reformed religion. This may have influenced him, at all events, when the statute of 1560, prohibiting all allegiance to the Pope of Rome within the realm of Scotland, was passed, Sir James was converted, and his conversion was followed by the conveyance of all the lands of the combined Orders to the Crown. But, by a process of transform-

John Sandielands, of Calder, whose lineal descendants now hold them. The Knights, deprived of their patrimonial interest, drew off in a body, with David Seton, nephew of Lord Seton, at their head. The charter conveying to Sir James Sandielands their lands, is dated at Edinburgh on the 24th of March, 1563, and gives him no fewer than eight baronies, and church patronage of nine parishes.

From the era of the Reformation, the combined Orders of the Temple and Hospital appear only as a Masonic body. But Mr. Deuchar averred that, as early as 1590, a few of the Brethren had become mingled with the Architectural Fraternities, and that a Lodge at Stirling, patronized by King James, had a Chapter of Templars attached to it, who were called Cross-legged Masons, and whose initiatory ceremonies were performed, not in a room, but in the Old Abbey, the ruins of which are still to be seen in the neighborhood. Thory gives the first authentic account, however, and tells us that, about 1728, Sir John Mitchell Ramsay appeared in London with a system of Scottish Masonry, up to that date perfectly unknown in the Metropolis, tracing its origin to the Crusades, and consisting of three degrees—the *Ecossais*, the *Novice*, and the *Knight Templar*. The Grand Lodge of England rejected the system of Ramsay, but, if credit is to be given to a letter from the Duke of Perth to Lord Ogilvie, in 1745, it shone forth for a moment at Holyrood at that date. During his stay at that palace, Charles Edward, better known as the Pretender, is stated to have taken his profession as a Templar, and to have “looked most gallantly in the white robe of the Order,” which is not improbable, as the works of Thory, Clavel, and others, have since proved that, to obtain their objects, the Stuart family made unceasing use of Free Masonry, in all its forms, endeavoring to apply its ancient legends to the modern history of Charles I., and to the cruelty of Cromwell and his confederates.

After the Battle of Culloden, as is well known, Ramsay, along with other adherents of the Stuart Family, transferred his system to the continent, where it became the corner-stone of the high degrees, and the foundation of those innumerable ramifications with which our excellent and naturally simple institution has been very uselessly extended in France, Germany, and other countries abroad. Indeed, Scotland is the very fairy land of Foreign Masonry, and there have been at least a hundred grades of Continental Masonry denominated “*Ecossais*.”

During the whole of the eighteenth century, the Scottish Order

Encampment of Ireland, and worked under that very doubtful authority.

In 1808, Mr. Deuchar was elected Commander of the Edinburgh Encampment. This led to the return of persons of higher rank to the Order, the rejection of all the Irish Charters, and a resting of claims on the legitimate rights of Scotland, the general belief, and ancient traditions.

In 1811, the Duke of Kent was entreated to become the Patron Protector of the Order in North Britain, and accepted the position, while Mr. Deuchar was made Grand Master for Life. From this time the Order rapidly revived. In 1828, it assumed a new and interesting aspect, from a judicious introduction of the ancient costumes and forms, and the regulation, admitting none but Royal Arch Masons, was strictly enforced in 1836. In this year, Admiral Sir David Milne was elected Grand Master, and Lord Ramsay, afterwards Lord Dalhousie, appointed his Depute; the various offices of the Order being filled by gentlemen generally well known, and of an honorable station in society. In the course of three months after this, not fewer than a hundred persons, chiefly men of fortune, Officers of the Army and Navy, and members of the learned professions, had been received into my mother Commandery, the Edinburgh Priory Canongate Kilwinning alone. In 1846, the Duke of Athole was crowned Grand Master, with great pomp, and since his day, and chiefly owing to the wise administration of himself and his successor, John Whyte-Melville, Esq., of Bennoch, the Order in Scotland has assumed the proud position it to-day holds in the eyes of the

Knights—Centuries ago the Crusades are ended; hundreds of years have rolled on since the Christian deemed it his most sacred duty to pursue and slaughter the Mohammedan; the flags of France and England have, in our own day, been seen floating on the same serried lines as those of the Turk; Education, and the light of civilization, aided by Freemasonry, are fast developing their blessed effects on the habits, superstitions, and morals, of the Ottoman Empire; the age of Chivalry, *per se*, has long since become a portion of the "dreadful past"; and yet our organization flourishes—flourishes in might, and majesty, and strength, and power, and affluence, and beauty. Still the banner of the Red Cross Knight is waved over the heads of Christian warriors; still the sword, with its point of mercy, its blade of hope, and its hilt of faith, is borne in the ranks of men; still vows are taken by religious postulants at the sacred altar; still the symbol of the Cross is the incentive to holy thoughts and magnanimous deeds. No papal bull or kingly army has crushed out the spirit which animated the true knights of the past. The Order of the Knights Templar still flourishes, and to-night we form but a fraction of that mighty host which is encamped over the islands, continents, and prairies, from the German Ocean to the Pacific, from the Frozen Sea to the Rio Grande. And for what? Not to slay the Turk, not to massacre the heretic! Not to secure possession of a few feet of sacred soil, which childish superstition has darkened with fable, and fanaticism has covered with paltry edifices! But to strive for the right, to draw their swords in behalf of innocent maidens, helpless orphans, destitute widows, and the Christian religion; to be willing champions of the Truth in all its forms; enemies to falsehood, treachery, and malice; humble, adoring worshippers, at the feet of their blessed dead and risen Saviour. This, *Fratres*, is what you have professed! This, ladies and gentlemen, is the creed and the motive of action of those men you see around you, the explanation of the symbols—the cross, the blessed lamb, the cock, and the triple triangle—which you see decorating their breasts.

The Square, to which our emblems are attached, denotes the intimate connection between the Order and Freemasonry. Freemasonry, ever on the look-out for the protection and furtherance of all that is good and true in humanity, in the dark days of trouble and persecution, saw the poor stranger Templary, and took him in, and has been abundantly blessed by thus fulfilling the divine injunction. And that Square itself, how great its symbolic meaning! Its use, in operative Masonry, is familiar to every one.

sonic model. We would fill up interstices, remove excrescences; and having the life, seek to possess also the face and form of the Fraternity. Take a lesson from the builder, as he raises the walls of the neighboring house. See how carefully he applies his square to every corner of wall he raises; yea, to every stone he fixes. Improve upon that lesson. Masonry, by its mystic square, teaches you, not only to the labors of the day, but to the acts, words, and thoughts, of every moment, to lay the square of "doing to others what you would they should do unto you," and you will raise an edifice more stately, more glorious, more durable, more precious, than lordly hall or princely palace; for infinitely more glorious is

"The living temple of the heart of man,
Than Rome's sky-mocking vault, or many-towered Milan."

This square, almost the first of our Masonic lessons, the symbol of the Master of the Lodge, the beacon to direct him in his important and responsible charge, is kept prominently before the Masonic Knight Templar, reminding him that the same principles of brotherly love and friendship are to be adhered to, but rendered closer, more binding, and more effectual, by an earnest solicitude for the prosperity of the kingdom of the blessed IMMANUEL, the spotless Lamb of God, who was slain, from the foundation of the world. And as the undaunted valor of the Cock stimulates him to conquer his competitor or yield himself a victim to the conquest, so should we be stimulated to the discharge of every Christian duty. We should wear the breastplate

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The plant's divine, where'er it grows."

In the days of Darius, as you Knights of Red Cross have been instructed, the wise men were called upon to declare to the king what was the strongest thing on earth. Each man brought in his answer; one said wine was the strongest, another mentioned women, another the King; but Zerrubbabel declared that Truth was the most powerful; which answer so pleased the monarch, that to its author he gave the palm of victory, and declared him the wisest among his peers. It is related of Cyrus that when asked what was the first thing he learned, he replied, "To tell the Truth." "Nothing is beautiful, except Truth," is a maxim of the French. It is a true one, a correct sentiment, though woefully neglected. Truth is glorious, wherever found. EMMANUEL, who is the TRUTH, is "the altogether lovely," and "the fairest among ten thousand." Truth is the glory of youth, and the diadem of age. The glorious Truth is of heavenly birth, fair, and arrayed in simple majesty, holding in her right hand a clear mirror, in which all things are openly revealed, and her left resting upon the Holy Bible, the first Great Light of Masonry, where all that is pure and beautiful shines resplendent, and trampling with scorn the false mask of the world. Truth, alone, will give more character to us, as individuals, than all other qualities put together. It is, of itself, a rich inheritance, of more value than mines of silver and gold. It is more ennobling than the highest titles conferred by kings. Everybody loves to be respected; but an individual, to be loved and respected, must be known. He

can find. We have not yet found them all, nor shall we do so, until our Saviour's second coming, when he shall bring together every joint and member, and shall mould them into an immortal figure of loveliness and perfection.*

Study then Truth, my Brothers. Do not pass it idly and thoughtlessly by. The study of Truth is perpetually joined with the love of Virtue; for there is no Virtue which does not derive its original from Truth; as, on the contrary, there is no vice which has not its beginning in falsehood. Truth is the foundation of all knowledge, and the cement of all society. As Lord Bacon has said, "Certainly it is Heaven upon Earth to have a man's mind move in Charity, rest in Providence, and turn upon the poles of Truth."

"Charity!"—"to have a man's mind move in Charity!" Who

* This thought is based on one in Milton's Prose Works.

was the author of all Charity? Who, beaming with love, melting with tenderness, filled with benevolence, flew on the wings of Charity to the relief of our diseased and lost world. Who but our blessed Redeemer, the Grand Captain of this Army? He scattered health around him. He gave sight to the helpless blind, bade the lame to walk, fed the hungry, and restored the very dead to life and joy. He beheld the weeping widow, and hastened to wipe away her tears. He visited the house of mourning, and filled it with the songs of joy and thanksgiving. And he left us an example that we should follow his steps. As is the Founder of Christianity, such must also be its disciple; he must go about doing good; he must be as the river Jordan in its fullness, or like the Nile, leaving behind him the seeds of a new creation; seeking out the helpless and the destitute; visiting the widow and the fatherless in their afflictions, and wiping away their tears; understanding and appreciating the heaven-born sentiment, "it is more blessed to give than to receive." This charity, this love, is a magic talisman; it is the great virtue of Freemasonry, the grand precept of Christianity, the leading tenet of Templary. Love comes first. "The greatest of these is Charity." It guides us through difficulties, and makes us see more clearly in the darkened ways.

Love leads to prayer. As the "Ancient Mariner" truly says:

" He prayeth well who loveth well,
Both man, and bird, and beast;
He prayeth best who loveth best
All things, both great and small;
For the great God who loveth us,
He made and loveth all."

Prayer is the grand aid in all our undertakings. Let us awake and gird up our strength to join the holy band who pray to Him who displays to us love unceasing, whom the powers of nature praise untiringly, to whom our hearts and hours must be given. The divine declaration is, that "every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." And the wise of all nations acknowledge this truth. Said the dying King Arthur, in the poem I have already quoted:

" Pray for my soul.
More things are wrought by prayer
Than this world dreams of."

"Work and pray," was the order of Peter the Great to his coun-

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ter, in relation to the purchase of a lot in the grave-yard, for the interment of transient and other Masonic brethren.

J. B. Weymouth received the third degree on the 17th of June.

The following officers were duly installed at the anniversary meeting on the 24th of June:

Alfred A. Adams, Worshipful Master.

William A. Johnson, Senior Warden.

Robert T. Hill, Junior Warden.

Nehemiah S. Anderson, Secretary.

Andrew Anderson, Treasurer.

L. M. Bransford, Senior Deacon.

G. S. T. Sevier, Junior Deacon.

M. E. Degrove, Steward and Tyler.

No business of importance was transacted during the next three or four months.

Jacob Cholwell was made a Master Mason on the 21st of October, and Edwin A. Horn on the 22nd.

The Lodge was called on the 30th of October, for the purpose of attending the funeral of their deceased brother, John N. Todd, who was buried with Masonic honors. The funeral sermon was preached by Rev. Dr. Wharton. The Lodge resolved to wear the usual Masonic mourning for thirty days, as a tribute of respect.

A called meeting was held on the 12th of November, for the purpose of attending the funeral of their late brother, William G. Dickinson. Rev. Brother Wheat pronounced the funeral oration.

member of our Order; and as a testimony of our respect to his memory, be it further

"*Resolved*, That the members of this Lodge will wear the usual badge of mourning for thirty days."

The Lodge was again called together on Sunday, the 17th of November, for the purpose of attending the funeral of their late brother, Judge Robert Whyte. The funeral ceremonies took place at the Baptist Church, where a suitable sermon was preached by Brother Rev. Dr. Howell, after which the body was deposited in the grave with the usual Masonic honors.

Colin S. Hobbs was raised to the sublime degree of Master Mason on the 26th of November.

At the anniversary meeting, on the 27th of December, 1844, the following officers were duly installed for the ensuing six months:

Joseph Norvell, Worshipful Master.
 John S. Dashiell, Senior Warden.
 Robert T. Hill, Junior Warden.
 N. S. Anderson, Secretary.
 Andrew Anderson, Treasurer.
 L. M. Bransford, Senior Deacon.
 Alfred Coleman, Junior Deacon.
 M. E. Degrove, Steward and Tyler.

Brother H. L. Schluter withdrew from membership at this meeting.

At the stated meeting in January, 1845, the committee, previously appointed, reported that they had drawn on the Treasurer fifty dollars, to pay for a burying lot in the City Cemetery, for use of the Masonic Fraternity.

Samuel Hodges received the third degree of Masonry on the 1st of January.

The minutes of the stated meeting in February are torn out of the record book, and of course, we know not what was done at that meeting.

A resolution was offered by Brother R. T. Hill, at the stated meeting in January, to provide for the establishment of a Masonic Hall, which was referred to a committee, who subsequently reported favorably on the same. At the stated meeting in April, a resolution was adopted, appointing a committee of three to receive donations from members of the Fraternity; also, a committee was appointed to tract for the building of a school-house in the rear of the City Hall, fifty feet long by twenty feet wide, which it was

States, was duly announced, and all necessary preparations made for attending his funeral at the Hermitage.

At the anniversary meeting, on the 24th of June, the following officers were duly installed :

Wilkins Tannehill, Worshipful Master.
Mortimer Hamilton, Senior Warden.
Robert T. Hill, Junior Warden.
N. S. Anderson, Secretary.
Andrew Anderson, Treasurer.
Thomas W. Evans, Senior Deacon.
Alfred Coleman, Junior Deacon.
M. E. Degrove, Tyler.

The Lodge was called together on the 28th of June, for the purpose of acting upon an invitation to lay the corner-stone of the proposed State Capitol, which invitation was duly accepted, and Brothers John S. Dashiell, Wm. A. Johnson, and R. T. Hill, were appointed a committee to make the necessary arrangements. Brothers A. A. Adams, N. S. Anderson, and Joseph F. Gibson, were appointed a committee to give special invitations to old brethren and former members of the Lodge, and others.

The corner-stone of the Capitol was laid with imposing ceremonies, on the 4th day of July, 1845. One hundred and thirty-five Masons were in the procession, among whom were three Past Grand Masters. J. S. Dashiell, Ira A. Stout, and W. A. Johnson, acted as Marshals. The procession marched to the Public Square, and thence to

Shields was duly announced, and suitable resolutions adopted. Brother Shields died in South America on the 6th of June.

Brother James Penn, Grand Master of the Grand Lodge of Alabama, was present at the July meeting, and conferred the third degree on R. H. Gardner.

Tannehill's "*Master Mason's Manual*" was published in 1845, and the Lodge purchased six copies. At the stated meeting in September, we find the following record:

"Brother Wilkins Tannehill presented to the Lodge a copy of the *Master Mason's Manual*, with a request that it might be preserved in the Lodge as a memento that he was therein initiated, passed, and raised, more than thirty-three years ago; and that, with the exception of the time he lived in Kentucky, he had been a member of the Lodge, embracing a period of twenty-eight years; and as a further memento of his veneration for the principles of the Order, and his regard for the members of the Lodge, at whose hands he has received many tokens of friendship and brotherly love, as well in adversity as prosperity."

The third degree was conferred upon William Peach, on the 8th of October.

At the stated meeting in October, the Lodge granted permission to a committee of the Grand Lodge to paper the walls of the Lodge-room. The use of the Lodge-room and the basement rooms was granted to the ladies of the Second Presbyterian Church for one night, free of charge.

M. C. Goodlett received the third degree on the 5th of December; James Matlock and John W. Chatham, on the 22nd; and Rev. John Rains, on the 24th.

The anniversary of St. John the Evangelist was observed by a public procession and installation, on the 27th of December, A. L. 5845. Brother John S. Dashiell acted as Chief Marshal. The procession consisted of Cumberland Lodge, Cumberland Royal Arch Chapter, Nashville Council, and several visiting brethren. They proceeded to the Methodist Church, where the officers were installed by Past Grand Master Wilkins Tannehill, as follows:

John M. Seabury, Worshipful Master.

William A. Johnson, Senior Warden.

Thomas W. Evans, Junior Warden.

Andrew Anderson, Treasurer.

N. S. Anderson, Secretary.

John S. Petway, Senior Deacon.

John M. Hall, Junior Deacon.

M. E. Degrove, Steward and Tyler.

CLINTON LODGE, No. 54, BOLIVAR, TENNESSEE

JOHN A. BILLS.

SUNDAY, October 25, 1825.—The Lodge was called to attend the funeral obsequies of Brother Hamilton Cockburn, who had, from the organization of the Lodge, discharged the important duties of Tyler with exemplary zeal and fidelity. Having been amongst us an estimable and worthy Brother, a procession was formed, and his remains were committed to the earth with all the honors of Masonry. After returning to the room, resolutions of condolence with his bereaved family were adopted; also, that each member wear the usual badge of mourning for thirty days, in memory of the deceased, who was a member of this Lodge who had departed this life, and now abode in the spiritual Lodge, where God alone presides.

DECEMBER 21, 1825.—Alexander Kirkpatrick, late of the Lodge, No. 31, on his petition, was elected a member of this Lodge.

The following officers were elected for the year 1826:

Alexander Kirkpatrick, Worshipful Master

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history of the "East," and though they are far from equal claims to our faith, in many cases they add details given in Revelation. Indeed, many of them elucidate what is sometimes dark in the latter, and show in what manner the people of the "East" understand existing among them, as so many traditions of the Prophets. It is, therefore, from this point of view, a writer, who is somewhat acquainted with oriental literature, offers the following sketches.

Some persons suppose that whatever the Prophet did not procure from the Old and New Testament was invented, to suit his themes and purposes. Is it probable that he drew largely upon the "Traditions" of his people, in the absence of the written Holy Scriptures? The Arabian writers of the present time, or rather of the old Arabian authors, from which D'Herbelin has collected these sketches on the prophets, which he has handed down to themselves as so many "Traditions," contain just such inaccuracies in point of names, periods, as are found in all oral traditions, handed down from generation to generation in a long series of ages. What is unwritten and what is written, we claim to be *history*; and if we fail us, we are satisfied with the former, especially if it is an unlettered, uncivilised, or even a semi-civilised people, in the absence of any possible contradiction, or even

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roduce the desired effect. Their sweet strains, it is said, affected even David to tears, and, knowing that they were only a means, so pleasant and agreeable, though at the same time so sinful and productive of evil to mankind, which Satan spreads abroad, like the spider does its web, to catch his victim, he cast himself upon the ground, and, closing his ears against the seductive arts, implored God to preserve him from their sinful influence. His tears, and the fervor of his devout intentions, deeply affected the spectators, and drew them away from the thrall of the music made by the instruments of Satan's invention.

In this manner, it is related in Oriental tradition, music, for the first time, received two distinct powers; the one, that of captivating the senses by its sweetness, and rousing the faculties of learners; and the other, that of calming them into subjection, soothing and penetrating the most obdurate of hearts, and bringing mankind to tears. Music, since then, has become plaintive and prone to exercise a salutary influence upon the affections of mankind; and for this purpose it is used in connection with its devotions to the Creator.

Oriental writers say that though David, in his youth, cultivated the art of music as a means of gaining a subsistence, the wonderful talent which he possessed was a Divine gift, and that its influence over nature was so great, that even iron became softened by its influence! When he played upon the harp, and sang his sublimed psalms, in devout adoration of his Creator, all the wild beasts of the hills, the fishes of the depths of the sea, and the birds which soared to the loftiest heights of mid-air, joined with him and responded to his calls to this effect. Even all vegetable life which has an existence, between those breathing the fresh air of life and the material mountains and hills, responded to his invocations, and worshipped their Almighty Creator. This may be regarded as Oriental hyperbole, and yet traces of the fact may be found in the invocations contained in the sublime psalms of David.

It is narrated that David, on becoming King, was in the habit of dividing his days in the following manner: One day he would spend in conversing with the most learned men of his time, and learning something from each one of them; one he spent in the study of justice, basing his sentences upon the principles laid down in the Book of Divine Revelation; another was devoted entirely to devout meditation, and supplications to the Almighty; one to his family, &c.; one he offered up as a special supplication to

God, that He would inspire him with the greatest principle of human wisdom, and that which is the most conformable to Divine Will. In reply to this prayer, he learned that, to reach this, he should never cease to call upon the name of God, to those who loved and feared Him, and to avoid all such as were irreligious and forgetful of their Creator; that he should judge all men in the same manner as he himself would expect to be judged hereafter. In connection with the preceding, it is probably in a metaphorical sense, that King David was miraculously favored with a chain which extended from Heaven to the throne of justice, and that the wisdom of his sentences came down on this from on high. This chain, though generally hid from the sight of mankind, was ever visible to him, and is supposed to signify, allegorically, the pure and impartial dictates of his conscience.

For a long time after the death of this wise king, this chain was said to have still existed among the people of Israel, and to have finally disappeared when his successors ceased to be just.

In connection with this so-called "Chain of Justice," it is related, as a tradition, that, an individual having deposited another a valuable jewel, on its being demanded by its owner, the recipient refused to restore it; or, rather, he declared that he had already done so. The case, consequently, was carried before the chain in question, and its decision was awaited with uncommon interest by the public, as the transaction had taken place between the two parties without any witnesses who could sustain the declaration of either. He who received the jewel placed it inside his cane; the owner of the jewel declared that he had deposited it with the defendant, and had never received it back; and, being taken the chain in his hands, it made no movement in demonstration of his falsity. When the defendant was called upon to make his declaration and touch the chain, he handed his cane to him who claimed the jewel. The chain, as before, made no demonstration adverse to his statement, that he had, in fact, received the jewel, but also that he had given it back into the possession of its owner.

In this manner the celebrated "Chain of Justice" lost its prestige amongst the people of Israel, and soon afterwards disappeared for ever from amongst them. This tradition, probably serves to point out a case, wherein even the great wisdom of David, or his son Solomon, proved ineffectual to distinguish truth from falsehood, honesty from dishonesty, and of the fallibility of man.

is readily seen, that, in answer to such an aspiration apparition before him, in the form of a figure of the most precious of metals and jewels. He grasped it, but it receded from him; the more he pursued it the farther it receded, until, having lit upon the terrace of an edifice, he found it there. This sinful pursuit after wealth even led the great and wise king to the commission of still another weakness. From this terrace he beheld Uriah's wife, Bathsheba, captivated by her beauty. The spectacle of so many attractions destroyed all his better disposition, and he was so entranced that she was the wife of one of his chief commanders, he longed to possess her. Although the king's back was turned to King David, she saw him, and, ed in the water in which she was performing her ablutions, hastened to cover her person with her hair.

David returned to the place in which he was praying, but his thoughts continuously reverted to the woman to whom he had been led by his sinful pursuit of riches. Tradition relates that her husband, Uriah, was a nephew of the king, serving in the army before he was employed in besieging a strong place. David sent for his nephew, named Sherâb, that he should direct Uriah, the *Shekinah* in front of the forces, and assault the place; he did with success, and it was only on attacking the place that he was killed.

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MASONIC ORPHANS' HOME.

BELLEVUE, KENTUCKY, OCTOBER 3, 1870.

"Masonic Record"—

'Masonic Orphans' Home," the great concentrated enterprise of the Masonic Fraternity of Tennessee, and which should be a source of pride to every Brother, is responsible for my troubling you with a report of my visits to the Lodges in the counties of Shelby, Tipton, Fayette, and parts of Hardeman, Madison, and Obion, the result showing the continued zeal and moral support extended to "The Orphans," viz.:

SHELBY COUNTY (Memphis previously reported).

Blue Lodge	\$500 00
son and M. D. Deaderick, each \$100.....	200 00
own Lodge	500 00
le Lodge	500 00
n Lodge (Bartlett Station)	500 00
eddy, J. M. Walton, J. J. Oglesby, C. J. Powell, Dr. A. W. and L. D. Mullins, Jr., each \$100.....	600 00
ones, from this Lodge, previously reported.	
Star Lodge	1000 00
Sun Lodge	1000 00
D. A. Harrel	100 00
of Albert Pike Lodge—	
Mason (W. M.) and A. Moore, each \$100	200 00
ntyn	200 00
n Lodge (U. D.).....	500 00
P. T. B. Caple, J. P. Jamieson, Robert R. Davis, W. R. ns, and R. R. Guthrie (F. C.), each \$100	500 00

MEMPHIS.

H. C. Steven and D. B. Foster, each \$100	200 00
lge	1000 00
Dr. J. S. Hemingtree, J. B. Branch, W. S. Noblin, T. W. as, J. A. Trotter, W. B. Hines, A. M. Fite, R. M. Vaughan, s. Massey, Joel Herring, and T. J. McClelland, each \$100...	1100 00

FAYETTE COUNTY.

A. Fuller Lodge (fifteen members)	300 00
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, I am under extra obligations for his company and con-
to five Lodges in his county, and valuable assistance. I
the active interest he takes in the "Home," as one of
l of Managers, to the other members.

Fraternally yours,

T. A. THOMAS, *Agent, and Special D. G. M.*

TIDINGS FROM THE CRAFT.

RHODE ISLAND.

REEMASONS have laid the corner-stone of the Soldiers'
rs' Monument, in Providence, in splendid style.

FRANCE.

ORIENT.—The June number of the *Bulletin* contains a
on the Grand Mastership, which shows that the election
r Babaud-Laribiere to that honorable office is but tem-
The regular term for which a Grand Master of the
elected, is three years, but this Brother was elected on
ct understanding that he was to hold office until, at the
ual Communication, the Constitution could be so amend-
bolish the office. His opponent, Brother Carnot, who
didate for the office under the Constitution, was defeat-
votes against 109, thus committing the Grand Orient
nge. The arguments brought against the Grand Mas-
em to be, that the Orient has frequently been retarded,
l, and compromised, by the faults of her Grand Masters;
y, the Constitution decides that all power lies vested in
; that the Constitution is so frequently violated, and so
are the petitions annually received to make changes in
ave become almost an obsolete document itself. Brother
elivered one of the most eloquent speeches on the sub-
adjudged the Brothers to "accomplish this courageous act,

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al of the seat of the Grand Orient to the national capital ne, but, for a short time, correspondence is directed to be sed to Brother L. Frapolli, the Grand Master at Florence. Pope Pius! He will only be too glad to shuffle off to Malta, his enemies, the Freemasons, are rapping their gavel in ry purlieux of the Vatican. The same paper contains an of burning eloquence, to the Brothers of France and Ger- to lay down their arms, and contrive an honorable and t peace between the contending parties. It calls upon Ger- to show a grand and magnanimous spirit; and on both to the impending danger from civilization, and secure the of Europe. The Grand Orient salutes them to-day from ce (September 5th). "Italy will soon extend to you her from Rome." "The Empire has fallen—the Republic re- es this impious war!" Illustrious Brother Jean S. Ueros en appointed Representative of the Grand Orient near the Orient of New Grenada.

ENGLAND.

ND ENCAMPMENT.—We have received the *Calendar* and dings of this Grand Body for 1870–71. The "Grand Con- of the Royal, Exalted, Religious and Military Order of Ma- Knights Templar in England and Wales and the Colonial dencies of the British Crown," was held at London, on the 8 December 1869. Sir William Stuart Most Eminent and

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sed. As a curiosity to our American Knights, we extract of the opening ceremonies, that they may see who some any officers are, and what they do :

ights having arranged themselves and formed the Arch of Steel, the ster, preceded by the Grand Officers, then entered in procession, pro-ahaled by the Grand Director of Ceremonies, in the following order:

First Grand Herald, Second Grand Herald,

In their State Tabards.

Grand Captain of Lines, Second Grand Captain of Lines,
Carrying Lances.

st Grand Aide-de-Camp, Second Grand Aide-de-Camp,
With their Wands of Office.

nd Standard-Bearer, Fourth Grand Standard-Bearer,
the Banner of St. John. Bearing the Banner of Malta.

d Standard-Bearer, Second Grand Standard-Bearer,
ig the Vexillum Belli. Bearing the Beauceant Banner.

First Grand Expert, Second Grand Expert,
With their Wands of Office.

Grand Warden of Regalia.

ovost,	}	Carrying Lances and Pennons.	{	Grand Almoner,
istable,				Grand Superintendent of Works,
umberlain,				Grand Hospitaller.

Grand Treasurer. Grand Registrar.

Grand Chancellor, Grand Vice-Chancellor.

es of Office, carrying the Seal.

First Grand Captain, Second Grand Captain,
With drawn Swords.

The Grand Prelate,

pe, bearing the Crozier, the magnificent gift of the Grand Master.

Grand Prior, Grand Sub-Prior,
e Crosier and Pastoral Staff in Saltire. Bearing the Pastoral Staff.

The Grand Seneschal, with his Wand of Office.

Past Grand Officers, Past Grand Officers,
With drawn Swords.

ery Eminent Provincial Grand Commanders of—

ire,	Suffolk and Cambridge,	Surrey,	Madras.
shire,	Bristol,	Ceylon,	

W. J. MEYMOTT,

Y HIGH AND EMINENT PAST DEPUTY GRAND MASTER.

Sir Knight Colonel G. A. VERNON,

ERY HIGH AND EMINENT DEPUTY GRAND MASTER.

The Grand Sword-Bearer, carrying the Sword of State.

and Banner-Bearer, bearing the Grand Master's private Banner.

: MOST EMINENT AND SUPREME GRAND MASTER.

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THE PRINCE OF WALES has consented to lay the corner stone of the new Hospital at Edinburgh. The ceremony will take place on the 12th of October, and a grand Masonic dinner was to be held. His Royal Highness was to be the Patron of the Order in Scotland.

FLORIDA.

GRAND CHAPTER.—From this Jurisdiction we learn the news of the decease of Companion E. G. Bradford, Secretary of the Grand Chapter. This heavy loss to the Order of Companions occurred on the 19th of July. On the 26th of September, the Grand High Priest appointed Companion Russell, of Jacksonville, to the vacant position.

VERMONT.

GRAND CHAPTER.—The Annual Convocation was held at Burlington, on the 17th of June, 1870; M. E. Charles A. [unclear] High Priest. Twenty-three Chapters were represented. The Grand High Priest delivered an address full of pathos and breathing the genuine spirit of a Mason. The [unclear] has been quiet and steady, and no event of importance has occurred. One Dispensation for a new Chapter had been issued. The [unclear] of deaths were noted by the Presiding Officer, and notice of the departed was taken. Companion Marcy [unclear] a very excellent report on the Proceedings of thirty Chapters, including Tennessee for 1869. The Committee

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of October 7th brought us a packet from this Grand Lodge containing a Commission, collar, and jewel, for R. W. B. S. Blackie, as the Representative of this Grand Lodge, and requesting the return of the compliment by of Brother Dr. Charles Frederick Münter, as our Brother in Berlin. Dr. Münter is a dentist, and was formerly of Nashville, where he practiced his profession, recollected by some of the Brethren.

TENNESSEE.

GRAND COUNCIL. — Illustrious Wilbur Fiske F. Illustrious Grand Master, has forwarded Commission to the following able and Illustrious Councilors to the Grand Council of Alabama, Geo. D. Norris; at Georgia, George S. Obear; at Illinois, John C. Reynolds; at Kentucky, J. G. Hodges; at Louisiana, Gustavus Sontag; at New Brunswick, D. R. M. Josiah H. Drummond; at New Jersey, T. J. Corson; at New York, John Shepley; at Pennsylvania, Alfred Creigh; and at Ohio, Ebenezer Thayer.

CORINTHIAN LODGE, No. 414, has been opened at Nashville, under Dispensation from the M. W. C. We congratulate the Brethren composing it on the

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powers. He had issued a Dispensation for a new Lodge in the valley of Santiago. A new Representative had been sent to the Grand Lodge of Hamburg. The account of the formation of the new Lodge, and the addresses delivered at the opening, form the bulk of the volume. A list of the Masons in correspondence is given. They are twenty-four in number, except Canada, Nova Scotia, New Grenada, and Hamburg, in the United States. Tennessee is included, although it is the first time we have received the Proceedings. The Treasurer shows the assets of the Grand Lodge to be \$1,000. A memorial tablet is inserted to the memory of I. H. H. Grand Senior Warden, who died on the 18th of October. The Grand Lodge has Representatives at the Grand Lodges of Massachusetts, District of Columbia (the late B. French), New York, North Carolina, Nova Scotia, Canada, New Grenada, and Hamburg, and has received letters from North Carolina, Massachusetts, Nova Scotia, and the seven Lodges contain 607 members. Brother Arlegui, of Valparaiso, is Grand Master, and José Valparaiso, Grand Secretary.

OHIO.

GRAND COUNCIL.—The Annual Assembly was held at Cincinnati, on the 13th of September, 1870; Companion J. H. Brad, Puissant Grand Master. Fifty Councils were present. The Puissant Grand Master congratulates the Councils.

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e is cause for alarm, and nothing but firmness, and action
nding to our professions, will save us. We will gladly
e leadership of such a champion as Drummond of Maine,
him in "rolling this reproach from our community." A
rade and review was held at Bangor on the 23rd of May,
occasion of the dedication of the Masonic Halls of that
he Knights turned out in full force, but we have given in
r number a lengthy account of what was done. The
Commandery has 11 Subordinates, with 1,041 Knights;
ted, 118 admitted, 14 dimitted, 8 died, 4 rejected; dues,
R. E. Sir Charles H. McClelland, of Bath, and E. Sir Ira
f Portland, were reelected Grand Commander and Grand
r.

NEW HAMPSHIRE.

o CHAPTER.—The Annual Convocation was held at Con-
the 17th of May, 1869; Daniel R. Marshall, M. E. Grand
riest. Twelve Chapters were represented. The Grand
riest has little to say. All has gone on well, but he had
able to do much, as circumstances prevented his travel-
ut. He had granted a Dispensation for a new Chapter.
ion N. W. Cumner was received as the Grand Represent-
Tennessee, and the Grand Chapter reciprocated by the
ment of Companion James McCallum. This, we believe,
news to our respected and loved Companion, and we have
ost pleasure in twice, this month, congratulating him on
justly earned. Action was taken on the proceedings of
nd Orient of France in the Louisiana affair, and a resolu-
sed, earnestly protesting against the action of the Grand
which they consider to show an unfriendly spirit toward
ternity in the United States, and calling upon that Body
sider and repeal its unfriendly action. Companion Bell's
on Foreign Correspondence is a well-considered essay,
ng the leading topics of the General Grand Chapter, the
ubstitutes, the District of Columbia, objections after bal-
other questions, by quoting the various opinions on the
but expressing none of his own. The Tables accompany-
report are very complete and valuable. There are 17
s, with 1,594 members, and 167 exaltations; dues, \$330.00.
n. Horace Chase retired from the Grand Secretary's office,
e has long filled with distinguished ability, feeling, we
at his years are pressing on him. Companion John A.

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Major-General Upton, whose "Handbook of Infantry Tactics" has been adopted by the United States Army, has published a little book for Templars and other Masons. It is entitled "*Tactics for Non-Military Bodies*," (New York: D. Appleton & Co.,) and is especially adapted for the instruction of Political Associations, Police Forces, Fire Organizations, Masonic, Odd Fellows, and other Civic Societies. The highest military authorities have approved it, and its excellence and small cost will insure its ready sale. In a small compass it contains a great deal, and we commend it to our city brethren's study, assuring them that a few hours' examination of this book will save them the mortification of making a "botch" of their great part.

The directions are clear and explicit, and the book supplies a want that has been long felt.

We have seen few new books this month, except school-books, which, though valuable, are not generally attractive. But we accept, with all sincerity, from among the recent novels, pick out, for recommendation and approval, Mrs. Oliphant's "*Three Brothers*" (New York: D. Appleton & Co.) The skillful manner in which the adventures of the Brothers Renton are unfolded to the reader holds his thorough attention, though there is nothing exciting or sensational in the narrative. There are no impossible characters, no extravagant crimes, or still more unlikely paragons of virtue; but human life and character are dealt with in a realistic manner, which raises the novel far above most of its contemporaries. Mrs. Oliphant fills the place left vacant in cur-

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Honored, respected, and beloved, he has left us. His spot turned to its scabbard, and the place that has known him more for ever. But the recollection of his virtues will remain in the hearts of Tennessee Knights.

In token of respect for his memory, the Right Eminent decrees that this order shall be read at the head of the lines, formed in due array), in all the Commanderies of the Jurisdiction to be held next after its reception, and Officers and Knights to wear a wreath of crape on their breasts, and at the hilt of their swords, for this date. Banners will also be trimmed with crape during the same.

Commending you to the care of our loving Saviour, the Grand Commander fraternally and courteously greets you.

By order of

SIR ACHILLES D. S.

R. E. Grand

In Knightly courtesy and esteem,



GEORGE STODART BLACKIE, Knight
Assistant Grand

Since the above lines were written, we have seen the *Columbia Herald* of the 7th of October, and gladly give notice it contains of the obsequies of our illustrious

"The funeral obsequies of the late General took place at St. John's Church, Ashwood, on Tuesday, October 4th, at 3 o'clock. The concourse of people was the largest we have ever seen assembled in the college for any particular purpose.

"At half-past 2 o'clock, De Molay Commandery No. 1, Templar formed in line in front of his late residence, which his remains

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D CANADA.—We find the following in the *N. Y. Dispatch*:
 In the Proceedings of the Grand Chapter of Maine we find,
 appended to the Report on Foreign Correspondence, a valuable
 statistical table, prepared by that reliable and painstaking Com-
 panion, M. Ex. Josiah H. Drummond, Chairman. That they are
 perfect as they can be made, we believe; that they are not
 entirely so, is the fault of those of whom Companion D. thus
 writes:

"It is a pity—if not a shame—that the value of the splendid
 tables of statistics given in some Proceedings, should be so great-
 ly diminished by the failure of some Grand Secretaries to give
 them. In some cases the columns are not footed; if they were,
 the time expended in doing it, by one man, would save the time
 of thirty or forty others in doing it as many times; in other cases
 the number of members in each Chapter are given at the foot of
 the list: these have to be collected and added; in other cases, the
 number of members is given, with no figures: and the names have to
 be counted; in some cases, no lists are given; in all the other
 cases, we can, by labor, obtain the figures desired, but in this last
 case, we have, as yet, discovered no method of obtaining the
 statistics."

Our Companion appends the following:

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.....	10,433

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son is not the straightforward one usually adopted by
sts, and that we were fully justified in our error. Brother
has asked this explanation from us, which we gladly give,
he same time we do not think he need care if his articles
ropriated now and then. His reputation is already thor-
established, and his zeal and energy appreciated by all
onic newspaper press. We make no pretensions to super-
virtue or patience, but we find our articles copied every
somewhere or other, without acknowledgment, and we
7 say that, while we would have preferred the credit, yet,
was not given, we are fain to be satisfied with the compli-
plied in our having written anything considered worth cop-
Ve picked up an exchange a few days ago with six of our
rticles copied *verbatim*, without acknowledgment, but we
uss about it. The best joke that had lately occurred to us,
m we took from a cotemporary, transmogrified a little, and
the Tidings, when, to our astonishment, it comes back
its new dress, as an original item, in the very paper from
re originally took it. Let us all try to spread good news,
he truth, and never mind its origin, provided it is true.

ERGYMAN said that the most positive proof that a man is
clay is the brick so often found in his hat.

ROY's *Democrat* says: "If offences against honesty were
ble by paralysis immediately upon the commission of the
hat a jolly lot of statural editors there would be in this
. Clipping without credit will be the death of some of
ople soon."

nglish Life Insurance Company has paid the insurance on
h of a man who took out his policy in 1799, and was, at
e of his decease, one hundred and three years old. This
o be the first occasion on record where an insurance has
id on the life of a centenarian.

xpress our sympathy with the Masonic Editor of the *New*
urrier, who has recently been deprived, by death, of a
g and devoted wife, the partner of his joys and sorrows
teen years.

THE true form of the gavel, used in the Masonic Lodge, of the stone-hammer.

THE *Freemason's Monthly Magazine* published an article pages in length, to prove that a Mason ought not to slay a Brother who has committed a crime. The argument shows clearly that the Masonic "Institution exacts no duty from its votaries towards a Brother, which is not morally right and lawful" "emphatically denounces the violation of any law, and rebukes criminal offences of every hue and character. In abhorrence of personal crime, it can justify no act by which the law may be deprived of its power to administer its just award." This ought to satisfy those who assert the contrary; but those who will not be persuaded, must suffer the consequence of their ignorance and unbelief.—*New York Courier*.

THE *London Freemason* says that efforts are being made to simulate the Ritual of the Grand Lodges of England and Sweden and more especially the Supreme Councils of the upper degrees. For this purpose, Illustrious Brother Frolich, Chevalier of the Order of the Star of the East, de Wass, visited England, and Captain N. G. Phillips, Treasurer General, and other members of the Supreme Council, 33°, left for "Stockholm, on a visit to King Charles John, by whom they will be lodged and entertained in the Palace during their stay in the Swedish capital." The King of Sweden is perpetual Grand Master of one branch of the Masonic Order in that country.—*N. Y. Courier*.

SUNDAY WORKING.—The story which has been going the rounds of the American and English Masonic press, that the Grand Lodge of Ohio had arrested the Charters of "Bethel" and "Warren Lodge No. 255," for working on Sunday, and which has given rise to a number of smart and cutting sayings respecting our Order, is, we are glad to state, officially denied by Brother Cornelius Moore, in the *Masonic Review*. The Grand Master has arrested no Charter on such a charge. There is no such Lodge as "Warren Lodge, No. 255," and the whole is a spurious manufacture.

WHAT would give a blind man the greatest delight?—Light.

needed to place a wreath on each grave. A man of this ap-
 proached her, saying, "But, Susie, those are the rebels' graves."
 She replied, "Yes, I know it; but my Pa was a soldier, and died
 Libby prison, and is buried down South. I so much hope
 the little girls there will strew flowers on his grave, I thought I
 would bring these and put them on the rebels' graves. May be
 some of them have little girls at home, you know."—*Lafayette*
d.) Dispatch.

MUSKIN'S income is about \$113,000, of which he spends about
 \$600 for his own wants, and devotes the rest to charity, and the
 promotion of art. His model lodging-houses are said to be the
 most successful ever established in London. He has never him-
 self seen them, being a determined avoider of all unlovely sights.

CHARITY AMONG THE JEWS.—It is but fair to acknowledge that
 Jews are a charitable people. Like the Quakers, they are
 never seen begging; the more fortunate among them helping
 their poorer brethren with a liberal hand. They do not, as a
 general thing, seek assistance among people not of their own
 faith; on the contrary, they show generosity and large-hearted-
 ness towards "unbelievers" truly remarkable. Among numerous
 instances in corroboration of this statement, we may cite the will
 of Judah Touro, a wealthy and prominent citizen of New Or-
 leans, who died some years ago, bequeathing the major part of

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CUMBER

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W. Hickman had the third degree conferred upon him, by
 sensation, on the night of the 28th of May, in consequence of
 volunteering for the Mexican war. At the same meeting, the
 retary was directed to furnish such members of the Lodge as
 volunteered to serve in the army, with diplomas, free of
 rge.

S. Chandler received the third degree on the 22nd of June.
 t the anniversary of St. John the Baptist, the following offi-
 were duly installed:

Robert T. Hill, Worshipful Master.
 William A. Johnson, Senior Warden.
 Thomas W. Evans, Junior Warden.
 N. S. Anderson, Secretary.
 Andrew Anderson, Treasurer.
 John S. Petway, Senior Deacon.
 John M. Hall, Junior Deacon.
 M. E. Degrove, Tyler.

at a called meeting, on the 28th of September, the death of
 ther Alpha Kingsley was announced, and he was buried with
 sonic honors on the same day. Rev. Drs. Edgar and Lapsley
 iated at the funeral, and Past Grand Master Wilkins Tanne-
 conducted the Masonic ceremonies at the house and at the
 ve.

ames C. Dew received the third degree on the 9th of October.
 rother Thomas Elliott received the third degree on the 22nd

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These officers were duly installed on the anniversary of John the Evangelist.

Edward McIver and Wm. H. Baker received the title on the 23rd of December. Brother B. M. Runyan with membership.

On the 8th of January, 1847, the Lodge was called when the Worshipful Master announced the death of Joseph Norvell, Past Grand Master of the Grand Lodge of Tennessee. Brother Tannehill offered the following preambles, which were unanimously adopted, to wit:

"WHEREAS, This Lodge has been informed of the sudden death of the M. W. Brother Joseph Norvell, Past Grand Master of the Grand Lodge of Tennessee, and a member of this Lodge; and whereas, his high character as a man and a Mason demands an appropriate tribute of respect; therefore,

"*Resolved*, That in his death, this Lodge, and the Master's Lodge throughout the State, have sustained the loss of a brother whose conduct in life presented a bright example of piety and social virtue; of fidelity to the Order, of attachment to its principles, and of zeal in its service, in the various offices called upon to fill.

"*Resolved*, That while this Lodge deeply deploras the sudden and unexpected departure hence, in the maturity of life, of a brother with submission to the will of the Author of all good, yet confidently trusts that his spirit has ascended to that bright abode which is beyond the grave, there to meet the reward of a well spent life.

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certainly taking time by the forelock, preparing in a celebration to take place in the latter part of June. P. W. Maxey, Thos. W. Evans, J. H. Shepherd, and were appointed the Committee of Arrangements. The same degree of Master Mason was conferred upon the persons, at the dates mentioned, to wit:

David A. Vaughan.	April 23.	James R. McCombs.
Elisha G. Stever.	" 30.	T. Vandercook.
John B. Stever.	May 28.	Geo. Morton Taylor.

Anniversary of St. John the Baptist was celebrated with the same spirit. The Lodge was opened at 9 o'clock, A. M., in the evening, Past Grand Master Wilkins Tannehill presiding, the following officers were installed:

Thomas W. Evans, Worshipful Master.
John S. Petway, Senior Warden.
Charles E. Hillman, Junior Warden.
N. S. Anderson, Secretary.
Andrew Anderson, Treasurer.
J. R. Bright, Senior Deacon.
E. A. Horn, Junior Deacon.
M. E. Degrove, Tyler.

A social session was formed, in conjunction with Sewanee Lodge, Giram Lodge, No. 7, Cumberland Chapter, No. 1, Nashville, No. 1, and Nashville Encampment, No. 1, Knights Templar, which proceeded to the Methodist Episcopal Church, where a valedictory oration was delivered by Rev. Brother M. M. Henkle; in the evening, in company with the female relatives of the members, partook of a supper in the basement rooms of the

NEW-FANGLED NOTIONS.—A negro boy in Columbus, Ga., rashly imitating the other day, and was drowned. His mother rebuked him right for taking up new-fangled notions. He was washed before."

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dom, made him a prince. So he was happy.

THE GIRL THAT DID NOT OBEY.

Once a little girl was told by her mother to make dough in the bowl. But the little girl wanted to play shuttle-cock and in the bowl. A little imp in the shape of a frog came and the little girl was about to hit the cork a blow, and the dough into the air. It fell upon the girl's head and rolled down over her shoulders until she was entirely covered. Her mother came, and supposing it was all dough, threw it into the oven, and so the naughty little girl was baked.

THE INDUSTRIOUS MAN.

One man worked in his rice and wheat fields, while his neighbors spent their time in wrestling, drinking sacky and playing ball. Finally winter came, and they had no food. One man went to the industrious man and said, "Give us rice and bread." The other said, "No; you serve the spirit of amusement and the spirit of work. Go to your spirit for food, and not to mine." So they all starved.

THE LONIN.

A poor Lonin lay by the roadside all alone one day. When the wind came and talked to him, telling him to do something. But this poor weak Lonin said, "No! But do something for me to do. I do not feel that I should die."

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he crew as soon as the excitement was over.

No, I am not a Freemason."

Why, you made a Masonic sign just as we squared away to
"e you, and that is why you are saved."

Well, if I did, it was done in my distress unconsciously. I
w nothing about Masonic signs, but if it is possible I will
w. I now pledge my word and honor to join the Masons the
opportunity I have, if they will let me."

nd he kept his pledge,

eing an old sailor myself, and knowing so well what it is to
tranded during a storm, with death staring me in the face,

no hope of escape from a watery grave, and then being
videntially saved, of course I can fully appreciate the above
y, and I love to tell it.

SAILOR.

EFAMATION.—To defame our Brother, or suffer him to be de-
ad, without interesting ourselves for the preservation of his
e and character, there is scarce the shadow of an excuse to be
d. Defamation is always wicked. Slander and evil speaking

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Everything is done by us to cause a feeling of sympathy in the minds of the members of our Order, in regard to the widows and the education of our orphans, when they are taken from them. This should move us to action; it should excite our energies, and bring forth the enquiry from every member, shall we do to meet this responsibility, and the obligations we are under? Are not these responsibilities of sufficient importance to demand from us a permanent arrangement, with which to meet them, and not to leave ourselves from frequent actions in our Lodges which are made upon us for the support of widows and orphans?

Let us now examine the relationship which exists between the Masonic Fraternity and her orphans, and see if we can justify some permanent institution by which we can meet the demands of that relationship. Does not a child, at the death of its parent, become the child of the State? We think it does, and the same relationship, with regard to education and support, exists between the Fraternity and her orphans as exists between parent and child, and we should be under the same obligation to educate and support her orphans as the father does to support and educate his children. We take great pride in seeing every child of a deceased member thoroughly educated and trained, so as to enable him to fill the highest positions of society, in a manner that will be an honor to their country and an honor to themselves. We receive them to them with pleasure, and claim them as the children of the Fraternity.

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Delivered in a Lodge at Brunswick, and originally published

DEAR SON: I congratulate you on your admission into the most ancient and, perhaps, the most respectable of the Sciences of the Universe. To you the mysteries of Masonry are unveiled, and so bright a sun never shed lustre on a more awful moment, when prostrate at this holy altar, you do not shudder at every crime, and have you not considered the value of virtue? May this reflection inspire you with religion, and may you be penetrated with a religious abhorrence of that which degrades the dignity of human nature; and the elevation of soul which scorns a dishonorable path, and invites to the practice of piety and virtue. The love of a father and a Brother conjoined. Of you the expectations are raised: let not our expectations be deceived. You are the son of a Mason, who glories in the profession; and your attachment, your silence and good conduct has already pledged his honor. You are now, introduced into this illustrious Order, introduced as a subject of whose extent is boundless. Pictures are opened before you wherein true patriotism is exemplified in glorious series of transactions recorded, which the rude hand of time never erase. The obligations which influenced the virtuous and Manlius to sacrifice their children to the love of country are not more sacred than those which bind you.

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Italy, gave his name to the operation, but his wife is as actually entitled to the credit of the discovery. In bad health, some frogs were ordered for her. As on the table, skinned, she noticed that their limbs beggly convulsed when near an electrical conductor. She husband's attention to the fact; he instituted a series of experiments, and in 1789 the galvanic battery was invented. Every of glass-making was effected by seeing the sand on which a fire had been kindled. Blancort says the making of plate-glass was suggested by the fact that in attempting to break a crucible filled with melted glass. In under one of the large flagstones with which the road was paved. On raising the stone to recover the glass, it came up in the form of a plate, such as could not be produced by the ordinary process of blowing.

Pearls, though among the most beautiful, inexpensive, and valuable ornaments worn by the ladies, are produced by a very singular process. In 1656, a Venetian named Jaquin discovered that the scales of a fish, called bleakfish, possessed the property of communicating a pearly hue to the water. He found, in experimenting, that beads dipped into this water assumed, in a short time, the appearance of pearls. It proved, however, that the coating, when placed outside, was easily rubbed off; and the improvement was to make the beads hollow. The making of pearl beads is carried on to this day in Venice. The beads are made separately. By means of a small tube, the insides are completely coated with the pearly liquid, and a wax coating is then put over that. It requires the scales of four thousand fish to make a pint of liquid, to which a small quantity of sand and isinglass are afterwards added.

Robert, the celebrated snuff manufacturer, originally kept a tobacco shop at Limerick. One night his house, uninsured, burned to the ground. As he was contemplating the ruins on the following morning, in a state bordering on despair, some of the poor neighbors, groping among the ruins for what they could find, stumbled upon several canisters of snuff, some new and some half baked, which they tried, and found it to their noses that they loaded their waistcoat pockets with it. Andy Foot, aroused from his stupor, imitated their example, and took a pinch of his own property; when he was struck with the superior pungency and flavor it had acquired from the great heat to which it had been exposed. Acting upon the hint, he removed his house in a place called Black Yard, erected ovens,

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sister drooped and came to be so weak that she could stand in the window at night; and when the child came out by himself, and when he saw the star, turned to the patient pale face on the bed, "I see the star, a smile would come upon the face, and a little voice said, "God bless my brother and the star!"

And the time came, all too soon! when the child was alone, and when there was no face on the bed, and when there was a little grave among the graves not there before, the star made long rays down towards him, as he shed his tears.

Now, these rays were so bright, and they seemed to be a shining way from earth to Heaven, that when the child lay on his solitary bed, he dreamed about the star, and when he lay lying where he was, he saw a train of people taking the long road by angels. And the star, opening, shined with great light, where many such angels waited to receive them.

All these angels who waited, turned their backs to the earth, and the people who were carried up into the star; and they came from the long rows in which they stood, and fell to the ground, and kissed them tenderly, and went away, and the child saw the avenues of light, and were so happy in their light, that when he lay lying in his bed he wept for joy.

But there were many angels who did not go up into the star, among them one he knew. The patient face that was on the bed, was now glorified and radiant, but his light was not as the light of the star.

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THE KNIGHTS OF ST. JOHN.

[We extract the following interesting historical notice from the *London Spectator* of October 8th. It will afford some idea of the many notices of the Knights of St. John which appear at this time in our newspapers. We are not prepared to say how far the facts are to be depended upon, but in many particulars we agree with what we have read lately in a *Leipsig Record*.]

To the Editor of the "Spectator": -

SIR,—I am an unworthy Knight of the Order of St. John, founded under the invocation of St. John of Jerusalem at the close of the first Crusade, and which then received its sanction from a Bull of Pope Paschal II. The acts of the Order and Templars during the long and grim contest

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ner could no more affiliate himself to the Catholic of St. John in this way—nor to the Protestant Knights, matter,—than he could “affiliate” himself by means of as a Fellow of the Royal Society, a Privy Councillor, or at-Law. But over Mr. Warriner’s letter appears a astounding statement,—an announcement that by per the Duke of Manchester (Prior) and the Order of St. exhibition of surgical instruments is to be held at their St. Martin’s Place. The Duke of Manchester is not a e Order of St. John. It is hardly possible that he should me a Prior of the Order of St. John. At least, he must ge his religion, embrace a single life, and take the usual vow of poverty, chastity, and obedience. I do not ask ept this fact merely upon my authority. If you will n to the *Almanach de Gotha*, you will see what the exist- ies, and who the existing Priors of the Order are. If efer to the statutes of the Order, which are to be found ic libraries of importance, you will see what the obliga- a Prior are. If the Duke of Manchester were to call Knight of the Garter without her Majesty’s permission, would see the absurdity of it. Are he and those who im in a less grotesque position when they thus assume and wear the insignia of a more ancient, and I will even re illustrious Order, without any warrant whatever from ities? Nobility obliges Dukes to be chary of the abuse

It is quite as easy to assume the title of Duke as the night or Prior of Knights. I believe that there are ellent gentlemen, with a true devotion to Hospitaller ociated with the Duke in his sodality or club. But they ore members of the Order of St. John than Mr. Lyne is tine monk, because he wears a black habit, shaves part ad, and calls himself Brother Ignatius.

ights of St. John, who, in the present war, as in that of e had the principal direction of the German field hospi- however, of both the Roman Catholic and Protestant on. The reason is this, in Prussia, the Order was not d at the time of the Reformation, as it was in England, econstituted within the limits of the Bailliage of Bran- as a Royal Order. It retains much of its ancient spirit y of its ancient statutes, wears the same scarlet uniform e cross, and continues certain relations with the sover- orities of the Order. It is, in fact, a branch of the orig- r in a state of schism. The King’s brother, Prince

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the following condensation of the views of Modern
eminent American Savan, peculiarly interesting :

THE Polar Light is a light which is frequently
horizon, bearing some resemblance to the mo
whence it has received the name of aurora. I
hemisphere it is usually termed "aurora borealis"
chiefly seen in the north. A similar phenomenon
the southern hemisphere, where it is called "Au
Each of them may, with greater propriety, be
Polaris," or *Polar Light*. They exhibit an endless
pearances. In the United States an aurora is un
by a hazy or slaty appearance of the sky, par
neighborhood of the northern horizon. When
play commences, this hazy portion of the sky ass
a dark bank or segment of a circle in the north, :
to the height of from five to ten degrees. This c
not a cloud, for the stars are seen through it as th
atmosphere, with little less diminution of brillia
bank is simply a dense haze, and it appears dark
trast with the luminous arc which rests upon it.
ern latitudes, when the aurora covers the enti
whole sky seems filled with a dense haze; and
latitudes, where the aurora is sometimes seen in
dark segment is observed resting on the southe

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...phere of extreme rarity; so rare indeed that if, with an air-pump, we could exhaust the air as we should say that we had obtained a perfect vacuum

The auroral beams are simply spaces which are the flow of electricity through the upper regions of the phere. During the auroras of 1859 these beams were miles in length, and their lower extremities were 45 miles above the earth's surface. Their tops in the south, about 17 degrees in the neighborhood of this being the position which the dipping-needle takes. PROFESSOR LOOMIS, in *Harper's Magazine*.

STONE FORT.

AMONG the remains of antiquity which are scattered in the great valley of the West, perhaps none impresses the imagination so much as the Stone Fort.

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long form, about forty feet high, one hundred long, and broad. On the north-west, about half a mile distant, is a mound of a similar form, but of smaller dimensions. Mounds are constructed with the same regularity that distinguishes all other works of a similar character. On both these trees are growing as large as any in the surrounding

Stone Fort differs in its form, and in the materials used in its construction, from any other which has fallen under our observation. The difference in form was owing to its location on a point of land formed by the junction of the two branches of the river, and the Fort was made to conform to the nature of the

Stones were employed because they could be readily obtained, and although the hammer had nothing to do with their construction, the work was one of great labor.

Many years ago, the then proprietor of the soil, in ploughing near the Fort, found a piece of flint-glass, about an inch long, which appeared to be part of a bowl; he also found a stone vessel carved, and ornamented in a style superior to the art of the ancients in the present day. The carved stone may have had some connection with the Fort, but the glass was probably dropped by some casual visitor.

The ancient work is supposed by some to have been constructed by De Soto; but we think that he did not pass through the State of Tennessee, and that he reached the Mississippi by the northern route.

An article which has recently fallen into our hands (from the letters of a gentleman) attributes the erection of the Fort to a party of Spaniards in the sixteenth century. The account states that in the destruction of an old building at Seville, in Spain, a paper was found containing 'a minute description of the Stone Fort, and the adjacent country, including the forks of Duck River.' In this paper it appears that the 'Gleta,' a buccaneer vessel, driven by stress of weather into a small harbor on the coast of Florida, where the pirates found it necessary to dismantle and repair their vessel. That while repairs were going on, a

mutiny broke out—the principal officers were put to death in the most cruel manner, and the vessel destroyed. The mutineers, consisting of about 200 persons, being determined to erect a settlement in the new world, wandered along the coast of Florida, and finally fell on Mobile bay, which they followed up until they reached the Alabama River. Then crossing the river in a northerly direction they met the Three Forks of Duck River, where they lo-

cated themselves, and built a strong fort, of considerable which afforded an asylum and a retreat, secure from the sions of their powerful neighbors, the Indians. Here the it is stated, remained twenty years, but at length, having many of their party by disease, a number of survivors determined to leave the Fort. This determination occasioned a feud between them, which was kept up with unrelenting fury, between the party who wished to go north, and the other party who wished to go south. The northern party pursued their course through the wild and desolate country, and finally reached a settlement in Canada. The southern party reached the coast of Florida, Pensacola, where they got on board a French vessel, and sailed for France, and finally arrived at Seville. The account alluded to, is supposed to have been written by one of the prisoners concealed in the aperture of the wall of the house, where it was subsequently found."

OLD MEANINGS OF THE WORD "JOLLY."—Philologists in England have discovered that the slang sense in which the word "jolly" is used by fast young ladies and their "modest" friends is not slang. They point out that in a serious theological work published two centuries back—"John Trapp's Commentary on the Old and New Testament, London, 1656-7,"—is to be read that "the wind which some call caecias) bloweth a jolly good will." In the following, from South, "He catches at an apple of discord, which, though it may entertain his eye with a florid jolly and red, yet," &c., the term is used adjectively (vide Jolly in the "Taming of the Shrew," (Act 2, sc. 2.) Katharine to Petruchio—" 'Tis like you'll prove a jolly surly groom."

held at Wilmington, on the 27th of June, 1870; M. ner, Grand Master. Seventeen Lodges were rep Grand Master delivered a very short address, in v mended a thorough examination of the By-Laws c nates, and stated that he had granted Dispensation Lodges. He had also granted three special Disp stated that he had appointed several Grand F among whom was Brother Geo. W. Jenkins, of T Report of the Grand Treasurer shows a health finances, there being a balance of \$692,51. We n renowned and now rare name of Shakspeare appea cuting Junior Warden, in a case of appeal. A me inserted to the memory of Brother Spencer D. Er Treasurer, called off on the 3rd of November, There are 18 Lodges, with 967 members; 83 initiate 18 rejected, 16 withdrawn, 50 suspended, 3 expelle dues, \$803. On motion, the Grand Master install Reverend J. C. McCabe, of Middletown, as Maste there. And in the next order of business, the Brother was elected Grand Master. Brother J. C Wilmington, is Grand Secretary.

A Special Communication was held at Newark, July, for the purpose of consecrating Hiram Lodge on the 19th of July, for the purpose of installing

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ful Masonic chroniclers, to report. The Grand Lodge, by Brother J. H. Graham. Twenty Lodges were and the following Grand Lodges: Texas, New Maine, and the District of Columbia. Brother G that, in spite of the unfraternal action of the Gr Canada, he believes all controversy about the rights of the Lodge of Quebec to be at an end. He says that the Lodges have given them recognition, being those of this Communication, and Iowa, Wisconsin, Nebraska and Nova Scotia. With all of these he had exchanges. Some other Lodges, during the year, their adhesion, and he expects more to follow. He has five Dispensations for new Lodges. He looks forward to the establishment of Grand Lodges in the Colonies of New British Columbia, and Prince Edward's Island, as they are admitted as Provinces in the Dominion, and he intends to exercise a fostering care over their Lodges, as they are big enough to take care of themselves, as the Quebec Lodges are trying to do. He approves the liberal donations of the Grand Lodge of England, have been making for the suffering and wounded of the European Armies, and immediate steps should be taken for the establishment of a magnificent Masonic Temple in Montreal. He also con-

THE MASONIC RECORD.

Lodges all coming into his fold also. But he is excited subject of the Dispensations granted by Canada within wha regards as his territory and prides himself on the fact that he retaliated on any of Canada's actions. He is very sad on disgraceful refusal of Canada Grand Lodge to recognize hi also claims equal rights with her in the new Province of Man On the whole, his address is an able one, full of good temp friendly mollifying action, while the ground he takes is ve We wish he had only set about the erection of his Grand Lo the proper way. The day's work was closed by a banquet very jolly affair it was, "without the aid of wine." The ne the delegates, in a body, attended a thanksgiving service James's Church, and the further proceedings we have ceived.

PORTUGAL.

GRAND UNITED ORIENT.—We have just received the *Bol* January. The most important question coming before the Body for the preceding month had been the creation of a l cial Chapter at Madrid, for the purpose of supervising the la all the Lodges which exist in Spain under the jurisdiction United Grand Orient, and the number which are being added. In the movement we see the looming forth of a Orient of Spain, to take the place of that suppressed in times by the batons of the police.

BELGIUM.

GRAND ORIENT.—From this Body we have received a par written in French and German, and containing an appeal the Masonic Brothers in France and Germany, determined the session of September 12 and 13. It calls upon them their utmost to mitigate the horrors of war, to lessen the and physical sufferings of both the peoples, to aid the si wounded, to comfort the widow and orphan. It expoun true principles of Masonry, and the real duty of Masons. Principles, which are contained in the Masonic expressio *erty, Equality, and Fraternity*, can be compressed furthe the one word *Justice*." It holds, that never in the history world has a more favorable opportunity been given to c this justice, and to cause men to respect and obey its pr The pamphlet, though an excellent one, is yet too much nature of a political campaign document for American M It is a philosophical discussion of the principles of Republic

and calls upon the Masons to form a united Republic of France and Germany, and to stop this horror of war, excited by the bitious projects of men and empires. What France has es it warns Germany not to take upon herself. It finally d that the war has no cause for its prolongation. It is tiv what each has in his heart to do, to raise the white flag to the warriors and the peoples, "Peace, Duty, Free

NOVA SCOTIA.

GRAND CHAPTER.—We have received a pamphlet proceedings of this Body. On the 14th of October, a notice issued by a Joint Committee in the for a Convention of Royal Arch Masons was app pose of forming a Grand Royal Arch Chapt Four Chapters were present, one being on land, two of Scotland, and one of Canada Companion J. McDonald take the chair, a sip act as Secretary, when the object stated, and without further delay, a vot tion of the Grand Chapter. There wa that of the sole representative of St. who stated that he had been instr So the Grand Chapter was declar were then elected, the Hon. Alex. Jas. Gossip, Grand Secretary, & Grand Chapter. A Constitution of General Purposes" appoint were then re-numbered and Grand Chapter closed. An at Halifax on the 28th of D ceived from a committee Chapter of Scotland, cont with reference to the fo fusing to recommend th favorable recognition seems there is a questi Scotland, and that of the Scotch Chapter Nova Scotians reg ities as an insult t tain that there claims that of t mously voted,

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fields of the present war; and Baden Baden, to Bal and Zurich in Switzerland; across the Alps by the Splügen Route to Como, Milan, Venice, Florence, Rome, Naples, Pompeii, Vesuvius, returning *via* Genoa, Pisa, Jura, Mount Cenis to Paris, and Dieppe, to London and Liverpool.

"Fare for the trip from New York and back, including steamers, railway, hotels, portage attendance, omnibus from hotels, guides' fees for sight-seeing, ponies at Verriages at Naples and Torrento, boats at Killarney, and necessary expense, five hundred and fifty dollars in gold."

"Mr. Cook is to meet the party at Queenstown, and attend them the entire trip of seventy-two days. He is to make arrangements for hotels and transportation of the party, and to be guide-in-chief."

"This excursion has been arranged for the Knights of the Allegheny Commandery, and under their auspices. However, any of the other Commandery who wish to, can avail themselves of the invitation to join the party. The only requirement must be Knights Templar, and for active preparations are on foot in Allegheny, as the entire organization goes to Europe. We learn they are having transported to carry through Europe. Through the State Department for the kingdoms proposed, and they have been granted. Magnificent reception at every point, and altogether, of Templar Masonry, only see ready nearly forty names of participants, in the hands of Sir John Commandery, who, we believe, publication is to be made. Attention—from time to time—under our notice."

We wish them all the best—take a week in Acre, and Malta, and business have the best of Killarney?

Since writing of the party. We

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OFFICE OF GRAND COMMANDERY

NORWICH, CONN.

*To the Officers of the Grand Commandery of Connecticut, and the
Knights of the Subordinate Commanderies of the State, and
Commanderies with whom we are in Correspondence :*

It is my painful duty to announce to you the death of our
Eminent Sir Eliphalet G. Storer, which took place in the City
at midnight, on Saturday, the 24th of September. Full of years
with honors, he has passed away, prepared to receive the coronation
Master, "Well done, good and faithful servant." I, at this
announce the fact of his death. On another occasion I shall speak
at length, and endeavor to do justice to his memory.

To discharge the duties incumbent on our late Grand Master,
next regular semi-annual Conclave, I have appointed Sir
Stedman, of Norwich, to whom all communications, concerning
of the office, may be addressed, until his successor shall be appointed.

(Signed)

H. M. ANDREWS, Grand Master

KENTUCKY.

GRAND COMMANDERY.—Grand Recorder Munger
he has removed his residence to Franklin, Simpson. The
Grand Recorders and Correspondents will please inform accordingly.
The Proceedings of the Grand Commandery of Kentucky have been greatly delayed in publication.

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ggin, of San Francisco, was elected R. E. Grand Com-
and Sir Lawrence C. Owen, of San Francisco, Grand

ND CONSISTORY, Sublime Princes of the Royal Secret, 32°,
nd Accepted Scottish Rite, under the jurisdiction of the
Council, 33°, for the Southern Jurisdiction of the United
is organized at San Francisco on Wednesday, the 12th
r. Ill. Brother W. T. Reynolds, 32°, was elected Com-
n-Chief. We wish the new organization the most un-
success.

OHIO.

ONTAINE.—Brother Morris's *Masonic Review* says he had
ire of being present at the laying of the corner-stone of
court-house in Bellefontaine, at which Grand Master
officiated, and there was a very large assemblage. Ad-
nterest was centred in the proceedings, from the fact
mber of anti-Masons, citizens of the county, mostly
of the United Brethren and Seceder Churches, had held
, and entered a protest against allowing the Freemasons
corner-stone. But as the work was the business of the
r, and as no one else had any right to interfere, and the
r desired the Craft to officiate, the protest was unheeded.
test" was deposited with the other documents, includ-
Masonic Review for August, 1870, in the hermetically
r in the centre of the corner-stone. The work was well
address by Brother Vancleve was an admirable and
production, and every one, save the *protest*-ants, was
ed.

MISSOURI.

LODGE.—The following Grand Officers were elected at
al Communication held at St. Louis on the 12th of Oc-
. W. T. F. Garrett, of St. Louis, Grand Master; R. W.
lerson, of Palmyra, Deputy Grand Master; R. W. S. H.
California, Senior Grand Warden; R. W. John C. Ry-
Lexington, Junior Grand Warden; R. W. William M.
St. Louis, Grand Treasurer; R. W. George Frank Gou-
t. Louis, Grand Secretary. On the same day, M. W.
ohn D. Vincent, of Columbia, Past Grand Master of the
l present Eminent Grand Commander, was presented
legant gold watch and chain.

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procession on Thursday, the 13th of October, at the laying of the foundation stone of the Royal Infirmary of Edinburgh by His Highness the Prince of Wales :

The members of the Grand Lodge will assemble in the Free-masons' Hall, 98 George street, at 1 o'clock P. M., precisely, when the Lodge will be opened in ample form by the M. W. the Master, the Right Honorable the Earl of Dalhousie, K. T.,

the other Brethren will assemble in Charlotte square at the hour.

The Grand Lodge being adjourned, the members thereof will assemble under the immediate direction of the Grand Director of Ceremonies, and the other Brethren will be arranged as Grand Marshals, according to the seniority of their names on the roll, under the superintendence of the Masters and Vice-bearers of their respective Lodges.

The procession will, upon a given signal, move off in the following order : Detachment of cavalry ; band of music ; guard of the members of Subordinate Lodges, five abreast, junior in front ; band of music ; members of the Grand Lodge, Masters or proxies and their Wardens, in the like order ; Vice-bearers of the Grand Lodge, accompanied by their proper officers ; the carriage of His Royal Highness, the Patron, and W. the Grand Master ; rear guard of cavalry.

When the Junior Lodge shall have arrived at the entrance site, it will halt, take open order, and the whole Lodges in rear will follow the like example, so that the Grand Lodge will pass through the ranks to the platform, attended by the Masters and Wardens only of each Lodge present.

The route of the procession will be as follows : From Charlotte square along George street, St. Andrew square, south St. Andrew street, Prince's street, Mound, Bank street, George the Fourth bridge, to the site of the stone.

The ceremony being over, the procession will be re-formed, and turn in inverted order to the place of meeting, where the Grand Lodge will be closed.

Brethren will then dismiss.

Costume—Full Masonic costume.

Bands of music brought by Lodges to consist of not less than eight performers, and to be under the complete control of the Director of Music as to their places in the procession.

It is requested that the Brethren will give the most implicit at-

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on, also in black letters. In front of the pulpit, resting on a stand, was a coffin with the head to the west (facing the east). It was covered with black cloth or velvet, fringed with white and sprinkled with silver tears. On the coffin were the appropriate Masonic clothing, etc., of the deceased, in whose honor the lodge was held, viz: a white lambskin apron, a pair of white gloves, the cordon and jewel of the thirty-third degree, and a sword with a black scabbard and belt. To the east, south and west of the coffin were lights (candles of black wax), placed on stands, and all three were burning.

At half past seven o'clock the church was crowded, except for four seats in front reserved for the Knights Templar, Masters of the higher degrees. At eight o'clock precisely the members of the Rose Cross of Herodim entered, headed by the Grand Master of Ceremonies, Illustrious Brother Geo. Melrose; next to him came the Sovereign Grand Commander, Alvin Pike, and then the members of the thirty-third degree."

There was a splendid choir in attendance, and the ritual and ceremonies were truly grand. They were followed by orations from brothers L. H. Pike, A. E. Frankland, John Ainslie, of the thirty-third Degree, and the Sovereign Grand Commander, all of which were full of feeling, wisdom, and beauty, and are worth transcribing, did our space permit. They have served to display to the people of West Tennessee some of the grand tenets of the Craft, and to inspire them with respect for the Craft and its supporters. We much regret that we were not present on the occasion.

NASHVILLE.—CORNER-STONE LAID.—On Tuesday, the 18th of October, Phoenix Lodge, No. 131, by authority of the M. W. Grand Master, laid the corner-stone of T. H. Jones & Co.'s new extensive Agricultural Implement Manufactory in South Nashville, a work which is one of the most valuable to our City and State, erected for many years back. Right Worshipful Brother George S. Blackie officiated as Grand Master, Brother Henry Jones as Deputy Grand Master, Brother C. R. Armstrong as Senior Grand Warden, and Brother George Norvell as Junior Grand Warden. In the corner-stone were deposited copies of the Grand Lodge Proceedings, the Nashville daily papers, and the *Masonic Record* of the month, inclosed in a box with a silver plate and inscription. The Rev. Brother A. J. Baird delivered the address, one of the most happy, eloquent, and appropriate, to which we

have ever listened. A large crowd of Masons and citizens with us the pleasure of listening to it.

THE LATE SIR LUCIUS J. POLK.—TRIBUTES OF RESPECT

ASYLUM, DE MOLAY COMMANDERY
KNIGHTS TEMPLAR AND KNIGHTS OF M

At the regular Conclave of De Molay Commandery on 3rd, 1870, A. O. 752, the following Preamble and Resolutions were unanimously adopted :

" WHEREAS, The messenger, Death, has dared approach the Asylum of our Commandery, and rob it of its brightest Jewel—the person of our Generalissimo and Past Eminent Commander Sir Lucius J. Polk, also Right Eminent Past Grand Commander of the State ;

" *Resolved*, That we rejoice to know that our Right Eminent and distinguished Frater met the dread messenger with courage, and, full of honors and years, was found ready at his post on the 3rd day of October, 1870, in the sixty-ninth year of his age.

" *Resolved*, That whilst we fully realize the magnitude of the loss—he having been the very embodiment of Honor, Courage and Magnanimity—we take consolation in our great bereavement in the reflection, that, if we will continue faithful unto death, we may rejoin our beloved Companion, around the Sacred Delta of the Grand Asylum above, where we hope to receive the Immortal Word from Him whom we serve in the bonds of Christian Knighthood.

" *Resolved*, That a copy of these Resolutions be furnished to the family of our deceased Brother, with the full assurance of our deep and heartfelt sympathy with them in this their sad and sorrowful visitation.

" *Resolved*, That we wear crape upon the hilt of our sword and upon the Banner of our Order, for the space of four months.

" *Resolved*, That the *Columbia Herald* and *Masonic Record* be furnished with a copy of these proceedings, for publication.

" LUCIUS FRIERSON, Recorder.

" J. M. TOWLER, Eminent Commander."

At the stated meeting of NASHVILLE COMMANDERY, No. 3, on the 20th October, the following resolutions were introduced by Sir George S. Blackie, and unanimously adopted :

" WHEREAS, Information of the decease of Sir Lucius J. Polk, of De Molay Commandery, No. 3, Past Right Eminent

tailed for the deceased, who, by his services, established the close relations which unite the Com-

Resolved, That the Knights of Nashville Com-
mously express their deep regret that the news
their beloved Frater, Sir Lucius J. Polk, reached
for the arrangement of any public demonstration
sorrow on their part at his funeral.

Resolved, That in the death of the Right Em-
J. Polk, the State and National Bodies of the B
and all the Subordinate Commanderies of Ten
tained the loss of an able and judicious coun-
noble, generous, amiable, affectionate, and enth-
Knight whose sword of spotless purity was long
honorable warfare; a straightforward, honest a-
zen, and an humble, pure, and self-denying Chris-

Resolved, That two generations of Knights in-
ery unite in bearing testimony to the noble quali-
ian worth of their late Right Eminent Frater; th-
ing him as a reliable Companion and trustee
younger looking up to him with fond reliance
pride, and both, gratefully owning him as a friend
to the decree of the Angel of Death who has born

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visit to the remains of one so justly lamented was made
 remonious solemnity. * * * * But
 unction presented itself to the view of the visitors ! The
 een pulled off, the lid of the coffin torn open, and upon
 of the deceased there lay another corpse—that of poor
 o, without doubt, after having borne her litter, had come
 n the body of her master. In a corner of the vault
 nd, expiring, the seven little ones, whom the poor
 d ceased to nourish because she had ceased to live. It
 to imagine the labor the faithful creature must have
 ough in order to lay bare the body of her master whom
 seem to have wished to bring to life again. The cover
 fin had been gnawed open ; the shroud was in pieces ;
 rpsse remained intact.—*Once a Week.*



IN HIS OLD AGE.—When a young lion reaches the age
 ars he is able to strangle or pull down a horse or an ox ;
 inues to grow and increase in strength till he reaches
 year, and his talons, teeth and mind are perfect, and he
 more. For twenty years after he arrives at maturity,
 and talons show no sign of decay ; but after that he
 becomes feeble, his teeth fail him, and he grows “cub-
 e is no longer a match for the tremendous buffalo ; he is
 ed even by the peaceful ox, so he prowls around the
 wls, and snatches a lamb or a kid, just as he did when
 with his parents nearly thirty years before. A woman
 at night shares the same fate. His strength and sight
 ne more and more, till the mighty lion grows lean and
 d crawls about from place to place, eating any offal he
 up and despising not even as small an animal as the
 e ; so he starves and dies, or is fallen on and slaughter-
 w cowardly hyenas ; or discovered unable to move be-
 ee, and knocked on the head by some wandering hunt-
 ange.

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or only emulation accords with our early instructions, "as in best work and best agree."

it is not expected, or even perhaps to be desired, that activity or frequency of "working" meetings, should the Cryptic branch of Masonry, that prevails in the more numerous branches of the Masonic Order; yet, I you will agree with me when I say that accuracy, faith and uniformity in observing and imparting the very teachings peculiar to Cryptic Masonry should be obtained at the cost of even an extraordinary amount of labor and expense. At your last Annual Convocation you adopted a course of work and lectures that was to be the true work in this connection, and appointed a Grand Lecturer, who was authorized to impart the same to Subordinate Councils. Many Councils expressed an earnest desire to receive his instructions, some solicited his services, and many others have abstained from doing so on account of the attendant expense. I suggest that you consider whether or not the object cannot be attained without excessively burdening some of the weaker Councils who are perhaps especially in need of instruction. In this connection, also, it would be proper, perhaps, to call attention to the effort originated by the Grand Councils of New York and Maine, and assented to by various other Grand Councils, to secure a convention of representatives of the various Councils in America, with a view to arrive at uniformity as to work, titles and degrees." Thus far the effort has failed, and uniformity of movement is one of exceeding importance to the welfare of Cryptic Masonry, and I would respectfully suggest that you take some action showing your willingness to participate. You may perhaps, propose a meeting at the Convocation of the Grand Chapter at Baltimore, in 1871, and empower your illustrious Grand Master to appoint a delegate in case the proposition is adopted.

the past year Dispensations have been issued as follows, in connection with the formation of new Councils:

1870 — Springfield, No. 58, at Springfield, Robertson

1870—Zetland, No. 59, Knoxville, Knox County.

24, 1870 — Bethesda, No. 60, Bethesda, Williamson

1870 — King Solomon, No. 61, Shelbyville, Bedford

Dispensation was granted October 8, 1869, to Illustrious Compan-

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a meeting called for the purpose. I did not construe the the Grand Master to grant dispensations, to extend so set aside a positive By-Law of a Subordinate Council, refore, declined granting dispensation. I would be glad and Council will decide whether I was correct in so ing the power of the Grand Master.

8th of March, 1870, the office of Grand Treasurer of this Council became vacant by the death of our Illustrious on and faithful co-worker, Williamson H. Horn. It be- sary to make an appointment to fill the vacancy, until d Council should convene, the following was issued :

OFFICE OF THE THRICE ILLUSTRIOUS GRAND MASTER,
Grand Council of Tennessee,

Nashville, Tenn., March 12, 1870.

lcers and Companions of Subordinate Councils, R. and S. M. of this isdiction :

nions—It becomes my painful duty to announce the death of our Companion, Williamson H. Horn, Grand Treasurer of this Grand

ful workman, a beloved Companion, and an upright man, he sleeps illustrious dead. May the full brilliancy of eternal light and life be

us Companion John McClelland, Past Th. Ill. Grand Master, is ap- and Treasurer to fill the vacancy.

Fraternally,

W. F. FOSTER, Th. Ill. G. M.

nds the record of my official acts during the year. In eing your labors, I may be allowed to express the hope i will be led to the adoption of such measures as will e the attention and earnestness of Subordinate Councils. at there should be no "dead letter" laws ; and when ate Councils fail, through indifference or negligence, to with the requirements of the constitution, let the law course. A long list of Councils is no sign of prosperity, ose Councils are skillful and attentive in the discharge of ties.

these remarks, and many thanks for the honor conferred at your last Annual Convocation, I commend you to your

ollowing Standing Committees were appointed :

rrrespondence—Companions John Frizzell, George N. Fos- John W. Paxton.

turns—Companions James P. Hanner, A. R. Piper, and S. Moore.

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John McClelland, Nashville, *Grand Treasurer.*

John Frizzell, Nashville, *Grand Recorder.*

George H. Jenkins, Nashville, *Grand Conductor of Council.*

George Siefert, Nashville, *Grand Sentinel*.

Grand Recorder announced the appointment of Companion J. Blackie as Assistant Grand Recorder.

afternoon, the Grand Officers elect were severally into their respective stations, except Companion Jenkins, onductor of Council.

union Jones offered a resolution, which was adopted, re-
the appointment of a special committee to investigate the
and report a Text-Book to the next Annual Convocation,
loption. Companions A. H. Jones, W. F. Foster, and T.
as, were appointed said committee.

Further business appearing, the Grand Council closed in
'form, after prayer by the Grand Chaplain.

GRAND CHAPTER OF TENNESSEE.

The Stated Annual Convocation of the M. E. Grand Royal Chapter of Tennessee, begun and held in Freemasons' Hall, City of Nashville, on Wednesday, the 9th of October, 1870, are

PRESENT :

E. John W. Hughes, *Grand High Priest.*

E. J. E. Cawood, *Deputy Grand High Priest.*

" E. Edmondson, *Grand King*.

“ A. V. Warr, *Grand Scribe.*

“ John McClelland, *Grand Treasurer.*

“ John Frizzell, *Grand Secretary.*

" George S. Blackie, *Assistant Grand Secretary.*

“ Rev. D. R. Grafton, *Grand Chaplain.*”

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adopted :

Resolved, That the M. E. Grand Chapter of Tennessee with pleasure the spread of Capitular Masonry in all parts of the earth, and trusts that the introduction of it into China and the Sandwich Islands is but the beginning of a more rapid civilization and refinement of these islands and a priceless boon to coming generations.

Resolved, That the M. E. Grand Chapter of Tennessee ratifies her sister, the Grand Chapter of Florida, and her entrance into the General Grand Chapter, and the Grand Chapter in which she pledges her allegiance and support to the Grand Body.

Resolved, That in memory of the services to the Craft of the late Companion B. B. French, Past Grand High Priest of the United States, and Grand Representative of the Grand Chapter of Tennessee at the Grand Chapter of the District of Columbia, a page of our Proceedings be inscribed by the Grand Chapter and presented as a part of our Record.

Resolved, That the thanks of this Grand Body be tendered to the Grand Chapter of Missouri for the bound copy of her Proceedings, from her organ, and that the said volume be placed in our Library.

On motion, Companion W. H. Armstrong del

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- " John McClelland, Nashville, *Grand Treas*
- " John Frizzell, Nashville, *Grand Secretary*.
- " Rev. B. G. McLeskey, Brownsville, *Grand*
- " John T. Irion, Paris, *Grand Captain of B*
- " D. P. Rathbone, Manchester, *Grand Royal*

The M. E. Grand High Priest appointed the fo
 Comp. R. A. Caldwell, Shelbyville, *Principal Soj*
 " R. M. Mason, White Station, *Grand Maste*
 " Chas. J. Dupont, Riceville, *Grand Master*
 " J. W. Witherspoon, Columbia, *Grand Ma*
 " George Siefert, *Grand Sentinel*.

The several Officers were then installed, M. E.
 ter, Past Grand High Priest, presiding, and M. E.
 Past Grand High Priest, officiating as Master of

The Grand Secretary announced the appoint
 ion George S. Blackie as Assistant Grand Secreta

No further business appearing, the M. E. G.
 Tennessee closed in Ample Form, after praye
 Chaplain.

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the Grand Lodge Room, Masonic Hall, on Tuesday
ber 8th, for the installation of the following officers
Commander of Tennessee, John Frizzell :

Sir M. B. Howell, Eminent Commander; Sir
Morris, Generalissimo; Sir Henry L. Claiborne, C
Sir Mat. B. Pilcher, Prelate; Sir George H. We
den; Sir Charles W. Peden, Junior Warden; Sir
derson, Treasurer; Sir Robert C. Bransford,
Mitchel L. Blanton, Sword Bearer; Sir George S
Sirs Anson Nelson, W. H. Morgan, and B. W. Ra

The installation of Sir William Stockell, Stand
Sir Robert H. Howell, Warden, was postponed, c
avoidable absence. On the conclusion of the
monies the Commandery returned to their Asyl
handsome *beauseant* banner, half white and half
with gold fringe, was presented to it by Emi
Howell, in a neat and appropriate speech. T
then sat down to an elegant banquet, which
highly sociable manner.

DREAD OF SUDDEN DEATH.—There is almost a
of sudden death. Nor can we wonder at thi
consider how momentous an event death is, and

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